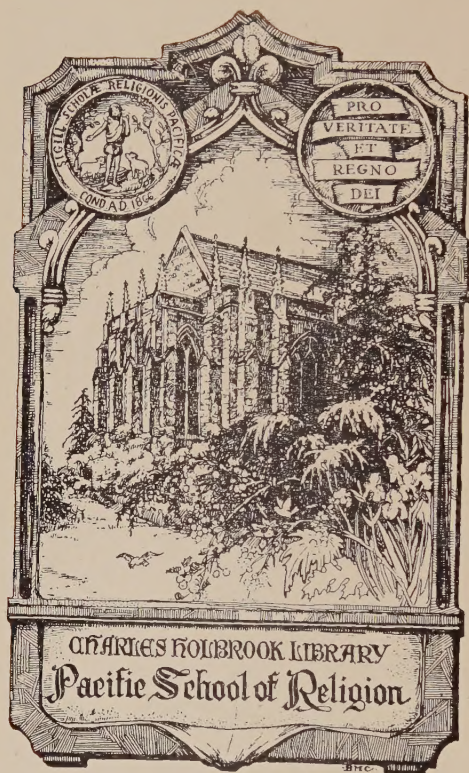


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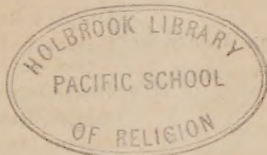


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A MAGAZINE OF CHURCH OPINION, RELIGIOUS LITERATURE,
AND ECCLESIASTICAL MISCELLANY.

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THE CHURCH ECLECTIC.

VOL. III.

APRIL, 1875.

No. 1.

NECESSARY FOR THESE TIMES.

We begin the *Third Volume* of the CHURCH ECLECTIC under improved auspices. We shall have more help in our editorial labors, and we have opened a correspondence department for contributions from some of the ablest writers of the Church, on topics of the day.

The editorial contents of the last number brought out such an expression of opinion from all quarters in regard to the value and the need of this publication, as to leave us little or no excuse for preferring our own ease or comfort to the necessary labors involved in this kind of work, to which we have so long been accustomed, and which, we confess, is not entirely uncongenial. And if anything could be more satisfactory than such an expression, it is not lacking in the fact that the large mass of arrearages then outstanding have been almost entirely cleared up; so that we are able to commence again with a balance sheet that speaks well for the financial management and the healthy business prosperity of the CHURCH ECLECTIC so far. It can hardly be believed but that a publication which seeks to reproduce, at a tithe of the cost of their originals, the cream of the best organs of the religious thought of the age, intended to conserve Catholic truth, not only as against the intellectual slavery of Papalism, but the insidious and wide extended influence of scientific materialism, must be a welcome help and means of edification, both to clergy and intelligent laymen.

In England, a large proportion of the religious literature of the day, is by laymen; and in a country where the laity are made coördinate with the clergy in all Ecclesiastical legislation, even though it include matters of doctrine, there is certainly all the more reason why they should *not* decline to acquaint themselves with religious literature, on the ground commonly urged that secular newspapers and periodicals monopolise the little leisure they have.

It is often urged by sectarians that even our communicant laymen are not only unspiritual but apathetic to religious work, because forsooth we do not ask them to pray and exhort in public services, or give them that individual responsibility and participation in Christian exercises which will not only commit them personally to the Christian life, but tend to enlist their feelings in Church work and make them zealous and active *missionaries* for truth in the community in which they live. Whatever force a mere traditional routine, and the usual blindly conservative cry against "innovations" may give to this consideration,—and they certainly give a great deal, as the his-

tory of both the Wesleyan and Tractarian movements shows—we cannot at least afford to keep the laity uninformed of the real Catholic principles of the Church, unless we actually mean to prepare them at last for the utter abolition of the Prayer Book. An uninstructed people will ever be the prey of alarmists and panic makers, and it is only among an uninstructed people that loose opinions, begotten by sheer ignorance of theology, can ever be counted as a passport and recommendation even to the Episcopate.

It is certainly no time to shrink from hard work, or from responsibility, or to hide one's light under a bushel. There are champions of truth among us, who must be hearing, we fancy, their *Quo vadis?* Their voices and their pens are needed. In Church and State there is unrest and ambition which would unsettle the ground even of first principles. Various schools of theology there are and must be; and their variations are more distinct and practical than ever before: and for that reason the system of checks and balances in the external government of the whole body needs to be more definitely understood and interpreted than ever. In early days moral influence was enough to solve all ordinary difficulties: but now, as Dr. Jackson said in the Convention of 1871, "the age of personal government has gone by," however desperate the attempts to rehabilitate it. And yet moral influence will the more have its due respect, in proportion as it is based on the spirit of a definite law, and not on individual caprice, or personal self-assertion.

The political Constitution of our forefathers, glossing over the problems of sovereignty and slavery, and appealing only to popular intelligence, loyalty and forbearance, carried in it the seeds of an awful civil war. The American Church Constitution, which, while it left to individual clergy and laymen no sort of appeal beyond the jurisdiction of any single bishop, seemed after all to merge diocesan independence in the will of a majority of equals that are only *theoretically* equal, has already given rise to serious questions that will sooner or later demand a constitutional readjustment.

Civil legislation in this country cannot be effected without *mileage* and *per diem* allowances, or an equivalent thereto; and it is already apparent that a month's session of a Triennial Convention, though surely limited enough for the extended and complicated interests of our National Church, is yet a greater tax than the laity can submit to, with the patience and deliberation requisite for just and intelligent law-making.

The Presbyterian bodies with their graded system of presbyteries and synods, by which a cause of sufficient importance may pass from the lowest judicatories up to the General Assembly, or if not may be remitted to the place from whence it came, seems to have the advantage of us in this respect: since all matters are determined at last by the preponderance of opinion and individual suffrages. Many feel that the rule among us that a "divided vote" should be counted as *negative*, often operates the greatest injustice, since it really represents one side as much as the other.

The system seems to give too much play to the working of personal influence, partisan cabals, and private intrigue. In religion, everything goes down before the breath of slander; a man might as well fight with ghosts and shadows. The ordeal of Cæsar's wife is not enough. The holiest piety, the ripest scholarship, the rarest abilities are of no avail against the satanic whisper of distrust. In the world's code of ethics a man is taken as innocent till proved guilty; here guilt is presumed upon the first hue and cry, and if it is ever so clearly disproved, the savor of it remains. Our Draconian law is, let no good man have an enemy, whatever the Master may have said; for a single enemy can do more to crush you than a thousand friends will do to vindicate you. The stranger is imposed upon with the impression that "something is wrong;" let us therefore look to men of less *mark*, to men who *can* have no enemies: or perhaps to the double-faced characters who have actually *courted* that woe which is denounced, "when all men shall speak well of you." But the "safe men" often leave nothing safe but their own position and emoluments.

As things are, we repeat, we seem to be left too much to the reign of party caprice. The views recently ventilated as to the entire irresponsibility of Diocesan officers in carrying out the forms of official comity which the Church prescribes, would assimilate our system to that of some secret society: only under *such* a theory, *one* black-ball ought to be as good as fifty. If their action is judicial, or even *judicious*, we have the spectacle in the eyes of the world of a number of independent dioceses endorsing as orthodox that which the rest treat as heresy; and thus of a Church doctrinally divided against itself. In view of this assumption to try a question of doctrine, *ex parte*, and without a hearing, many laymen are asking the question what is the scriptural analogue, or the ecclesiastical historical precedent for making such a committee of clergy and laity *coördinate* with the Apostolic college in conferring the grace of the highest order of the ministry? The points raised by the Rev. Dr. Richey in his very able pamphlet on this subject are vital to the question of Episcopacy itself, and we cannot but feel deserve far more attention than has been given to them. It is only one way in which the Episcopal bench is tempted to shrink from and devolve upon others that grave responsibility which rests upon them and them alone after a canonical election, of judging the fitness of those to whom they shall transmit the Apostolic trust.

Unless checked the whole course of action must degenerate into a matter of mere party and personal strife. A majority may will it, as has already come to pass, that one bishop of "extreme" views and character shall have his own doctrinal successor, and that another shall *not*: and party spirit may compass the exclusion from office of presbyters whose views and character are not one whit lower or more advanced than those of many who have been already promoted to Episcopal honors and labors in more peaceable times. What is this but a premium to non committalism, craft

and reticence? What is it but dishonoring the gifts of learning, and throwing a damper upon all laborious study of theology? What is it but substituting an "imbecile pulpit" and the mechanical subservience of an ultra-montane "regiment," for a manly, self-respecting, and well equipped body of clergy to battle with sin and error? For there is absolutely no use in preaching at all, unless a man can say with David, "I *believed*, and therefore have I spoken."

We still believe that some form of the Provincial system, as urged by our present Presiding Bishop, will be the most effectual remedy for most of these evils. It would furnish a Court of Appeals to decide the questions of canonical forms and order, as well as to review ecclesiastical trials, one of which latter has been more really the cause and origin of the existing schism than any question of ritual could ever have been.

It would save the whole Church from being convulsed by every minor controversy, and would reduce the work of our Triennial Conventions to practicable limits, giving some chance for legislation on matters of discipline, hitherto ignored, but a crying necessity of the Church.

DR. LIDDON AND MONSIGNOR CAPEL.

Among the Romish adversaries whom Mr. Gladstone's pamphlet on the Vatican Decrees has drawn out is Monsignor Capel, who is somewhat notorious in England for his activity and craftiness in the Papal cause. Some years ago he complained that the Ritualists, so-called, were too industrious and successful in dissuading sober inquirers from going to Roman Catholic places of worship, and that they were proselyting people from the "true church." In his recent Reply to Mr. Gladstone, his cunning takes another tack. He sees that the true way to stop their work in reconciling people to the "Catholicity" of the Church of England, and keeping them from seeking it in the Papal Church, is to join the ultra-Protestant cry of "Romanizers in the Church of England." He therefore cites Dr. Pusey, Canon Liddon and others by name, as unconsciously teaching Roman Doctrines, because they teach, 1. The Incarnation; 2. The Réal Presence; 3. Absolution; 4. Reverence for the Saints.

The wily Jesuit of course wishes these things to be understood as specially Roman Doctrines; and he thinks there will be no difficulty in getting the popular mind to infer that the Prayer Book is essentially at one with Roman theology. His idea is that the popular religion of the day will accept the statement of the matter as if it were comprised in the following formula, viz:

Incarnation=Worship of Sacred Heart.

Real Presence=Transubstantiation.

Absolution=Compulsory Confession.

Saints' Days=Invocation of Saints.

Churchmen will recognize the same old trick of controversy since the days of Hooker, only Capel takes up the Puritan line of argument, that the terms in the first column imply those in the second. The work of the Reformation has to be continued all along, which was to *rescue* Catholic truths (not give them up) from the abuses and corruption to which they have been subjected by the fraud and malice of the devil. Canon Liddon's letters, which follow, are of real value on this subject:

The following letter from Canon Liddon appeared in the *Times* of Christmas Day:—

Sir,—It is very obliging of Monsignor Capel distinctly to state that I and others whom he names are not “intentionally moving towards the See of Rome.” As far as I am concerned, the Monsignor has had private as well as other opportunities of ascertaining this fact; and when he proclaims it, I thank him for a candour to which some controversialists who do not belong to the Church of Rome are not always equal.

Monsignor Capel says that “these men are unintentionally, but not the less assuredly, disseminating several doctrines of the Roman Church.” In the hope of discovering what these doctrines may be, I have referred to the “Reply” to Mr. Gladstone, and I find the Monsignor writing at page 6: “Our doctrines of the Incarnation, the Real Presence, of the need of Absolution, and of reverence for the Saints are now to them household words.”

1. The doctrine of the Incarnation as held by the Church of England is stated in the Nicene and Athanasian Creeds and in the second of the Thirty-nine articles. So far as I know it differs in no respect from the doctrine of the Incarnation as held by the Roman Catholic Church. But we did not learn this doctrine from the Church of Rome nor is it any peculiarity of her Creed.

2. Believing as we do that “the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper,” we necessarily believe in the real presence of Christ in that Sacrament, since, unless he is really present, He cannot be taken and received at all. But we reject the Roman explanation of His presence. Transubstantiation “cannot be proved by Holy Writ,” and, as annihilating the outward part, it “overthroweth the nature” of a Sacrament.

We believe, too, that God has given “power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins.” At his General Ordination in St. Paul's last Sunday the Bishop of London said to each candidate for the priesthood, “Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven.” And when a sick man humbly and heartily desires it, every priest of the Church of England is instructed to say, “By His (our Lord Jesus Christ's) authority committed unto me, I absolve thee from all thy sins.” Accordingly taking this public language of the Church of England in its natural sense, we do believe in the reality of absolution. But the Church of England leaves it entirely to the discretion of her individual members to seek this absolution or not, while the Church of Rome makes private confession and absolution obligatory on all communicants. We do not therefore hold the Roman Catholic “doctrine” of the “need of absolution.” As to “reverence for the Saints,” the Church of England has appointed special days for honour-

ing the memory of Our Lord's Virgin Mother, of His Twelve Apostles, of the Apostle of the Gentiles and his companion, of His forerunner, of His first martyr, and of the innocent children who were slain by Herod. She devotes one day in the year, November 1, to celebrating the memories of all the Saints collectively. Clearly this practice implies high reverence, since human society does nothing on a similar scale for its great men. But the Roman "doctrine of reverence for the Saints" includes the practice of invoking them, and not unfrequently of addressing to them prayers which, in point of form, are undistinguishable from those which we address to God. As I never invoked any Saint in my life, Monsignor Capel would consider the "reverence" I pay them very inadequate, and I should equally insist that his doctrine of reverence for the Saints was practically a very different thing from mine.

It is impossible, therefore, to admit that we are "unintentionally, but not the less assuredly, disseminating several doctrines of the Roman Church." If in anything that I have written or said publicly I have ever done this, I shall be glad to be set right; but I do not concede that doctrines which are common to the Churches of Rome and England are, in Monsignor Capel's sense, Roman doctrines. The old retort, "If you believe in the Trinity, you ought to believe in the Pope," is a trick of controversy which has been sufficiently exposed and ought to be abandoned. Certainly, I plead guilty to believing the Athanasian Creed in its integrity, and all of those precious words in the sacramental and occasional services of the Church of England which are now denounced as "sacerdotalism." But, at any rate, this belief, however unpopular just at present, is morally respectable in a clergyman; nor can I allow that it has "a real tendency" to make converts to the Church of Rome. The Church of Rome finds its most efficient ally, not in "the extreme High Church school," not even in its own highly-disciplined corps of proselytisers, but in the restless, faithless, fatal policy which at one moment would rid us of our Creeds, at another would ignore our Orders, at a third would invite a Parliament, consisting of men of any or no religious belief, to regulate our worship of Almighty God. Too many, alas! have been my opportunities of knowing how these things tell upon the most earnest and devoted members of the Church of England; but I must not enter upon a subject which would carry me beyond the purpose of this letter. After the liberty which has been taken with my name, I shall trust, sir, to your wonted justice for an opportunity of explaining myself thus far.

I am, Sir, your most obedient servant,

H. P. LIDDON.

3, *Amen-court, S. Paul's, Dec. 24.*

DR. LIDDON ON THE TWENTY-EIGHTH ARTICLE.

Canon Liddon has addressed a second letter to the *Times*, his object being to explain the omission of the words "only after a heavenly and spiritual manner" in his quotation from the Twenty-eighth Article. *Mr. Joseph Savory*, of Buckhurst Park, Sunning-hill, who complains of this, adds:—

With these words agrees our beautiful Communion Service:—"Take and eat this (the bread) in remembrance that Christ died for thee, and feed on Him in thy heart, by faith, with thanksgiving." Bishop Jeremy Taylor says:—"They, the Roman Catholics, mean by spiritually, after the manner of a spirit." "We mean by spiritually, present to our spirits only." Between these two probably rests the whole question of ritualism.

Dr. Liddon replies:—"When discussing a statement of Monsignor Capel's, I quoted only so much of the formularies of the English Church as was necessary for my immediate purpose. I had to show that certain

doctrines which I understood the Monsignor to claim as peculiarities of the Roman Catholic creed had a recognised place in the English Prayer-book, although if we except the Divine Incarnation, in a sense different from the Roman sense. Accordingly, as regards the Holy Communion, it was enough to say that, on the one hand the Church Catechism teaches the Real Presence, while the Articles, on the other, reject Transubstantiation. There was no more reason for quoting the proposition of Article XXVIII., to which your correspondent, Mr. Savory, appeals, than for quoting several other propositions which bear with at least equal effect and authority on the subject: and I could not forget that there must be limits even to the columns of the *Times* and to the patience of its editor.

"Nevertheless, you will, I trust, allow me to point out to your correspondent that the particular interpretation of the word 'spiritually' which he borrows from Taylor is not that which would be suggested by the natural sense of the proposition which he quotes from the Twenty-eighth Article. If 'spiritual' means only 'present to our spirits,' it is difficult to see how 'the Body of Christ' can be given as well as 'taken' and 'eaten,' after a heavenly and spiritual manner. To be 'given' at all, the Body of Christ must already be there, in some manner independent of the mind or spirit of the recipient. The Article says that this 'giving' is a 'heavenly' and 'spiritual' process; and an old Johnson's Dictionary tells me that 'spiritually' means 'without corporeal grossness,' and appeals to Taylor for its authority. We are agreed that the bread and wine remain in their natural substances, and that the Body of Christ can profit a man only so far as it is 'present to his spirit.' But the Real Presence of Christ's Body does not depend upon our uncertain moods of mind and feeling respecting it, any more than the truth of the Atonement depends on our apprehending its efficacy, or the inspiration of Holy Scripture on our capacity for appreciating it. For all serious believers, the spiritual world is a solemn reality, warranted by God's word and promise, be our individual subjective relations to it what they may; and, if I may modify your correspondent's terminology, I should agree with him in thinking that the appreciation of this fact is a main point of difference between sound English Churchmen on the one hand, and the happily illogical Puritanism and fatally logical Rationalism which surround us on the other.

"Those who know Bishop Taylor know that he may be cited on more than one side of more than one controversy. He is not the only man the versatility of whose genius has imperilled his theological consistency. If your correspondent agrees with Taylor's remarks in his *Life of Christ*, part 3, disc. 19, sec. 3, I can have no serious quarrel with him. Let me quote a sentence which is not altogether foreign to the matter in hand:—"I suppose it to be a mistake to think whatsoever is real must be natural; and it is no less to think spiritual to be only figurative."

With reference to Canon Liddon's statement that "to be 'given' at all the Body must be there," Mr. Savory, in a second letter, quotes from the judicious Hooker:—

As for the Sacraments they are not really, nor do really contain in themselves, that grace which with them or by them it pleaseth God to bestow.

CANON LIDDON, MONSIGNOR CAPEL, AND OTHER CONTROVERSIALISTS.

In reference to the letter which *The Guardian* recently printed from Canon Liddon, "*An English Dignitary*" has written the *Times* as follows:

Canon Liddon's argument founded on the word "given" in the Twenty-eighth Article is a favourite just at present with those who hold his opinions; but it will

not bear examination. Let him apply it to the other sacrament. He holds that a gift is given in baptism; does he hold that this gift is first infused into the baptismal water? The teaching of the Catechism and of the Twenty-eighth Article is clear and consistent, and there is no trace of the doctrine of the Real Presence in either. The priest gives, the hand of the communicant receives, the mouth of the communicant eats, the consecrated bread—that is, the outward and visible. God gives, the spirit of the communicant receives, the spirit of the communicant spiritually eats, the Lord's Body—that is, the inward and spiritual. But God, when He gives, does not need first to insert His gift into the bread, nor would that be a giving after a heavenly and spiritual manner.

To this *Dr. Liddon* replied:—"When 'An English Dignitary' says that 'God does not need to insert His gift into the bread,' of course I perfectly agree with him; but then he caricatures the belief against which he is contending. Bishop Andrewes has taught us that no preposition (trans, con, in) avails to express the relation which subsists between the sacramental gift and the consecrated elements. That some such relation does exist, independently of the 'spirit' of the recipient, although the tongue of man cannot express it, is, I shall venture to maintain, a fair inference, from the word 'given' in the Twenty-eighth Article, as it certainly is from the Church Catechism, and, what is more, from the words of our Lord.

"Your correspondent, when pressing an absolute analogy between the two sacraments, loses sight of the reason which obliged the framers of the Church Catechism to describe the 'inward grace' of one sacrament in two questions and answers, while one sufficed for the other. There is, as Augustine expressed it, a *res Sacramenti*, an objective element, in the Eucharist, to which nothing corresponds exactly in the Sacrament of Baptism. Your correspondent evidently values the prayer in our Baptismal Service, that God would 'sanctify this water to the mystical washing away of sin.' But he would, I trust, agree with me in believing that baptism administered with unconsecrated water would still be a perfectly valid baptism. Is he, on the other hand, prepared to affirm that the Holy Communion would be validly administered if the bread and wine were unconsecrated? And, if not, why not? The difference between the two cases is, that in accordance with the original institution of these sacraments, in the one our Lord's words are pronounced over the recipient, in the other over the element, which by His appointment is thus associated with the conveyance of His gift; and hence, in the Lord's Supper, there is an antecedent relation established between the gift and the element to which nothing corresponds in baptism.

"I thank Mr. Savory for his reference to our Communion Service. *Inter alia*, the beautiful prayer that God would grant us 'so to eat the flesh of His dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood,' is entitled to his attention. It surely implies that the gift is there, to be received with or without the result which is sought in the prayer.

"We live, sir, in a utilitarian age, and if they are right who would so entirely detach the sacramental gift from the consecrated elements, the question will be asked—as it is asked—What is the use of receiving the elements at all? These ultra-subjective theories of the Holy Sacrament are—I must dare to say it—fatal to its *raison d'être*. In order to call the death of Christ to devout remembrance, it is not necessary to eat bread and drink wine in public; it suffices to read the Gospels; and a Christian believer can feed by faith on his Lord and Saviour daily, hourly, without accompanying this purely spiritual process by the outward act of contact with matter. But Christian faith refuses to believe that in His greatest and most characteristic ordinance our Divine Lord conferred nothing that may not be secured without it; and the question is, 'What is the connection between the con-

secrated elements and this transcendent gift?' In order to answer that question it is, I submit, by no means necessary to involve ourselves in the philosophical and exegetical difficulties of a theory like transubstantiation; but a denial of the Real Presence is by no means a necessary alternative to our doing so. And, unless I mistake him, Monsignor Capel would not be most disposed to quarrel with those of us who, in their recoil from Roman errors, are constantly tempted to volatilise away the precious gifts and words of Christ into something very like nonentity or worthlessness. They are among his best allies, however little they may think it."

Monsignor Capel replies to this by quoting from the *Vade Mecum* some *Litanies of the Saints*, and from the *Treasury of Devotion*, edited by Mr. Carter, a version of the *Lauda Zion*, and from Mr. Neale's *Catechetical Notes* a definition of the Sacrament, all of which have a Romish sound and might bear a Romish construction.

To this Canon Liddon has replied:—"Perhaps I may be of opinion that Monsignor Capel, before writing the letter which appears in your impression of to-day, would have done well to ascertain that I am personally responsible, either as author or as editor, for any one of the sentences upon which he comments. It would not be difficult to present him in turn with a long list of *curiosa*, collected from Roman Catholic books of controversy and devotion, the explanation or justification of which, even in skilful hands, would take up more space than you could allow. But, as he will say that he is justifying his attack upon English High Churchmen, I pass this by; and I thank him for the opportunity he has afforded of a more thorough discussion of the issue which he has thought fit to raise.

"1. Let me begin with what he terms in his 'Reply', 'our doctrine of reverence for the saints.' In contrast to my disclaimer of invoking the saints, Monsignor Capel refers to 'the litanies of the saints and angels' in a book called the *Vade Mecum*. Before reading the Monsignor's letter I had never seen this book, and on procuring it I find that the Litany to which he refers is not, as his language might seem to imply, addressed to the saints, but to God. It differs, therefore, in a vital particular from the litanies of the saints which occur in Roman Catholic books of devotion, although it contains prayers addressed to God, in which He is asked that the saints may be heard on behalf of the petitioner. Such prayers may be justified—within limits—by the revelation of Holy Scripture as to the occupation of the blessed in another world, and, among ourselves, by the practice of Bishop Andrewes. As to 'prayers for the faithful departed,' addressed to God, Monsignor Capel is probably not aware that they have been formally decided to be legal in the Church of England, and that they have been used by a long line of English worthies, including Dr. Samuel Johnson. As to 'prayers for the protection of the angels,' addressed to God, we have an admirable one in the Prayer-book Collect for St. Michael's Day. Monsignor Capel does not quote, even from page 133, any invocation of the saints, although there is language in the *Vade Mecum* bearing on this subject which I could not defend, such as the suggested use of the 'Hail! Mary,'—I presume, only of the words of the angel, and as an apostrophe. But I am dealing for the moment, not with the unknown author of that book, but with Monsignor Capel.

"2. Monsignor Capel's quotations on the subject of the Real Presence are, I admit with regret, better calculated to sustain his indictment. I waive the point whether the language of poetry should be pressed as he presses it. But the line—

'Bread into His Flesh is *turned*'—

appears to me to be indefensible, at any rate without explanations, which the context does not supply. So in the next quotation, the prepositions 'beneath' and 'in' must be abandoned, if they are supposed seriously to define a local relation between the consecrated elements and the Eucharistic gift. Once more, of the explanation of the Real Presence which Monsignor Capel quotes from the *Catechetical Notes* of the late honoured Dr. Neale, I can only say that—

'Aliquando bonus dormitat Homerus.'

It may be that the direction of Dr. Neale's studies would have made him less alive than some of us to the enormous difficulties of the philosophical theory, which is assumed to be true by the distinction which he makes between 'substance' and 'accidents.' Anyhow, I cannot in this matter defend him; and he would have been the last man in the world to maintain his own infallibility. But he gave the best proof a man can give of his judgment as to the claims of the Church of Rome by dying as he had lived, in the Church of England.

"On the other hand, let me observe that protestations of belief in the Real Presence, as quoted by Monsignor Capel, do not involve transubstantiation. Nor has the rest of the language which he cites, however important with regard to other aspects of the Eucharist, any bearing upon this issue. Some of it appears to me to be, at any rate, open to misunderstanding; while I may remark that the epithet 'unbloody sacrifice,' as applied to the Eucharist, was familiar to the ancient Church, and has given its name to a well-known work in English divinity.

"3. The 'directions for making a confession,' which are quoted by Monsignor Capel from these books, do not appear to conflict with my assertion, that 'the Church of England leaves it entirely to the discretion of her members to seek absolution or not.' It does not follow that because when I go to a doctor he tells me what to do I am, therefore, obliged to go to him, whether I think he can help me or not. Certainly the 'precept of the Church,' which is quoted from the *Vade Mecum*, appears to be without warrant from the Church of England. And, for the rest, I do not know any English Churchmen who would not own that God's pardoning grace for His dear Son's sake is by no means tied to absolution, and that thousands upon thousands go to heaven who have never sought it at all. It is a medicine, ready for those who feel that they want it; it is not food necessary for all. No doubt in some cases a medicine must be taken at regular intervals in order to be efficacious, and this may explain some of the language referred to by Monsignor Capel. But it may interest him and others to consult Jeremy Taylor (*Holy Dying*, secs. 3, 4), who deals with the whole matter at once more fully and wisely than some of our modern advisers.

"4. Could I have imagined that by 'our doctrine of the Incarnation' Monsignor Capel meant nothing more than certain modern devotions to our Lord's Humanity which were unheard of when that great truth was defined and vindicated in the ancient Church, I should not have referred to the subject. To claim the incarnation of our Lord as a peculiar doctrine of the Church of Rome appeared to me as reasonable as it would be to say that the sun is the private property of the new Roman Catholic College at Kensington.

"Monsignor Capel will have done us English Churchmen a good service if he leads any of our brethren to abandon language or practices unauthorized by the Church of England, and tending to bring about a result that we must all unfeignedly deplore, however desirable he may think it. He has succeeded, as I cannot but think, in putting his finger upon some expres-

sions which I would respectfully ask the writers and editors of devotional books to reconsider in the light of the Public Formularies of the Church of England. It is no argument against devotional language that it is used by the Church of Rome, because this is true of about two-thirds, at the least, of the Book of Common Prayer; but it is another matter to be in real or apparent conflict with any part of our own authoritative Church language. Here is a line which men do not often pass—consciously, at any rate—without the gravest risk, even in minor matters. We must feel that we have nothing to gain by exchanging our simple faith in the ‘Real Presence for a philosophical speculation about it that is weighted with the difficulties of centuries; or our loving reverence for God’s glorified servants for the practice of saying prayers to them, perhaps undistinguishable in form from those which we address to Him; or our privilege of claiming Christ’s absolving power at the hands of His ministers, when conscience may suggest it, for a strict ecclesiastical obligation to submit to a discipline periodically which may or may not help us to live closer to God. And in the two great additions which the Church of Rome has made to her creed within the lifetime of the present generation we have, as the late Mr. Keble said of that which dates from December 8, 1854, a ‘warning against her system for which our forefathers were not responsible.’ The Vatican Council has taught us that her claim of *semper eadem*, unwarranted before, can only now be admitted by those who close their eyes to the plainest facts of Church history.

“But with these convictions we shall not, I trust, make the advance of Rome in our country easier by abandoning Catholic truth which we have received to hold, and which is taught in our Church formularies, when they are fairly interpreted. Not for the first time in our history Rome and Puritanism, forgetting their irreconcilable hostility appear ready to play into each other’s hands, if only they can silence the voice of true Catholic teaching within the walls of the Church of England. But, if we are resolutely true to the guidance which God has given us in our English Prayer-book, with its appeal to Scripture, as interpreted by Catholic antiquity, we need not fear for the result.”

An English Dignitary, commenting on the above, says:

Canon Liddon, apparently without perceiving it, has surrendered. He has learnt, he says, from Bishop Andrewes, “that no preposition (*trans, con, in*) avails to express the relation which subsists between the sacramental gift and the consecrated elements.” Then why, if this be so, does he say that the gift is “there?” What is the word “there” but a preposition of this very kind turned into an adverb? Let Canon Liddon keep within the lines marked out by Bishop Andrewes and observed by the Church of England, let him content himself with a coincidence in time instead of a coincidence in space, let him be content to preach that when God’s minister is giving the bread God is giving the Lord’s Body; he will then find no true son of the Church of England to contend with him, but he will not be teaching the doctrine commonly known as that of the Real Presence.

Mr. Savory also writes:

If Dr. Liddon does not agree with the Twenty-eighth Article, after quoting the definition of Bishop Jeremy Taylor as to the meaning of “spiritually,” which, “he says, is used both by the Roman Catholics and by us—they, the Roman Catholics, mean by spiritually after the manner of a spirit; we mean by spiritually, present to our spirits only;” and those wonderfully clear words of Richard Hooker, “As for the Sacraments . . . they are not really, nor do really contain in themselves, that grace which with them, or by them, it pleaseth God to bestow,” I do not wish further to carry on any controversy in this matter, only adding the words of the Primate, that “there is a large minority of the clergy who would subvert the doctrines of the Reformation,” of which this is one of the most important, being one of those in the support of which our Reformers willingly suffered death at the stake.

To these letters *Dr. Liddon* replies:—"In assuming that I have 'surrendered,' 'An English Dignitary' is too sanguine to be accurate. All that I have admitted is, that no preposition avails to define the relation of the sacramental gift to the consecrated elements in the Holy Communion. That such a relation does exist prior to and independently of the act of reception is a truth far too certain and too precious to be 'surrendered' to your correspondent or to any one else. If I cannot define the connection between my soul and my body, I do not therefore take refuge in materialism; and my adverb 'there,' which occasions your correspondent so much embarrassment, was designed to express in a general and popular way the independence or objectivity of the Sacred Presence, while avoiding any attempt at specific local definitions respecting it. Your correspondent's criticism may probably show that, as a popular expedient, this was not successful, and he is welcome to any phrase, if he likes, although the truth which it aimed at expressing is not mine to give him. But, on thinking over the language of my adviser, I have been trying to make out what he can mean by 'the Body of Christ,' as distinct from 'the benefits which we receive thereby.' Does he mean anything real at all, or only a phrase or a conception? I hope the former, because he says that Christ's Body is given by God when God's minister gives the bread. But, if I am so far right, another question meets us here. Is the gift of the bread the actual means whereby the Lord's Body is given, or is the Lord's Body given quite independently? If the former, he and I are not likely to differ much; if the latter, what exact sense does he attach to the Church's statement, that the outward sign in the Sacrament is a 'means whereby we receive' the 'inward grace,' as well as a 'pledge to assure us thereof'? How is the outward sign a means of receiving the inward grace if the 'English Dignitary' is right in warning me to be 'content with a coincidence in time' between the reception of the sign and reception of the inward grace, 'instead of a coincidence in space'? In his earlier days, before reaching some unknown point of elevation in the Church, the 'English Dignitary' may have given attention to the laws of thought, and it would be instructive to learn from him how, as applied to such a subject matter, the one 'coincidence' is possible without the other?

"The point at issue is no mere scholastic subtlety. 'So long as I believed that Christ is present only in the heart of the communicant, I never could be certain that I communicated at all. I know too much of my own heart to have felt any such certainty.' These were the words of one of the best men who have lived in our time, and it is the independent reality of the promised gift in the Holy Sacrament which alone lifts really humble souls out of the reach of these distressing uncertainties. Christian experience is here in accord with the conclusions of scientific theology; and the doctrine of the Real Presence, unembarrassed by the mediæval conception of a transmuted substance, has too assured a place in these heights and these depths to be affected in the long run by present controversies.

"Let me assure Mr. Savory that, had I ventured to make so large a demand upon your space, I would have quoted Article XXVIII. from beginning to end with the greatest pleasure. I still venture to think, however, that he does not rightly apprehend its meaning, and that he is not going to work in the best way when he quotes fragments of sentences from Hooker. Hooker, no doubt, in the matter of the Eucharist, inclines largely, although not unreservedly, to the side of Calvin, which is also, I apprehend, the side of Mr. Savory. When Hooker wrote, the genius of Calvin still cast its spell over the greater part of reformed Europe; Hooker would have written dif-

ferently half a century later. Waterland repudiates Hooker's language on the subject of the Eucharistic Sacrifice with some approach to warmth; and other divines have excepted to the one-sided subjectivity of his conception of the Eucharistic gift. Hooker, with all his titles to our love and admiration, is, after all, not the Bible, nor yet an authorised formulary of the Church; and when Mr. Savory has considered Hooker's opinions as to the superiority of a virgin life to wedlock, as to the advantages of pluralities, and other points which I could name, we shall still, I hope, agree to honour him as 'judicious,' but, it may be, to use the epithet in a less modified sense than your excellent correspondent at present would suggest.

"It so happens that we have at hand a means of determining the true sense of Article XXVIII., which, in any subject matter less obscured by passion and prejudice than theology, would be regarded as decisive. In a letter from Geste, Bishop of Rochester, to Sir William Cecil, dated 22d of December, 1566, and preserved in the State Paper office, he writes as follows:—

I suppose you have heard how the Bishop of Gloucester found himself grieved with the placing of this adverb *only* in this article, "The Body of Christ is given, taken, and eaten in the Supper after an heavenly and spiritual manner only," because it did take away the presence of Christ's Body in the Sacrament; and privily noted me to take his part therein, and yesterday in mine absence more plainly vouched me for the same. Whereas, between him and me, I told him plainly that this word *only* in the foresaid article did not exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof. For I said unto him, though he took Christ's Body in his hand, received it with his mouth, and that corporally, naturally, really, substantially, and carnally, as the doctors do write, yet he did not for all that see it, feel it, smell it, nor taste it. And therefore I told him I would speak against him herein, and the rather because *the article was of mine own penning*. And yet I would not, for all that, deny thereby anything I had spoken for the presence. And this was the sum of our talk.

Mr. Savory's reference to Smithfield requires a word of notice. He cannot hate the Marian persecutions more heartily than I do. I only hope that the spirit which prompted them will not imitate them in our day as closely as our higher civilization permits, in the interests of a different theology. Of those who suffered, some were burnt for denying error, some for denying truth as well as error; some denied Transubstantiation, others the Real Presence as well. Had they been all dogmatic atheists, the conduct of their persecutors would have still been a crime against humanity; but Mr. Savory will agree with me in thinking that a doctrine is not therefore proved to be false because a man has been officially murdered for denying it. Servetus, for instance, was burnt to death by Calvin; but his opinions are probably as little in accord with Mr. Savory's convictions as they are with my own.

"And now, sir, may I ask your permission to add a few words on the general subject?

"It was my misfortune to understand the point of Monsignor Capel's language, in the first instance, differently from yourself. I understood him to say virtually something to this effect—'You English High Churchmen are preaching and writing about the Real Presence, about Absolution, about Reverence to the Saints, about the Incarnation. These are admirable and precious truths; but they do not belong to you in your schismatic isolation; they are the proud monopoly of the Catholic and Roman Church.' To this I thought it enough to say—'Look at our official documents; they were not drawn up in this generation, or by the school of writers and workers whom you are criticising; they are, with some few significant changes in 1662, the bequest of the Reformation. It is true they

are largely forgotten, or ignored, or even décried by persons or parties who professedly adhere to our communion. But every one of her ministers, from the Archbishop of Canterbury downwards, is responsible before God and man for their substantial truth ; and, if they are to be construed naturally, our Ordinal, our Service for Visiting the Sick, our Church Catechism—to say nothing of other services—show that these doctrines are just as much a part of our inheritance as of your own. Certainly we hold them in a different, and, as we maintain, a purer and better sense than you ; but we have not, as you would imply, broken away from Christian antiquity, and invented a new Christianity with which the early ages of our faith would have had little in common.’ This, as I conceive, might have closed the controversy ; because, as you will remember, I was careful to express myself, not in self-chosen language, but almost entirely in that of the public documents of the English Church. But when you suggested that Mngr. Capel meant, not that the doctrines in question belonged exclusively to the Church of Rome, but that the Roman conception of them, as I must deem it, was being imported into the Church of England, he naturally made the most of so suggestive a hint. So he presents me with a little collection of inexact or exaggerated phrases, which I have to sort out and say what I think of it, bit by bit, as an English Churchman. In doing so I have to criticise mistakes or oversights on the part of men some of whom I unaffectedly revere ; but I do not surrender to Monsignor Capel unless he can show that the great doctrines and principles which private writers have thus distorted or exaggerated have themselves no real place in the English Church. It may be true that some High Churchmen have used language which exceeds the fair limits of English Church doctrine. Monsignor Capel meant that the whole characteristic High Church teaching was of this description, whereas, in the main, I believe it to be based with scrupulous exactness on the formularies. All religious schools are liable to be weighted with excrescences, which zeal insufficiently balanced by knowledge or by wisdom is apt to produce. But these parasitical growths are not fairly chargeable upon the whole body. No one would make the Archbishop of Canterbury or Dean Stanley responsible for a work on *Literature and Dogma* which the accomplished son of their great teacher has lately written. Yet, whatever they may think of the book, so far as I know, neither of them has gone out of his way to say a word upon the subject of it, although they would speak from positions which would command universal attention. Such an illustration more than covers the case before us ; and some of the mistakes on which you comment rather severely are in all probability due to inadvertence. Mr. Carter may never have noticed an expression which was probably determined by the necessities of rhyme, and which occurs in a manual that has sought the high sanction of his name ; in any case, his life and mind as a whole are altogether out of the reach whether of my criticisms or my apologies. You complain of my tenderness towards language which exaggerates or misrepresents my own belief and principles, and you contrast it with what I feel and say about theories which reduce the Sacraments of Christ to lifeless and worthless forms, and the Bible to something little better than a mass of legendary error. I cannot help it ; and I should despise myself, both as a man and a Christian, if, because I deeply regret exaggerations of devotional language and ceremonial practice on the part of the so-called ‘ritualists,’ I could forget that many of them are in every way my superiors ; that they are doing a work among the poor and the suffering which puts me, at any rate, to shame ; and that the cynical injustice with which, for the moment, they

are assailed by an earnest but uninstructed public opinion is certain, sooner or later, to be followed by a revulsion, dictated by the generosity and the honesty of our national character, which may bring with it more real perils than their present unpopularity. For the rest, all honest men are agreed that the personal consequences of our moral judgments must take care of themselves; and that no private ease can compensate for the misery of conscious cowardice, when conscience has spoken.

"If I do not reply again to my various assailants, Popish, and Puritanical, it will be from no want of respect to those gentlemen, nor will my silence necessarily mean that I accept either their facts or their judgments. My time and hands are not disengaged; and your columns, sir, must be claimed, I should suppose, by other and larger interests."

Here Monsignor Capel protests that he did not "once refer to High churchmen, but to the ritualistic clergy," yet in his reply to Mr. Gladstone he had expressly mentioned Dr. Pusey and Canon Liddon as "leaders" of the ritualistic movement. He then quotes *Night Hours of the Church* used in some Anglican Sisterhoods, and Mr. Shipley's *Ritual of the Altar*. A correspondent denies his quotation from *Night Hours*, saying that his passage is omitted from English editions, and Mr. Carter shows that his version of *Lauda Zion* is rejected from Roman Manuals and a modern one substituted.

Dr. Liddon replies to this in a sort of personal castigation of Capel for his disingenuousness, scorns the idea of being a party leader, but says he does not mean to promote the Jesuits' scheme for making converts "by helping to isolate a body of men, some of whom may have said or done that which I cannot defend, but the bulk of whom I believe to be devotedly loyal to the English Church." He points out that it is Capel's object to "divide and conquer," and for this purpose it is that he "manipulates the lower passions of the popular Puritanism in the controversial interests of the Church of Rome." Then he refers to the irreconcilable contradictions between former councils of the Roman Church, such as Constance, and that of the Vatican, and the infallibility of the heretic Honorius. Capel "may not wish to bring these questions to the front, but there they are, and the last word has not yet been said about them."

Dr. Liddon then has a word for one or two of his fellow-churchmen who object to his defence of Anglican doctrine:

"To a 'Mere Layman,' who puts the case of a devout communicant, partaking of bread and wine which the priest, unknown to the communicant, had omitted to consecrate, I can only reply, as I fear to his disappointment, that I do not certainly know. On the one hand, in such a case, the conditions of a valid Sacrament would not have been complied with; and therefore the chartered gift of Christ could not be claimed. On the other, our Lord's grace is not 'tied to sacraments,' although ordinarily it is given through them, and much may be hoped from His abundant mercy to supply a technical defect, even of a very serious kind. Probably the result would depend upon the degree in which the communicant was responsible for his ignorance of the invalidity of the Sacrament. Our Lord cannot be expected to make up for disadvantages which those persons incur who do not take the trouble to ascer-

tain the conditions under which He is ready to bless and feed them; but a party of devout lay Christians, thrown by shipwreck on a desert Island, I cannot but believe, although they could not partake of the Sacrament itself, would not be allowed really to incur spiritual loss as a consequence of a misfortune which they could not control.

"May I add, by way of postscript to a previous letter, that when 'An English Dignitary' bids me 'keep within the lines marked out by Bishop Andrewes,' I have every wish to obey him? When answering Bellarmine, Andrewes says, 'Præsentiam credimus non minùs quam vos veram; de modo præsentiae nil temerè definimus.' And soon afterwards, 'Nobis vobiscum de objecto convenit; de modo lis omnis est. De hoc est, firmâ fide tenemus quod sit; de hoc modo est, ut sit Per, sive In, sive Cum, sive Sub, sive Trans, nullum inibi verbum est.' Hallam, who quotes these passages from Casaubon's Epistles, is certainly not a writer who has shown any disposition to consult the prejudices of High Churchmen; and he paraphrases Andrewes as follows:—

This is, reduced to plain terms, We fully agree with you that Christ's Body is actually present in the sacramental elements in the same sense as you use the word; but we see no cause for determining the precise mode, whether by transubstantiation or otherwise (*Hallam's Constitutional History of England*, Vol. II., p. 63, note c., ninth edition, 1837.)

"For myself I should desire to modify this paraphrase in one or two particulars in order to be strictly accurate; but as it stands it shows what Hallam thought about Andrewes, and it is more than sufficient for my purpose."

(TO BE CONTINUED.)

From The Literary Churchman.

MR. BARING-GOULD ON RELIGIOUS DIFFICULTIES.

SOME MODERN DIFFICULTIES. Nine Lectures. By the Rev. S. Baring-Gould, M. A., Author of "The Origin and Development of Religious Belief," "Lives of the Saints," &c. London; W. Skeffington, 163 Picadilly. 1875. Pp. 181.

A very modest title and a very little book. But if the title be modest, the contents are ambitious; and if the book be small, it stirs subjects enough to fill a large one. To discuss at all adequately the questions raised in this little volume would occupy a folio—or a score of folios. We need hardly say that our review must be confined to one or two points at most of the many Mr. Baring-Gould states and handles. And we may say once for all, at the outset, what high enjoyment and intellectual satisfaction these Lectures are calculated to afford to an earnest-minded reader. It is hardly too much praise to award to Mr. Baring-Gould the well-worn eulogium, *Nihil tetigit, quod non ornavit*; and certainly so far as abstract disquisition is concerned, and where he deals with the *ideas* which lie at the roots of theology, this is no more than the literal truth.

We may describe these lectures as an *Eirenicon* offered by theology to science. The lecturer seeks to define a *modus vivendi* between these two powers—the one old and venerable, the other rejoicing in the energies of youth. Each is Divine (in a sense), but not in equal degrees; for whilst religion is indispensable to man's well-being, he may live and thrive with exceedingly little of science, and has in fact done so for these many hundred years. Each is Divine; but the one is expressed in a Divine revelation, the other is the fruit of human research. Each, again, is Divine; but

one is a Gospel and the other is not. Science deals with matter, religion with spirit. Science lays its hand upon the bodily frame and dissects, and analyses, and demonstrates upon framework and tissue; but religion sways the soul—the *vis viva* and motive power of the whole machine. Thus the two competitors stand upon different elevations, and religion is distinctly the higher. Science is only by an adaptation of language to be termed, as Mr. Baring-Gould repeatedly terms it, a *Gospel*—at all events to fallen and sinful men.

With considerations such as these we would wish to correct Mr. Baring-Gould's song of enthusiastic celebration of the praises of Physical Science, as it exists and is predicated of in the present day. It is obvious, indeed, that in selecting a portion of a sermon by one of the Bishops for animadversion he has done injustice to the preacher. He meant one thing, Mr. Baring-Gould objurgates another. Science may have all the beneficent powers with which Mr. Baring-Gould credits her; but science is preached now-a-days as a religion, the Religion of the Future to replace Christianity, and yet there is no moral element in it. This is the rock ahead which caused the preacher's jeremiads; and our present author will be on reconsideration, we really think, in full agreement with him. In the general tenor of Mr. B. Gould's remarks we need hardly say that we agree entirely. We are no more obscurantists than he. There is a good deal of distrust and suspicion of scientific teachings and, considering the doctrines taught and the aims avowed by some of its most prominent teachers, it would be strange if there were not. Perhaps, too, a strain of eulogy perfectly unmeasured, and the concession of all the chief points in dispute between divines and philosophers, may not be precisely the best way to remove that suspicion.

But when the lecturer comes to grapple with his subject we have no quarrel with him. On the "Aspect of Modern Thought" he puts various considerations of the utmost importance in strong relief. If science is anti-Christian, he asks—*i. e.*, if its teachers are hostile—is it not the fault of unreasonable conservatism? True; but that which is unreasonable in the face of well established facts is wise and meritorious caution before wild hypotheses. And how many wild hypotheses are current in the name of science? We get scores ourselves every year to review. There is fair excuse here for a little slowness in admitting all these new facts to be facts at all.

Yet again the lecturer says, in an earnest passage:—

"Through all the shams and veneers of modern conventionalities, arms are stretched forth to clasp the true, the firm. Voices cry, when we present them with bold assertions: Are these true, or are they shams only? Like dying Goethe, souls sick of the yellow glimmer of artificial illumination plead for 'more light,' not of the same quality, but white and clear, the pure beam of day. It is the cry of health, an appeal from man to God; and God will not reject it. In what age have there been such revelations as in the present? And why so? Because the craving for truth in man is like the rod of Moses, it taps the fountains of eternal truth, and makes them gush out of the flinty stone. God's revelation answers to man's capacity of receiving it. The healthy reason gasps for truth as the lungs pant for air. Its function is discrimination. But reason is dead and in dust among those who gulp down with equal zest a Catholic verity and a mediæval figment to whom the marvels of Bethlehem and of La Salette are alike and equally credible."—(Page 11.)

"When I see the activity of minds, the general agitation of spirits, which characterises this age, I cannot doubt but that a divine breath of life has

passed over the earth, a magnetic wave which has attracted and set trembling the needles within.”—(Page 20.)

All this lecture, with its genial optimism of judgment in matters scientific, is introductory. Then Lectures II., III., and IV. treat of “mysteries.” They follow a well-known line of thought with much fertility and freshness. The beauty of illustration, which is so marked a feature of the author’s sermons, serves him in good stead here. The line of thought is—we can hardly say how old. “*Omnia exeunt in mysterium*”—this is the text which he illuminates to his readers with ingenious and happy illustrations from air, earth, and sea; and it is one which needs constant reiteration to this materialistic age. Why, mystery is the very watchword of science. She knows of far more mysteries than even theology. You may tell the great theologic problems on the fingers. Great they are, but they are few; whilst science solves a few, in order just to discover many that are insoluble. The circle of knowledge widens; but, as it widens, its circumference enlarges; and *that* is the measure of ignorance:—

“In the temple of every human science, if the sphinx does not watch at its gate, it crouches within, in its last recess, behind a veil. Penetrate as far as you will, through the propylæum, the nave, thrust aside the veil on which the eyes of generations have rested, and which they have been contented to regard as inscrutable, press on into the sanctuary, and the mysterious sphinx is there.”—(Page 22.)

In III. and IV. the lecturer keeps to the ideal or metaphysical sphere, and we follow him with admiration and agreement. In lecture V. he treats his readers to a most delightful geological romance, in the course of which he suggests, what again has been suggested before, that there were races of men before Adam. There are difficulties about the suggestion which Mr. Baring-Gould does not mention, and which, therefore, we do not stop to examine. But lecture VI. is absolutely revolutionary. The lecturer seriously, in our judgment, overstates his case, and so overstates it as to leave the subject enveloped in distressing uncertainty, without a square foot of sound holding ground anywhere. And we have a feeling of *Et tu Brute!* mingled with our wrath, when one we know so well publishes conclusions such as these. We may summarise them in two representative paragraphs:—

“We invest the ignorant lawyers of the period between the restoration and Christ’s coming with infallibility, when we unhesitatingly accept their assertions, and denounce as unbelievers those who call them in question.

“The sticklers for Biblical infallibility are, in fact, the canonizers of the *sopherim* [Scribes] of the Ezraic revival. Reduce their statement to plain facts, and it amounts to this: we believe that those lawyers who carried out Ezra’s work, who recomposed the scattered fragments of the old Hebrew literature, were divinely inspired. Who they were, however, we do not know. We receive the Pentateuch as the work of Moses on the guess of ignorant Jewish rabbis, utterly unqualified to pronounce an opinion on their authorship. We accept our Old Testament canon on the same authority.”

So much for the Old Testament. The effect of his criticism is practically to eliminate the element of inspiration from it, and to leave it simply a bundle of writings accidentally surviving out of an ancient national literature. What single shred of authority there could possibly remain to a literature thus characterised, we must leave our readers to imagine, and we would leave Mr. Baring-Gould to consider.

Leaving the subject for the present, we pass on to what he says of the New Testament, and then we shall be in a position to judge of the teaching here embodied as a whole.

"It does not appear, from a perusal of texts, that the Apostles held their writings to be specially inspired, nor did the Church, during the first two centuries, attribute peculiar inspiration to them."—(Page 116.)

"A written revelation was not what the Apostles intended as the basis of Christianity."—(Page 117.)

"They [the Epistles] were not designed as exponents of doctrine or as codes of morals. They were ephemeral productions, which would have perished but that the love and reverence of the churches or persons to whom they were addressed preserved them."—(Page 118.)

"No written Gospels were in the first age received as canonical to the exclusion of others."—(Page 119.)

Then, by means of a selection of quotations from writers of the first two centuries, it is sought to prove that not until afterwards did the Church erect the Scriptures into a Rule of Faith, or, as the author says, "canonize the writings of the Apostles" (p. 129).

Thus we have Mr. Baring-Gould's position as a Churchman. The Old Testament he discredits on the ground that it comes from unknown sources and through unknown hands; the New appears to him to have been unauthorized from the first, and to have been elevated by mistake or circumstance into a position to which it has no claim.

What, then, remains as standing ground for Faith?

As far as the Old Testament is concerned, the lecturer concludes that the "ignorant Jewish rabbis" were, after all, miraculously guided by God to reject the false and conserve the true. We should doubt if they were so very "ignorant" of the Law, which was the sole study of their lives, as Mr. B. Gould, from the height of his wisdom, pronounces. We doubt if the knowledge of the Law was so entirely lost, as it is taken for granted was the case, when Hilkiah brought forth the Codex from the temple. If there was a high priest, with his subordinate ministers, and a daily sacrifice—and this certainly was the case—the knowledge of the Law, and the Book of the Law could not have been entirely lost. But as the lecturer supplements by a miraculously Divine control, extending over 2,000 years, the defect in providential arrangements for the preservation of the record which he states to have existed, we have no more to say as to the orthodoxy of the conclusion. Only we should have preferred to be spared this creation of a difficulty by several gratuitous and, to our thinking, *violent* assumptions, in order to remove it by the hypothesis, equally gratuitous and equally unproved, of a perpetual miracle of Divine superintendence.

It is but a small matter, but Mr. Baring-Gould is inaccurate in speaking (on p. 106) of the papyrus rolls being "but a leaf of a rush."* The fact was, that not the *leaf* of the papyrus, but the membrane of the *stalk* was used, and used not in separate pieces, but in long rolls, thirty, forty or fifty feet long. So that Mr. B. Gould's highly-wrought description of the *leaves* getting into the wrong order, and of the rabbis taking "one leaf from, say, the Law," and another from the "Wars of the Lord," &c., &c., &c.,

"Nunquam deinde cavo volitantia prendere saxo
Nec revocare situs aut jungere carmina curat,"

and weaving them into a consecutive narrative, falls altogether to the ground. This is on the supposition that papyrus was used, which is, of course, antecedently probable. But when Herodotus (v. 58) tells us that the Phœni-

* These papyri are wonderfully enduring. There are hundreds of Egyptian papyri in museums now which are not less than 3,300 years old (18th dynasty, B. C. 1,500).

cians used sheep and goat skins for this purpose, and with the Samaritan Pentateuch carrying us back to a perfectly remote antiquity, certainly hundreds of years before the Christian era, who is to assure us that *contemporary* MSS. of the Law were not in existence in the time of Ezra, written upon papyrus, or even upon parchment? It is worthy of notice, too, that this very Ezra is said, in the letter of Artaxerxes (Ezr vii. 14), to have "the Law of thy God . . . in *thy hand*." Query: Did he take with him to Jerusalem a copy of the Law?

We proceed to inquire, finally, what standing-ground is left to Faith, in face of the new position which is here assigned to the New Testament?

Mr. Baring-Gould does not at this point break loose from the Faith, as the German writers, at whose feet he has been sitting, have done. He holds to the faith, and, in order to support it, he replaces the Infallibility of the Scriptures by the Infallibility of the Catholic Church. It would be easy to meet the catena of carefully-chosen quotations he brings forward, by a similarly-selected catena which would show that Mr. B. Gould has read them wrongly; but where would be the good? The Fathers, we doubt not, took the first weapon which came to hand in the gnostic controversy which was raging then. Tradition happened to be that weapon; and they were the more inclined to adopt it because their adversaries tried to draw them into a discussion upon texts. They fell back, like St. Paul, upon, "we have no such custom; neither the Churches of God." It by no means follows that because they appealed to Tradition for a special purpose, when it was single and homogeneous, and the Books many and uncollected, that they would have done so as a principle settled for all time, when the circumstances are exactly reversed;—when the Tradition is multiform and conflicting, and the Books (so to speak) are certain and are one. We know, for history has taught us, what Tradition ruling unchecked comes to; and we should deplore as disastrous, as a betrayal of the very citadel of the fortress to the enemy, the concession of a principle that the Divine Scripture is held to be subordinate to the voice of the Church. A myriad of "Lost and Hostile Gospels" is no presumption against the truth of the facts, the authority of the doctrines, in those which we have. To that truth and to that authority Tradition is a witness, but no more—not a judge; and we must say that we are astonished to have it suggested that, after all, our title deeds are of not much importance; that they are very old, and it is not very clear who drew them up; that they have been interpolated or even absolutely forged; that in fact, it will be wiser not to plead them in a trial for ejectment, but to rely upon long occupancy and a series of traditions of the "oldest inhabitant."

We must say, in reply, that we must decline to do anything so idiotic. We freely allow the play of the human element in the Books of Scripture; we *see* it there; they would be simply monstrosities if it was not there; but these lectures go far beyond such a concession. They would poise the pyramid upon its point; the mass of the Catholic Faith upon the religious consciousness of man, *plus* a doubtful, even a discordant tradition.

There is so much that is true, so much that is beautiful, so much that is useful, in portions of these lectures, that we are the more bound in duty to call attention to those portions which, in our judgment, are untrue and mischievous. We have a sincere respect and admiration for Mr. B. Gould, and it has caused us real grief and pain to read his conclusions, and to speak of them as they deserve.

From the Church Herald.

CLERICAL STUDIES.

"Ignorance," says S. Francis de Sales, "is almost worse than faultiness in a priest, since it disgraces not one individual but the whole priesthood." We entirely agree with the Saint, and heartily wish that the clergy, the young clergy especially, would take the warning to heart, and act upon it. A number of young men are yearly entering the ministry, at a time when there is more need than ever of solid learning and refined mental culture, whilst the leisure of the priesthood has been simultaneously curtailed by an enormous increase of work. In less than a generation, those who are now the younger clergy will form the bulk of the English priesthood. What sort of representatives will they be of the Church whose commission they bear? What cast of thought and work will they encourage amongst those in turn subjected to themselves? What traditions will they leave behind them? One thing only is clear, that they will be then what they are becoming now, and we cannot satisfy ourselves that they are as a body studying to become exactly the sort of men we want. There is more zeal than formerly, and we are very thankful for it. But zeal is no more a substitute for learning than learning is for zeal; and we cannot but fear that the most zealous "work" does not counterbalance the evils of general and technical ignorance, or the vicious habit of loose and careless thinking.

Now, there is no shadow of excuse for ignorance in the present day. All sorts of information are within easy reach of any one, books are comparatively cheap, and libraries numerous. Every class, too, is becoming more educated. A man who has been at the University, if he has chosen to read at all, has a good start; having been first taught how to learn, and, secondly, grounded in those principles which should underlie a solid education. Men from theological colleges have not the same advantages as University men, but they have gained more technical knowledge; and with these advantages, either class may easily and fairly keep up with the educated men of the day. But men foolishly persist in imagining that the little smattering of knowledge which they have obtained before taking Holy Orders, is their "education," which is now completed; and after the miserable trifle required by the bishops for Deacon's and Priest's Orders has been mastered, it is well if the books are not put on the shelf for good. As a rule, an English priest cannot read a Latin book as well as a school-girl reads a French one; the fate of Greek may, therefore, be imagined. The little learned at school and college, instead of becoming the ground of a thorough acquaintance with those two languages, of paramount importance to any divine, is soon forgotten. The priest is left at the mercy of translators. It need scarcely be added that the man who thus neglects the knowledge he has, is not very careful about acquiring any other accurately: and soon drifts into that condition of imperfect knowledge and vague ideas, which makes the clergy the most technically ignorant of all professional men. And this, whilst it is their especial duty to *teach* others, and to have a clear conception of that most difficult of all sciences—theology!

The excuse given is, of course, the great pressure of work. The pressure of work is a fact, but the neglect of study for its sake is a fallacy. The priest who hurries on, preaching, teaching, exhorting—never pausing to learn himself—is attempting to draw an inexhaustible stream from a small well, which, in consequence, is soon dry, as his hearers are apt to discover if he does not. It is impossible for his ignorance not to become known, for those who are most ill-instructed have the least capacity for concealing

the fact. Questions of difficulty will turn up, to which his answers must be either indefinite or evasive. The most ignorant, too, make the most puzzle-headed remarks, so that his ministrations will be either unreal or useless (in respect to teaching), to gentle and simple alike. For good work, the instrument used must be kept sharp and in good order; if you cannot stop to sharpen your tools you will inevitably ruin your work. So, if the priest have no leisure to learn, neither will he be fit to teach. It is better, if it must be so, that a part only of the parochial work should be done, and done well, and that the person should command respect, than that he should be continually busy, but all the time exhibiting himself as a dunce.

The first cause of this evil is that men are lazy about reading. This is to a certain extent the fault of their education. They have not been taught that *qui legit regit*, nor have they seen learning valued by others around them. But the self-command of anyone truly zealous in the ministry should be sufficient to enable him to overcome this mere sloth about the toil of learning, a toil which soon becomes a pleasure. A further cause is that those set in authority do not encourage the younger men to learn. A curate's diligence in the parish is acknowledged by his vicar with many an encomium; his eloquence in the pulpit is a secret cause of satisfaction; his musical abilities have been diligently inquired into, and perhaps have had great weight in deciding whether he should be appointed to his post; but what vicar ever inquired of a curate what he knew, or encouraged him to be studious, or gave him advice and assistance, as a college tutor would? Thus no questions are asked about a man's real worth; and intellectual power, which is only second to personal religion, *appears* as a cypher in the valuation of clerics. Worse than this, we have heard incumbents grumble about their curates wasting time in study when they might have been parish-visiting. As if the clerical visitor could be welcome at all hours of the day; and the world was to be converted by unlimited conversations with washerwomen. Under these circumstances, it is not surprising if the younger clergy think little of study.

Unfortunately when a man has got beyond a certain age, and has passed many years without any effort really to *learn* anything, not only does the mere acquisition of knowledge appear to him intolerably irksome, but the long idleness has so unfitted his mind for learning, that it is almost impossible for him to read to any purpose. Hence it is of paramount importance that the younger clergy especially—men whose habits are not yet formed, and who have not forgotten the learning and method of learning they acquired at college—should, from the outset, set apart a portion of every day for study. We would remind them that learning is not the fruit of hard labour for a few months, but of steady reading for many years; that they live at a time when learning is more highly valued than ever, and when its influence cannot fail to be felt; and that, however irksome they may find regular daily study at first, this is a difficulty which they are in duty bound to surmount, and which will vanish in time. If, on the other hand, those who can, do not choose to make an effort themselves to become learned, and so to encourage a spirit of learning amongst the clergy, they must excuse us for thinking that their zeal, however else displayed, shows little conception of the needs of the Church, or the duties of the ministry. In reminding those priests, too, who have others working under them, that it is no less a kindness than a duty to encourage such to persevere in daily study, need we add that example is better than precept, and that one of the chief assistances to study is that of knowing that others share our interest in it? We should like to see a great change in this matter on all sides; but, indeed, we scarcely dare to hope for it.

PROGRESS OF THE ENGLISH CHURCH.

In the late Pastoral of the English Bishops a statement is made that the "changes in the mode of performing Divine Service, introduced without due authority," is one of the "serious evils" that have caused the interruption of the sympathy and mutual confidence which ought to exist between clergy and laity." We print the following reply by a layman in the *Church Times* for statistical facts:

In the first place, when they talk about an "interruption" of the confidence and sympathy which ought to exist between the clergy and their flocks, they in effect assert that there was a time when that confidence and sympathy existed in some greater degree than it does at present. They may possibly fancy that such a golden age has actually existed; and, if so, they are bound, if not to give us the date, at least, to state roughly what period it was that they had in their minds. Was it any time between the beginning of the current century and the first Reform Bill? Well, we can only say that those thirty years were marked by the conversion of the Methodist body, with its Arminian and Calvinistic wings, from religious societies within the Church, into sects outside. That does not look as if the clergy and laity were on very excellent terms. But, further, what was the Reform Bill itself, and the repeal of the Test Acts which followed, but the voice of the laity denouncing the clergy, and insisting upon throwing off their yoke? If we study the caricatures of the past, we shall find that the popular idea divided the ministry into two classes, the rosy rector steeped in self indulgence and sensuality, and the starveling curate, who was looked upon as a sort of mechanic that kept body and soul together by racing through the services at three or four churches every Sunday for the wages of a carter. Even so late as Feargus O'Connor's agitation, the popular cry was "More pigs and less parsons!" In a word, if Mr. Miall has been constrained to confess that there would now be little justification for his earlier invectives, it would take a bold man to say that when those invectives were written they were wholly without reason.

During the first third of the nineteenth century, then, the clergy were positively hated by the people at large; and what happened in the second third? Why, everybody knows that whilst the *Oxford Tracts* were actually in the course of publication there was got up against them an agitation which for extent and malignity can be paralleled by nothing which exists at the present moment. In 1843 the popular excitement, thus fomented, came to a head at Exeter, where a clergyman was absolutely mobbed in the streets of Exeter, for doing what half the clergy in London now do without rebuke, namely, for preaching in his surplice. In 1850 came the Papal Aggression, and those whose recollections extend back for a quarter of a century need not be told what sort of language was then held about the clergy. In 1857 were the St. Barnabas suits. Then we had the St. George's-in-the-East riots; and within the last ten years the persistent action of the Persecution Company Limited. The only new phenomenon that can be pointed at is that notwithstanding the elaborate organization of the Church Association, its lavish expenditure, and the unscrupulous industry with which it has collected signatures, it has not succeeded in getting any thing like so many names to its memorials as the party did without any organization at all in 1851. Another remarkable circumstance is the singular peacefulness of the Easter vestries last year, notwithstanding the efforts which were made by the Persecutionists and their organs to get up disturbances.

If the matter stood here, the statement of the Bishops would be sufficiently strange and discreditable; but it will be seen that they introduce it with a preamble which speaks of the "marvellous" extension of the Church's labours. Now to anybody but a Bishop one would thought it would have occurred—and we observe that to most of the secular papers it has occurred—to ask where the means for all these wonderful operations have come from? If it had been the clergy who built or restored all the churches, provided all the schools, and founded all the foreign sees, we can only say as laymen that we should never meet a priest without blushing for our order. But as all these works have been done—as every one knows—by the laity, in co-operation with their pastors, what on earth is the meaning of this prate about the schism which is assumed to have taken place between them? Surely such nonsense was never talked before, either outside, or within, the walls of Colney Hatch!

Let us come down from the clouds and see what we may learn from the teaching of fact. And first, according to the estimate of *Whitaker's Almanack*, which seems of unquestionable authority, the gross income of the parochial clergy derived from the tithes is less than two millions and a half a year; and at this very moment the columns of the *Standard* teem with complaints about the heavy deductions which are made from the nominal amount of a benefice before the money actually reaches the incumbent. This two million and a half, then, represents at the most all that there was for the clergy five and thirty years ago; and, aided with whatever else there was in the nature of voluntary contributions, it supported 5,776 incumbents, and 5,230 curates, in all 11,006. In 1871 the incumbents had increased to 13,043 and the curates to 6,000, in all 19,043; so that no fewer than 8,000 additional clergy, a number almost equal to the gross number of all the ministers of all the other denominations put together, must be maintained by the voluntary contributions of Churchmen, given in one form or another.* Then look at modern church building. The number of churches consecrated in the first thirty years of the century was but 447; in the next decennium (1830-40) it was 600; in the next (1840-50) 929; in the next (1850-60) 820; and in the last (1860-70) 1,110. As for the money spent on the restoration and adornment of old churches, it would not be overstating matters to say that it would have supplied an equal amount of new accommodation at least as good as that of the ordinary Dissenting meeting houses. Again, the amount of benefactions offered to the Ecclesiastical Commissioners, which had averaged £120,000 a year, actually reached £330,000 in 1874. And yet the Bishops would have us believe that the men who maintain half the clergy and spend their millions upon new churches to put into the hands of clergymen, distrust the priesthood!

There remains what is perhaps the most decisive test of all with regard to the relations that exist between the clergy and the people, namely, the success with which the former recruits itself from the latter. In the ten years ending 1843 the average number of deacons ordained annually was 535. In the next ten, owing no doubt very greatly to the abolition of pluralities, it rose to 663. In the next ten, however, partly from the diminishing influence of that cause, but also in great measure to the pernicious effects of the Aggression Panic, which, it will have been noticed, caused a great falling-off in church-building, it sank to 601. In the next ten years fell again to 595; but in 1873, the time when if the Bishops had the smallest ground for their statement it would have been the smaller still, it actually rose to 630; and last year to 639.

By a singular coincidence, the publication of the Bishops' Pastoral almost exactly synchronized with that of "Mackeson's Guide" for 1875, and

we copy from it some figures which relate to this question of lay sympathy:—

Churches with	1868	1874	1875
Weekly Offertory,	104 . . .	301 . . .	349
Free Seats,	48 . . .	130 . . .	176
Voluntary Choirs, (1869) . . .	235 . . .	954 . . .	390

We have no reason to think that what is doing in London is very different from what is going on all over the country; and we ask what are we to think of men who, when the clergy are throwing themselves in this unreserved manner upon the good-will of their people, think fit to talk about interruption of sympathy which ought to exist between them!

THE EUCHARIST AT FUNERALS.

The “Annotated Book of Common Prayer,” the great work of Rev. John Henry Blunt, justly valued by all our Bishops and Clergy, as the highest standard for the history, antiquities, and *rationale* of liturgical science, says on this subject:

“If the Holy Communion is celebrated at a Funeral, the proper place for it is immediately after the Lesson, while the body of the deceased is yet in the Church. In primitive times the departure of the Soul and the burial of the body were ever associated with the Holy Eucharist: and the celebration of it at the burial of martyrs, and at their tombs on the anniversary day of their death, appears to have been the origin of Saints’ days. When Monica, the mother of S. Augustine, saw that her death was at hand in a strange country, Navigius, her other son, expressed a wish that she might die in her own land; but her one care was that she might remain, body as well as soul, in the *Communion of Saints*. “Lay this body anywhere,” said she; “let not the care for that any way disquiet you; this only I request, that you would remember me at the Altar of the Lord, wherever you be.”

[S. Augustine writes that the Eucharist was celebrated at her funeral. So in the old Sacramentaries, (as S. Gregory,) are found Collects and Prefaces, and in the Lectionary of S. Jerome, Gospels and Epistles for such occasions.]

“The Prayer Book of 1549 provided for a continuance of this primitive custom by placing at the end of the Burial Service an Introit, Collect, Epistle and Gospel, arranged in the same order as those for Sundays and other Holy days, and headed, “The celebration of the Holy Communion when there is a Burial of the Dead.” The Introit was that which was previously in use, the 42d Psalm, “Like as the hart desireth the water-brooks;” the Collect that which is printed in the right-hand column beyond; and the Epistle and Gospel those which have been noticed as coming down from the time of S. Jerome. When the Introits were removed from the Prayer Book, this one was removed among them, and the Gospel and Epistle ceased to be indicated in the English Prayer Book. Thus the Collect alone remained, which was printed (as it had been previously,) at the end of the Burial Office. In 1661 the Apostolic Benediction was added, and thus the Collect, [O Merciful God,” &c.,] has come to appear as if it was a part of that office on all occasions, instead of being intended only for those on which there is a celebration. In the Latin Prayer Book

of 1560, the old title was translated with an addition; "*celebratio cœnæ Domini, in funebribus, si amici et vicini defuncti communicare velint,*" and so were the Epistle and two Gospels, the alternative one being John xxv. 24-29. The Puritans were extremely averse to *any* service at the burial of the dead, and wished to restrict the ceremonies to exhortation and preaching only. (Cosin says, "They would have no minister to bury their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbor, and so back again without any more ado." See Hooker, B. v. 75.) They objected to the Psalms, and these were given up till 1661; but as they had a peculiar aversion to the celebration of the Lord's Supper on any but very rare occasions, so its celebration at funerals was very distasteful to them, and was ignorantly associated by them with the Roman doctrine of purgatory. Thus the practice was much discouraged. When the Psalms were again printed in the Office, after a hundred years' suppression, the Gospel and Epistle were not; and the funeral Communion had almost passed out of memory in the first half of this century. The only relic of it being the funeral offertory, which still retained its hold upon the Church in Wales. But even this was deprived of its primitive character by being appropriated for fees by the clergyman, clerk, and sexton.

There are, however, sound reasons why the pious, ancient and primitive custom should be observed.

(1.) The Holy Eucharist is essentially a sacrificial act offered up for the departed as well as for the living. The petition in the Prayer of Oblation "humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion," is one which includes the departed members of Christ's whole Church, or it would be only a petition for a portion of the Church, and "all other benefits of His passion," seems especially to apply to the departed, as "remission of our sins" applies to the living. "So that the virtue of this sacrifice (which is here in this prayer of oblation commemorated and represented,) doth not only extend itself to the living and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ," (Cosin.) At no time could this benefit be so appropriately sought, as when for the last occasion the body of the deceased Christian lies in front of the altar.

(2.) A funeral Eucharist is also an act of Communion with the departed, by which we make an open recognition of our belief that he still continues to be one of God's dear children; that the soul in Paradise and the body in the grave are still the soul and body of one who is still a member of Christ, still a branch (as much as those who remain alive,) of the true Vine.

(3.) The Holy Communion being the special means by which the members of Christ are brought near to their Divine Head, it is to it that the surviving friends of the deceased may look for their chief comfort in bereavement. By it they may look to have their faith strengthened in Him who has proclaimed Himself to be "The Resurrection and the Life;" and by the strengthening of their faith they may hope to see, even in the burial of their loved ones, the promise of a better resurrection when that which has borne the image of the earthly shall also bear the image of the heavenly, when death shall be swallowed up in victory, and when God shall wipe away all tears from their eyes in the joy of a reunion before his presence." Blunt, p. 296.

The ancient Epistle and Gospel were 1 Thess. iv., 13-18, and John vi., 37-40, used also in the Book of 1549.

Bates' College Lectures on Christian antiquities, (London, Parker : 1845,) also mentions that though the English form was given up in 1552, yet in 1560 it was, by order of Elizabeth, incorporated in the Latin Prayer Book used in Universities and schools. (Bates p. 418.)

Communion at funerals in England is not so common as at weddings. At the funeral of the Bishop of Winchester (Bishop Wilberforce,) which took place in the little rural parish of West Lavington, in Surrey, the Bishop's country residence, July 25, 1873, the Communion office was introduced immediately after the Lesson, but the Epistle and Gospel were those of the Day (S. James' Day.) It was administered to the chief mourners—the three sons of the deceased with their wives, a married daughter, a brother and brother-in-law and two nephews, with others more distantly related. The Bishops present were the Archbishop of Dublin, (Dr. Trench,) the Archbishop of Armagh, (Dr. Beresford,) the Bishop of Chichester, (Dr. Durnford,) who pronounced the Benediction at close of Communion, the Bishops of Oxford (Mackarness,) Peterboro, (Magee,) Rochester, (Claughton,) and Bishops Ryan and Beckles. The Archbishop of Canterbury was prevented from attending only by his physician's orders. At a more accessible place the number of Bishops would have been larger. Over 100 clergy in surplices were there, among them such men as Dr. Woodford, now Bishop of Ely, Canon Fremantle, Dr. Burgon, Mr. Maclagan, Mr. Hoare, Dr. Jackson of Hartford and others. The Dean of Windsor represented the Queen, and Rev. E. L. Fisher, the Archbishop of Canterbury. After the Communion the coffin was borne out to the grave, with chanting of the *De Profundis*, and the villagers in the adjoining fields joined in the hymn, "O Shepherd of the sheep."

At the funeral of Archdeacon Freeman at Thorverton, in the diocese of Exeter, a few weeks ago, (March 2d,) Bishop Temple administered the Communion to the clergy, relatives and congregation of the deceased, immediately after the interment in the church yard, the procession returning to the church for that purpose, and the knell being rung after the Eucharistic service. The altar was covered with purple velvet, and the pulpit with black cloth, and the services were entirely choral, though in a parish church. While passing out of the church to the grave, the *De Profundis* was sung to a Gregorian, and the "Man that is born," &c., to Felton's Chant.

In this country, the precedents for the Eucharist at a funeral are fewer, but we can recall *six* such instances, including those of the late Rev. Dr. Mahan and the last Presiding Bishop of the American Church: while "commemorative" services, with Communion, for persons dying at a distance, or lost at sea, are very common. If a "commemoration" of the departed is allowable at any time after, it certainly must be at the time of the funeral itself, and there can be no better commemoration than that which the communion office gives. The Puritans, indeed, until about a

hundred years ago, prohibited *all* prayers at funerals: but their descendants have made a legal holiday for commemorations at the graves of soldiers, as such, and not because they were all *saints*, by any means. We hardly think they would now associate the Holy Communion at a funeral with superstition, unless they were told to, or helped to it by a little theological¹ disputation. At first sight, at least, such a service would seem but a spontaneous out-come of devout religious feeling, never more tender and impressive than at a time of bereavement and sorrow, and of religious affection for those departed in Christ's faith and fear, and of a desire to bring home to all hearts the consoling truth of the COMMUNION OF SAINTS. Questions may be raised about rubrical authority: but the Eucharist, we believe, may be celebrated every day in the year, unless we except Ash Wednesday and Good Friday. Clergy in general, already treat the meagre service prescribed for use in church, as a *minimum*, seeing the way in which of their own accord they add hymns, passages from the Litany, the creed, a sermon, and prayers from private Manuals which have no legal sanction. The Eucharist at a funeral dispenses with all these factitious additions, and gives a fullness and satisfaction almost always wanting in the cold, bald and barren manner in which the usual scanty service is said.

As to the whole subject, the combination of occasional offices at one time appears to be left to the discretion of the clergy. We have known infant baptism at a funeral, a confirmation with marriage immediately succeeding, and we have heard of a Bishop, who, sympathising with a sorrowing congregation, called upon them to unite with him in the two final prayers of the Burial Service, "*bearing in mind* their late beloved pastor." It would be an ungracious, if not half sacrilegious sort of proceeding, to obtrude technical questions of "rubrical authority" upon such an impulse of devotion, or to raise suspicions in regard to the "doctrinal significance" of an act that only does honor to a Christian heart. At the same time, it is well to be mindful of the Apostolic injunction of prudence, "let all things be done to edification."

THE DRAGON OF THE PEWS.

In an article with the above title in *Scribner* for March, Dr. Holland writes as follows:

Let us have a plain word about the greed for sermons, so prevalent in these latter days. We doubt whether there ever was a time in the history of the Christian church when its ministers were placed in so awkward, difficult and unjust a position as they are to-day. Great, expensive edifices of worship are built, for which the builders run heavily in debt. That debt can only be handled, the interest paid on it, and the principal reduced by filling it with a large and interested congregation. That congregation can not be collected and held without brilliant preaching. Brilliant preaching is scarce, because, and only because, brilliant men are scarce, and scarcer still the brilliant men who have the gift of eloquence. So soon, therefore, as a man shows that he can not attract the crowd, "down goes

his house." He may be a scholar, a saint, a man whose example is the sweetest sermon that a human life ever uttered, a lovely friend, a faithful pastor, a wise spiritual adviser, and even a sermonizer of rare attainments and skill, but if he can not draw a crowd by the attractive gifts of popular eloquence, he must be sacrificed to the exigencies of finance. The church must be filled, the interest on the debt must be paid, and nothing will do this but a man who will "draw." The whole thing is managed like a theatre. If an actor can not draw full houses, the rent can not be paid. So the artist is dismissed, and a new one is called to take his place.

There is an old-fashioned idea that a church is built for the purpose of public worship. It is not a bad idea; and that exhibition of Christianity which presents a thousand lazy people sitting bolt upright in their best clothes, gorging sugar-plums, is not a particularly brilliant one. It was once supposed that a Christian had something to do, even as a layman, and that a pastor was a leader and director in Christian work. There certainly was a time when the burden of a church was not laid crushingly upon the shoulders of a minister, and when Christian men and women stood by the man who was true to his office and true to them. We seem to have outlived it, and a thousand American churches, particularly among the great centres of population, are groaning over discomfiture in the sad results. Instead of paying their own debts like men, they lay them on the backs of their floundering ministers, and if they can not lift them, they go hunting for spinal columns that will, or tongues that hold a charm for their dissipation. It is a wrong and a shame which ought to be abolished, just as soon as sensible men have read this article.

Who was primarily in the blame for this condition of things, we do not know; but we suspect the ministers themselves ought to bear a portion of it. Beginning in New England years ago, the sermon in America has always been made too much of. The great preachers, by going into their pulpits Sunday after Sunday with their supreme intellectual efforts, have created the demand for such efforts. Metaphysics, didactics, apologetics, arrayed in robes of rhetoric, have held high concourse with them. The great theological wrestlers have made the pulpit their arena of conflict. Homilies have grown into sermons and sermons into orations. Preachers have set aside the teacher's simple task for that of the orator. Even today they can not see, or they will not admit, that they have been in the wrong. With a knowledge of the human mind which can not but make them aware that no more than a single good sermon can be digested by a congregation in a day, and that every added word goes to the glut of intellectual feeling, and the confusion of impressions, they still go on preaching twice and thrice, and seem more averse than any others to a change of policy. It is all intellectual gormandizing, and no activity, and no rest and reflection. It is all cram and no conflict, and they seem just as averse to stop cramming as they did before they apprehended and bemoaned the poverty of its results.

But we are consuming too much of their time. The great dragon, with its multitudinous heads, and arms, and feet, is to meet them next Sunday with its mouths all open. It has done nothing all the week but sleep, and it is getting hungry. Woe to him who has not his two big sermons ready. Insatiate monster, will not one suffice?

"No," says the dragon. "No," says his keeper and feeder. Brains, paper, ink, lungs—he wants all you can give, and you must give him all you can. The house must be filled, the debt must be paid, and you must be a popular preacher, or get out of the way. Meanwhile the dragon sleeps, and meantime the city is badly ruled; drunkenness debauches the

people under the shield of law, harlotry jostles our youth on the sidewalks, obscene literature stares our daughters out of countenance from the news stands, and little children, with no play-ground but the gutter, and no home but a garret, are growing up in ignorance and vice. If this lazy, over-fed, loosely articulated dragon could only be split up into active men and women, who could shut their mouths and open their eyes and hands, we could have something different. But the sermon is the great thing; the people think so and the preachers agree with them.

THE AMERICAN REVIVALISTS.

Messrs. Moody and Sankey, heralded by poster, placard, and all the apparatus of modern advertising, have addressed the inhabitants of London, and the Protestants of Islington have been enabled to register by the thermometer of Gospel orthodoxy which the very atmosphere of the neighborhood supplies, the precise degree of true Evangelicalism which these American gentlemen present. It is about eighteen months ago, we fancy, that obscure paragraphs crept into the religious papers of the metropolis announcing that two American revivalists, whose method was remarkable for its originality, had attained considerable success in the Scottish capital. Then they dropped out of mind, until we were advised of their appearance at Dublin with a prodigious measure of sensation and effect that dragged them into notorious publicity. Cardinal Cullen anathematized them as cordially as if they had been a personification of the opera *Il Talismano*; but the prohibition had little apparent effect. Nothing succeeds like success, and the success of Messrs. Moody and Sankey has, from their point of view, been great. In England their career has been of a constantly cumulative nature. From point to point of the country their progress has been a phenomenal triumph. At York, where they began, the demonstrations were not remarkable; at Birmingham, the last town they visited, the results of their mission exceeded all previous experience. Sometimes buildings have been erected expressly for them, but whatever the size or location of the structures in which they have preached, they have been filled to the ceiling. They have been received at first with scorn and contemptuous depreciation; but when they leave, the sternly practical public declare that morals are improved, and that the whole face of the community is visibly altered for the better.

What, then, are the means and contrivances which have enabled these men to achieve a spiritual conquest over souls whose own apathy had struggled successfully against all the means of grace in the Church of God? Putting aside the notion that they are endowed with a higher measure of God's Spirit than the ministers of the Church, for a peculiar purpose, as inconsistent with belief in a Church Divinely founded and sustained, and inspired infallibly with the presence of the Holy Spirit till the end of time; we may certainly believe that God is with them, and by perfectly natural agencies, is content to work out some especial end. For after all, humanly speaking, there is nothing in the career of these men which might not have been paralleled by any popular religionist of the day, had he been supported and championed by such hosts of auxiliaries as have aided the cause of the Americans. Mr. Spurgeon, in the blush of his notoriety, might have done as much; Mr. Lyne, had his belief accorded with instead of opposing the religionism of the day, perhaps more. But when we remember that Messrs. Sankey and Moody were preceded at each town by

reports ever cumulative in character of the effect produced at previous places; when we consider that Evangelicals and Nonconformists threw themselves enthusiastically into the work, and held in each town a preparatory mission; and add to all this the complicated machinery of modern puffery that was widely employed, we shall see nothing so supremely unaccountable in their "success." Still, allowing for all these adventitious helps to notoriety, they alone would scarcely have achieved such an extraordinary gathering as the last meeting held by the Americans at Liverpool, on which occasion, we are told, the almost incredible number of 40,000 had assembled. There must be some elements wonderfully attractive in the "Moody" method, and it will be, no doubt, worth while to investigate it carefully, although we have not the faintest notion of recommending such itinerant tours for imitation.

Finding his audience before him, packing some vast hall to the cornices and sky-lights, strung already together by the sympathetic purpose which always sways the gathering of great assemblies, Mr. Moody commences in commanding silence by some verbal resource. He then opens his Bible—the Bible, he says, he saved from the fire at Chicago, where he was a Sunday school teacher—and selecting some familiar and suggestive text, proceeds to expatiate on it, with an eloquence more of a rough and ready nature than of a finished and cultivated kind. Indeed Mr. Moody's natural gifts are not of the commanding nature which men have possessed who in all ages have wielded peculiar influence on their fellows. But every word that he utters is marked by an evident earnestness that goes straight to the hearts of his hearers. His voice is sympathetic and sonorous, responsive to many variations of emotion; so that he possesses that distinctive mark of the born orator, as contrasted with the mere rhetorician, the power of shifting the modulations of the voice. As for his theology our information is not precise enough to enable us to dogmatise. He is not a Churchman, he does not accept the Vincentian maxim; and it does not matter very much what particular haziness he may adopt in the wide range of Protestant contradictoriness and incoherency. We believe that he preaches the love of God for fallen man, and the great vicarious sacrifice; and that he makes no vulgar concession to popular notions of what God's justice ought to be in respect to future punishment.

To these broad topics, then, he confines himself in his addresses; and when with persuasion, entreaty, and personal appeal, he has worked his hearers to a high pitch of intense feeling, he retires; and "Ira D. Sankey," the melodist, steps forward and sings them one of his "Songs of Zion." He possesses one of God's most beautiful gifts, a full rich sympathetic tenor voice; and there can be little wonder if those two endowments of the human voice which, alone and separately, are sufficient to thrill large audiences with emotion, should, when united for the highest of purposes, sway vast assemblies with irresistible effect. On hearts where the fountains of feeling have been opened by the love and earnestness of the preacher, on consciences stirred with a sense and conviction of sin either new in their experience, or waking memories of happier and better times, the songs of the missionary melodist, set to tunes that if simple, express the earnest longing of the vocalist to bring home the love of God to others, descend with an effect which can be understood, though not described. The audience catch up the chorus from the lips of the singer; and to all the other powerful sympathies dominating the great gathering, the "tidal wave of rhythm" is added, till the people are said to "heave like the sea" with emotion. We must suppose these electric sympathies to react with concentric force upon the preacher. Charged with

fresh stores of enthusiasm he proceeds, and having wrought his hearers to what he deems a fitting pitch, he stops and calls upon them to pray in silence. Then another hymn is sung; and Mr. Moody next calls upon those who "desire salvation" to stand up. There is a pause; some one sets an example; and Mr. Moody goes on to count the suppliants till the throng baffles enumeration. Those who have taken this course are then requested to adjourn to "the inquiry-room," where the ministers of various denominations wait to afford them "counsel and advice." Of course, this is nothing more nor less than the Confessional, minus the sanction and security which Divine injunction and the seal of secrecy give to the ordinance in the Church. Perhaps these ministers, after admitting that the statements made to them are of such a nature that they can only be referred to in general terms before a large audience, will reflect upon the inconsistency of attacking the Confessional in the English Church, the next time they are called upon to address an Orange or Philistine audience.

Not the least interesting of the features of this agitation are its indirect results. Although Messrs. Moody and Sankey have been so energetically "taken in and done for" by our "Dissenting brethren," they have created a very sore vexation of the soul among the pastors of the Gospel. The Revivalists have fluttered the Volscians of Nonconformity, not by a hostile expedition, but by their auxiliary overtures; and there is as much agitation in the Dissenting dovecot as if a couple of rapacious kites had perched above it. We are informed that some ministers are anxiously discussing whether they have not to face the alternative of taking up the Moody and Sankey "line," or "abandoning a work whose utility appears so questionable." From one aspect this statement appears almost ludicrous, but the feeling which dictates it is neither irrational nor inconsistent. It is natural that men who can only show a purely human origin for their title-deeds to commission and calling, should look exclusively or mainly to tangible and visible results as the ratification of their office. And in the Nonconformist world "judging by results," under whatever specious plea it may be urged, becomes the sole test of spiritual attainment. Mr. Spurgeon, with a crowded Tabernacle, is what we all know he is—a burning and a shining light in a backsliding generation; but Mr. Spurgeon, with offended congregation, disgusted deacons, and empty chapel, would be a very different person indeed, quite bereft of those spiritual qualities unhesitatingly ascribed to him before. Herein lies that essential difference between the Church and Nonconformity which cannot be bridged over by mere rabid driveling at the illiberality of those who look for union with foreign Churchmen like themselves, before turning to those who lie at an opposite pole of religious belief. Conscious of the Divine nature of his vocation, a Christian priest is content to do his best and leave the result in the hands of God.

Another curious reflection of this "Revival" is the stingingly ironical comment on the labours of the *dilettanti* "thinkers" and "philosophers," who have been deluding themselves by imagining that England is eager to modify her religious views according to the measure of light they may choose to bestow. The newspaper reports of these meetings read like gibes of mocking laughter at the gentlemen who profess to investigate human nature, and dismiss the realm of emotion and aspiration to the bidding of "hysteria;" who reduce conscience to "the product of inherited experience;" and, in unlimited faith in the gullibility of the British public, describe a Method of Operation as an Intelligent First Cause. The fact is, that these immense gatherings have shown a singular disrespect for the philosophic doubts cast by Professor Tyndall on the utility of prayer. They

have fulfilled the Catholic duty of Intercessory Prayer with an earnestness which reduces to a degrading inutility the profanity of Mr. Auberon Herbert; and sufficiently demonstrated that the oddities who lay the flattering unction to their souls that the needs of human nature can be met by the coining of pretty words like Agnosticism, are behaving very much as if they were trying to stop Niagara by floating a number of dead donkeys down the current.

For ourselves, in relation to this religious agitation, we have said what we have to say in commendation. As for our being disturbed and demoralised by the contrast between its results and those of steady Church work, The very idea is absurd. The fact is that the contrast is by no means so wide or glaring as is supposed. The press and through it the public, are most powerfully affected by forces which present a largely concentric and concerted front. Now this cannot be the case with the Church's work, which is diffusive and penetrative in its action. Hence the London Mission of 1874, although, perhaps, exerting influence on numbers one hundred times as numerous as those reached by these lay preachers in any single town, did not excite anything like the same attention from public men. No similar concentric strength was exhibited at any one point; for the work was diffused and circulated through numerous agencies. Nevertheless, herein lay a power of permanency which is not possessed by agitations whose influence is less diffusive. The one force may be said to be represented by a natural convulsion whose action is isolated and momentary; but the progress of the Catholic movement is like that silent, irresistible deposition of geological strata which no superficial storms of injustice and tyranny can interrupt.

Correspondence.

BISHOPS-ELECT AND STANDING COMMITTEES.

MR. EDITOR:—In treating a theme which has been very thoroughly handled during the past few months, and in the discussion of which I have myself taken a share, it will be impossible to avoid some repetition, but I shall make it as slight as I can.

Standing Committees are purely *creatures of law*, and therefore have no rights or duties except such as are contained in the law. They are, moreover, purely the creatures of our *American* Canon law, having no precise counterpart in any other portion of Christendom, in any age. They therefore have no rights or duties except such as are specified in our American Canon law.

Moreover—and this is a point of primary importance, to which, as yet, no attention has been paid in this discussion—Standing Committees are *unknown* to our *General Constitution*. They exist solely under Canon 2 of Title III. Now, if the principles laid down by the Hon. Murray Hoffman be correct, concerning any incompatibility between a Constitution and any other form of legislation (even when that other be a Canon, and adopted at the same session which adopted the Constitution), the Canon is null and

void if it clearly conflicts with a provision in the Constitution. The Constitution—which ignores the very existence of Standing Committees—provides expressly that “The Bishop in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese.” And it may—on Judge Hoffman’s principles—be fairly argued, that any action of the Standing Committees of other Dioceses nullifying that choice of the Diocese, must needs be null and void. Nor do we see any way of answering the difficulty.

This, however, does not apply to the consent of the majority of the Bishops before the consecration of a Bishop-elect. As no Bishop-elect can consecrate himself, and as no Diocese which is vacant can consecrate its own Bishop-elect, the consent of *some* other Bishops is inherently necessary in the nature of things. And the “Ancient Canons” of the Catholic Church “command” that the major part of the Bishops of a Province shall have given their consent, before a new Bishop be consecrated. That, therefore, would take care of itself without any help from American Constitutions or Canons. Standing Committees, however, being a purely American invention, rest on an entirely different footing.

Now, first, as to their *power*. It is clear, that, by Canon, as no Bishop can be consecrated without the consent of a majority of them, they may refuse that consent, for any reason (red hair, or wearing a wig), or no reason at all, and there is no remedy. So, by the civil law, every man has *power* to make a fool of himself, in a thousand ways, which the law can neither control nor punish. There is no question, therefore, in regard to the power. The only question is, as to the *right and proper exercise* of that power. Was it the intention of the Church, that Standing Committees should keep all red-headed men, or all men who wear wigs, out of the American Episcopate? Is that the right and proper exercise of the power confided to them? If so, then it is “all right.” If not, and they have perverted their power to ends utterly remote from the intention of the Church, then,—though there may be no appeal, and no way to remedy the injustice already accomplished—the public opinion of the Church might rightly be brought to bear in order to prevent a repetition of the injustice.

Now, first of all, have Standing Committees any proper right to revise the facts attending the election, in order to see whether the Diocesan Convention has observed its own rules? There is not a syllable in the Canons giving them any such power. The “evidence of election” is to be laid before them, as a basis of their further action. But they are not called on to pass any opinion thereupon, if that “evidence” be regular in form. They are not asked to certify whether they think the election a valid one or not. Each legislative body is the sole judge of its conformity to its own rules. Who ever heard of such a thing as the U. S. Senate passing upon the question whether the House of Representatives had conformed to its rules of order, or not? or the House passing upon a similar question in regard to the Senate? If the question were, whether the Diocesan Convention had only complied with certain Canons of the General Convention, it would be a different matter: but there was no such question in the Illinois case. The Standing Committees are called on to bear “Testimony,”—to be *witnesses* touching certain *facts*. What can they *testify* to in regard to the rules of a Diocese to which none of them belong? In the present case, as to the two lay votes of the Chancellor of the Diocese and the Chancellor of the Cathedral, it is a delicate and difficult question of *law*,—a question decided in one way by a large majority of *both* orders, clergy and laity, in the Illinois Convention, and their decision is declared to be correct by such high authorities as Chancellor Judd and Mr. Justice Drum-

mond of the U. S. Circuit Court, and declared to be incorrect by Judge Hoffman. Who is to decide when such learned Judges differ? The Standing Committees are composed (generally) of clergymen—who are not lawyers; and laymen, who are not necessarily lawyers. Are *they* to decide points of *law* between such authorities as Judge Drummond and Judge Hoffman? It would be about as reasonable, in a civil case, when the Judges on the bench are equally divided upon a point of *law*, to leave it to the decision of the—*witnesses*!

No. The Standing Committees are *witnesses*, and are to bear "*Testimony*." And as a witness is not free to bear testimony or no, but is *bound* to speak "the truth, the whole truth, and nothing but the truth," or be committed for contempt of court, so the Standing Committees are impliedly *bound* to act, from the very fact that that word "*Testimony*" is used. The witness who should say, "I do not testify the truth in favor of that man, because he has red hair," or "because he wears a wig," would receive such handling from any court as would be a warning to that sort of witnesses, for a long time after. Moreover, like other witnesses they are (virtually) *sworn*, and embody in the solemn form which they are called on to sign, the very facts on which I am here insisting. They there say of themselves: "firmly persuaded that it is," what?—our *opinion*? No, by no means! but "our *duty*" to do *what*? To revise the Diocesan election, and say whether we think it legally valid, or no? Nothing of the sort. To inquire into the *partisan opinions* of the Bishop-elect, and say whether we think him "extreme" or not? Nothing of *that* sort, any more than of the other. The form they are to sign, reads: . . . "our duty to *bear testimony*, on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, *testify*," &c. Now these words, "in the presence of Almighty God," give all the solemnity of an oath to the form in which they occur. And the signer is thus solemnly sworn in the presence of Almighty God, not in order that he may give criticisms, or private opinions, or judicial sentences, or make examinations, or decide in accordance with partisan prejudices against one who does not belong to his own party in the Church, or in favor of one who does. He is sworn to "*testify*," "*without partiality against, or affection for*, the Bishop-elect, whose testimonials are before him. How many of those who refused to sign Dr. Jagger's Testimonials could say that they did it "*without partiality*" against him as being a Low-Churchman? How many of those who refused to sign Dr. DeKoven's could say that they did it "*without partiality*" against *him*, as belonging to a different party in the Church from themselves?

Now for the points on which the signer is called to "*testify*." One thing mentioned in the Canon is, the "approbation of the Testimonials" of the Bishop-elect. Clearly this does not mean, and cannot be made to mean, that the signer approves of the *choice* made by the Diocese concerned, and that the signer would himself have been willing to vote for the Bishop-elect. Approving the Testimonials is one thing: approving the *man* is quite another. The old analogy between a Bishop and a Deacon, and a husband and wife, may help us a little here. The essence of the marriage union is the free consent of the parties, attested properly, according to law. But when two parties come to stand before the priest, is the priest to refuse to marry any couple, unless the woman be such an one as he would be willing to take for his own wife? No. The "approbation of the *Testimonials*" only means that, *as a fact* (if the fact be so) they find the Testimonials to be in correct and regular shape. Nor is this useless. When the first Bishop of Iowa was elected, his Testimonials were originally sent out *in print*, not attested by any signature of any individual whatever,—for the Diocesan

attesting officer had printed *his own* name as well as all the rest. Such Testimonials as those could have been gotten up in any printer's office, with paper and type, and without any convention whatever. The Standing Committee of New York sent them back again at once: and a new issue was prepared, which was correct. It is possible also, that omissions or additions may be made, in the form of Testimonial, which would vitiate it. If the testimonials are in due and regular form, however, the Standing Committee *must* "approve" them,—that is, *testify* as to the *fact* which is before their eyes. It is not testifying "without partiality" to say, "These Testimonials are in full and regular form, but *I won't testify to that fact*, because the man is a Low-Churchman," or "because he is a High-Churchman," or "because he is a Broad-Churchman," or "because he is a Ritualist." That is not testifying "*without partiality*," but *with* partiality of the grossest and meanest kind.

Next as to the "consent" or "assent" to the consecration, which is to be given in the precise words fixed in the Canon. The Standing Committee are called on to "testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life." And in these words, "error in religion," is found—so it is claimed—full authority for rejecting such men as Dr. Seymour, Dr. Jaggard and Dr. DeKoven. It is contended, first, that these words—which are purely negative—require a degree of examination and internal conviction which would bear out the *positive affirmative*; and that each signer must be able to say within himself, "I am personally convinced that this Bishop-elect is so correct that *I* can endorse all his religious opinions on partisan subjects, and *I* believe he is just the sort of man *I* should think would make a good Bishop." The Church requires him to say nothing of the kind. In the presentation of persons to be ordained deacons or priests, the presenters are asked for a *positive* testimony. "Take heed," says the Bishop, "that the persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honor of God, and the edifying of the Church." And the answer is: "*I have inquired concerning them, and also examined them, and think them so to be.*" This is the *positive* testimony, which implies the right, not to say the *duty*, of full inquiry and examination. But besides this, and *after* this, the Church requires the *negative* testimony also. And therefore the appeal is made to the people there present, that if any of them "knoweth any impediment or notable crime in any of those who are about to be ordained, for the which he ought not to be received into the Holy Ministry, let him come forth in the Name of God, and show what the crime or impediment is." If in answer to this appeal there be *silence*, it is enough: the ordination proceeds. If there be objected—as in the Carey Ordination—only something which was fully known and considered at the examination, it is properly passed over as having already been exhaustively attended to.

Now the positive testimony and negative testimony are both provided for—only on a more extensive scale—in regard to a Bishop-elect. The positive testimony is furnished, not by one or two priests or examining chaplains, but by the majority of both Clergy and Laity of the Convention electing, who "in the presence of Almighty God," "jointly and severally declare," that "they do in" their "conscience, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the Office of a Bishop to the honor of God, and to the edifying of His Church, and to be a wholesome example to the flock of Christ." This, we say, is the *positive* testimony, signed by all the Clergy and Laity in a

Diocesan Convention. If there be nothing *positive* to allege against it, it ought in all cases to be sufficient.

The *negative* testimony is also provided for, not only in that same Testimonial, but also in the form to be signed by the Standing Committee: and in *their* form there is *not one syllable outside* of this negative testimony. They are asked for nothing else. They are to say, not what they know, but what they *don't* know. If they *don't* know anything positive against the Bishop-elect, all that their duty requires of them is simply to state that fact: and the case then goes to the Bishops. If they do know,—or think they know—anything to his prejudice which, as is notorious, was equally well-known to the Convention electing: then the case is exactly like that of the Protest at the Carey Ordination. It should be disregarded entirely. And the reason is easily told, on the purest American principles.

Say, for instance, that the objection is a doctrinal objection. Now, in case a Clergyman is presented for trial for doctrinal error, and is tried before a Diocesan court, and is condemned: as we all know, *there is no appeal*. There is no mode provided by which that Diocesan decision on doctrine can be overruled. But still, the clergyman has had a fair trial, with the opportunity of self-defense, and the aid of counsel: and his condemnation affects only himself and the few members of the court that sat on his case.

But if, when a Diocesan Convention has elected a man Bishop, and with the utmost solemnity has testified that he is, so far as they are informed, “*not* justly liable to evil report for error in doctrine,” but *is* of “such soundness in the faith” that he is apt and meet to exercise the Office of a Bishop well:—if, after this, and without a syllable of additional knowledge beyond that which was in full possession of the Convention, the Standing Committees reject that Bishop-elect for “error in religion,” only see, for a moment, what they actually do. Although clothed with no judicial power whatever, they pretend to set forth a “judicial condemnation” of a doctrine, and of a man for holding that doctrine, when *neither* part of the case has had the chance of any trial at all, or the opportunity of self-defence, or any other of the time-honored safeguards of truth and justice. And in the same act they pronounce “judicial condemnation” on *the whole Diocese* (for the act of a Constitutional majority is the act of the whole), as either *ignorant* in not knowing that the doctrine in question was erroneous; or as being itself equally erroneous in religion with the man of their choice. Nothing short of the manifest lapse of the majority of a Diocese into open and manifest *heresy* could possibly justify such an act for a moment. Of course the case would be different, if the Standing Committees had knowledge (not hearsay, but reliable “information” in legal shape) that the Bishop-elect had taught error, which knowledge was *not* in possession of the Convention electing: but such a case has not caused any discussion in our days, unless the Cheney letter, in Dr. Jaggar’s case, be so regarded. In Dr. DeKoven’s case, everything was known.

It has been stoutly contended that the Standing Committees are “judges of doctrine;” and that, as the laity generally make up half of the Standing Committees, the laity are “judges of doctrine equally with the clergy.” They are no such thing. No question of doctrine can be judicially decided by any Standing Committee, or by any body of laymen. If a Bishop’s doctrine is to be *judged*, it can be done only by Bishops. If a priest or deacon be impugned for doctrine, he can be judged only by priests, and sentenced only by a Bishop. If a layman is to be disciplined for false doctrine, it can be only by a priest, with a final appeal to the Bishop. When a candidate for Orders is examined, it is *never* done by any layman under

any contingency, but only by priests and a Bishop. The only thing that looks like it, is the equal vote of the laity before any doctrinal change can be made in our Standards. That, however, is a legislative, not a judicial power. It is conservative, not aggressive. It merely gives the laity a right to say, "The doctrine of the Church shall not be *changed* until we are satisfied that it ought to be changed." And that is perfectly correct. To make changes in doctrine, before the clergy have succeeded in persuading the laity that they are proper, and are needed, would only be to run the risk of a new schism with every fresh alteration. Instead of making the laity judges of doctrine, it only gives the laity an opportunity of pleading that they are not yet sufficiently instructed in *that* point of doctrine to be ready to act:—a very different thing from making them "judges of doctrine."

To the laity there is given a right of *choice* among *men*, all of whom have been pronounced, by Bishops and priests, competent in point of doctrine. Every priest has thus been pronounced, by the very fact of his ordination, and his continuing in good standing. Among the persons thus pronounced sound in doctrine, the laity are *free to choose* whom they will for rectors; and they have a coördinate voice with the clergy in choosing from among the same a Bishop. But an elector of a man is one thing: a judge of doctrine is another. Every man who deposits his ballot on election day is an elector. It would hardly be good English to call them all "judges of constitutional law." The *motive* in the breast of an elector may be more or less doctrinal, he having his preferences among the various shades of doctrine found in the bosom of a free and comprehensive Church. But the doctrinal standards were settled, so as to allow of these various shades; and they were settled by the votes of Bishops and Priests; and none but Bishops and Priests can sit as judges of doctrine in any case.

The argument of Mr. Stephen P. Nash is unanswerable on this point. He proves unquestionably that the Standing Committees have *no* power to judge of the doctrinal soundness of even a candidate for the Diaconate or for the Priesthood. The idea that those who are not trusted to judge of the doctrinal soundness of a deacon, should nevertheless be the proper "judges" of the doctrinal soundness of a Bishop-elect, nay, of the Clergy and Laity of a *whole Diocese in a lump*, is simply preposterous.

In another point of view, the same result is brought out quite as clearly. Whether the Standing Committees be judges of doctrine or no, it is perfectly clear that the Bishops *are*. None but Bishops can judge a Bishop, or sentence a priest or deacon, or seal the discipline of a layman, for matter of doctrine. And in the discussion about Dr. DeKoven, the Pastoral of the *House of Bishops* in 1871 has been cited again and again as *the* decisive standard that proves him in error. But the Standing Committees have taken the doctrinal decision into their own hands in such a manner as to make it *impossible that it should come before the Bishops at all!* Could anything be more transparently absurd than that? The Bishops, it seems, cannot be trusted to carry out the principles of their own Pastoral, and therefore the Standing Committees—who cannot judge the doctrine of a deacon—must do it for them!

All that we have said is perfectly true, even if the phrase "error in religion" were left unexplained. And yet the whole difficulty has arisen in regard to the real meaning of that phrase. Does it mean "any doctrine *contrary* to that held by the Protestant Episcopal Church in the United States of America?" Or does it mean "any doctrine *contrary to the private opinions* of each individual signing?"

If it mean the latter, then the *standard* by which "error in religion" is to be judged is each man's private notion, which the Church has *never* recognized as

a standard of truth or error anywhere : and the standards might be as numerous and as various as the persons signing. The same form, in the same words, is to be signed by all the Standing Committees of all the Dioceses, and therefore must be held to *mean the same thing* in all. Otherwise, when the Virginia or Ohio signer testified that a man was free from "error in religion" he would mean, by that, that the Bishop-elect did *not* believe in Baptismal Regeneration : while a New York or Tennessee signer would mean, by the same phrase, that he *did* believe in Baptismal Regeneration. The identity of form, therefore, *proves* that it was intended to apply to those things in which all our Dioceses occupy the same identical position : and that is, the recognition of the *Standards* of faith and doctrine which we all profess equally to adopt and maintain. There can be no "error in religion" in the sense of the Canons, therefore, unless it be plainly some "doctrine *contrary* to that held by the P. E. Church in the United States."

But has there been any such doctrine, "*contrary* to that held by the P. E. Church" in her acknowledged standards proved, or even *alleged*, to be held by any rejected Bishop-elect ? Not a syllable of the sort :—positively not one syllable ! The only thing paraded against Dr. DeKoven is the extract from the Pastoral of 1871, which does not happen to be one of the Standards of faith in the P. E. Church. We would remind our advocates of the right of the laity, that no *addition* can be made to our doctrinal Standards without the separate vote of both clergy and laity in *two successive* General Conventions. The clergy and laity never voted on that Pastoral at all. It was read on the evening of the *same day* in which the clergy and laity *defeated* an attempt on the part of the House of Bishops to embody that part of the Pastoral in a Canon :—an attempt which was simply an attempt to violate the Constitution which they had sworn to support. Under those circumstances, it is an open defiance of the fundamental principle of the American Church to appeal to that Pastoral as a Standard of doctrine in any sense whatever. We might as well accept the Declaration on Baptism, made by the Bishops the same year, and embodied in the same Pastoral, as a doctrinal standard. Why, even the Low-Church, who asked for it, rejoiced over it, and hailed it as a triumph, now laugh it to scorn as not worth the paper on which it is written. What is to make the passage on the Holy Eucharist any more of a standard than the passage on Baptism ? It is utterly idle even to *pretend* that the opinions advocated by Dr. DeKoven are "*contrary*" to the Standards of this Church. Dr. Norton of Virginia—Low-Church enough to be a good authority from that side of the house,—confessed as much as this in the debate on the Ritual Canon in 1874, *three years* after that Pastoral was issued. "Erroneous doctrines," said he, "we understand to be statements of doctrine *clearly in conflict* with the doctrine of the Church. . . . And, sir, I maintain that it is *not* well-defined and manifestly *erroneous* doctrines which are causing most trouble in our Church at this time, but *doubtful* statements of doctrine, &c." This is perfectly correct, but it cuts away the whole ground for any and every refusal to sign Dr. Seymour's, or Dr. Jaggar's, or Dr. DeKoven's testimonials, on the plea of "*error in religion*."

The testimonial of a Bishop-elect moreover, is not the only place in the *Digest* where the phrase "error in religion" is used. Not four pages therefrom it is found in the canonical form of a Letter Dimissory, given to any and every Clegyman in good standing when about to remove from one Diocese to another. It is used fifty times in this form, for once that it is used in the other. But the fact that the same phrase is used in both, proves that in both it *must mean the same thing*. And the Church has told us very plainly what it means in a Letter Dimissory, by her canonical

enactment that it is a Bishop's *duty* to accept the Letter Dimissory, unless there appear to be "a proper ground of canonical inquiry and presentment." The idea that Dr. Seymour, or Dr. Jaggar, or Dr. DeKoven, is so erroneous in religion that he could not get a clean Letter Dimissory to another Diocese without first being put on trial, is so ridiculous that one can hardly write of it without laughing all alone by one's self. And what is the answer to this overwhelming *demonstration* of what the Church means by this phrase "error in religion?" It is, that a priest has a vested right in an office which he already possesses, whereas a Bishop-elect has no vested right in his Bishopric until after he is consecrated, and therefore "error in religion" means one thing in the one case, and an entirely different thing in the other case! When was there ever heard such nonsense before? According to this brilliant discovery, *all* the phrases in the Testimonial of a Bishop-elect must equally change from the meaning that they bear elsewhere in regard to priests. The meaning of "viciousness of life" must, by this rule, be different also: and the living piously, soberly, and honestly for the three years last past, must refer to a different kind of piety, sobriety and honesty, from that which is expected of priests. To apply the same principle a little further down, these words must have a very different meaning again, in the Testimonials of those who are *candidates* for the Diaconate and the Priesthood, from what they have in the Letters Dimissory of one who is *already ordained* a priest: for the latter has a "vested right" in his office, which the others have not! And this is the only answer thus far attempted in reply to the *proof* of the Canonical meaning of the Canonical expression "error in religion."

The idea that there can be one standard of orthodoxy and morals for a Bishop, and a different one for other people, is not only absurd, but in the flattest possible contradiction to oecumenical Canons. The 29th Canon of the General Council of Chalcedon condemns this principle utterly, when it says:—"To reduce a Bishop to the rank of a Presbyter is *sacrilege*; for if there be *any* just cause for removing any persons from the office of Bishop, they *ought not to have even the place of a Presbyter*. They who are reported to have been degraded from the Episcopal dignity to the rank of a Presbyter, if they are indeed punished for *any reasonable causes*, are *not properly worthy to have even the honor of a Presbyter*." The difference between priests and Bishops is not a difference in the standard of orthodoxy, or morals, or manners, or learning, or anything but *Order*. And to act as if a certain person were good enough, or orthodox enough, for a priest, but not for a Bishop, would seem to involve exactly what the Council of Chalcedon calls "*Sacrilege*." It is similar to that other delusion, that prevails in some quarters, that Bishops have a right to tell lies, slander priests and deacons as much as they please: though such conduct would be very wrong in other people!

The simple fact is, that under the stress of a factitious panic, the excitement of which has been strong enough to confuse for the time men's views of right and wrong, the Standing Committees (and also the Lower House of General Convention, for the same principles apply to both) have intruded far beyond their proper province, and have inaugurated a *practical revolution*, which must be promptly stopped, or we shall have trouble the like of which we have never seen before. That a whole Diocese shall, as it were, be put under the ban of "error in religion" by the action of the Standing Committees of other Dioceses, will *never* be quietly submitted to while the world turns round. There may not be, on our present system, any mode of correcting the insulting injustice that has already been done to Dr. Seymour, Dr. DeKoven, and the Diocese of Illinois; (Dr. Jaggar, fortunately, has escaped). But the longer men think of it, the less lovely

will it appear. The Standing Committees (as did the Lower House in October) have simply used *power*, in defiance of right. If they had put their action in plain language, it would have run thus: "We know that this Bishop-elect is not justly liable to evil report for error in religion, for he has not been reported, much less proved, to hold any doctrine contrary to that held by this Church: but *we won't testify to this plain fact*, because we don't like the man, he don't belong to our party, and we mean to put him down by main force, and all who agree with him." Sometimes a majority in Congress is so strong and so reckless, that they refuse to admit to his seat a member of the minority, no matter how fairly elected, or how ready to take, honestly, the constitutional oath. Their only reason for keeping him out of his right is, that he *don't belong to their party*. As there is no help for it—each House being sole judge of the admission of its own members—the partizan and unprincipled meanness is triumphant, for that session. It is a pity to think that a temporary panic has brought the majority of our Standing Committees to this level! They will, we trust, rise above it when the present "tempest in a teapot" is over.

But the extraordinary and intolerable perversion of their present powers has compelled men to think of a thorough remedy. In 1799, when the intervention of the Standing Committees was first begun, the Bishops and Dioceses were few, there was no railroad, no telegraph, there were no Church papers, no Church Almanacs, no full Clergy lists accessible anywhere. The modes of travel were so slow and expensive, that there was little knowledge in one Diocese of the Clergy of another. And therefore, when a Clergyman of one Diocese was chosen Bishop in another, it *might* be the case that those choosing him might not know as much about him as some others. Hence, probably, the American novelty of the present interposition of our Standing Committees. But it is utterly without precedent in any part of Christendom, in any age. The clergy and laity of the *Diocese electing*, have an ancient *right* to their choice. The *Bishops* of the Province have an indefeasible right to a voice in the consecration of every Bishop-elect within that Province. But the *clergy* and *laity* of the rest of the Province, outside of the Diocese electing, have *no* ancient right of the sort. And as our American Standing Committees are mistaking their business altogether, and are *keeping the Bishops from having any chance to utter their voice in the matter at all*, the easiest way to remedy the difficulty will be to return to antiquity, restore the clear rights of the Bishops, and wipe out of our *Digest* every remnant of that power which is now so mischievously and meanly perverted to the purposes of pure partizanship.

The keystone of all liberty is, the securing the rights of *minorities*. Majorities can take care of themselves. But whenever majorities, relying upon their mere numbers, undertake to deprive minorities of their clear legal rights, the destruction of liberty has already begun. A minority that already numbers nine or ten Dioceses, however, with such votes in others as the *forty* for DeKoven in Massachusetts, *cannot* be kept down very long. Bishops act as individuals,—not indeed always free from partisan bias, but still with a strong sense of personal responsibility. Standing Committees—like corporations—have no souls; and the sense of responsibility is weaker with them, and is sometimes so lost that they protect their cowardice by passing a vote of secrecy. A few more partisan iniquities like that inflicted upon Illinois, will ensure the repeal of that part of the *Digest* with an edifying degree of unanimity. In the mean time, sound Churchmen need lose neither courage nor temper, knowing well that each additional partisan outrage, will only hasten the inevitable reaction.

J. H. HOPKINS.

SUPER FLUMINA.

The vesper bell is pealing soft,
 And I know that, far away,
 The vesper hymn goes up aloft,
 To lull the dying day;
 And a gentle Child on bended knee
 Is pouring forth a prayer for me.
 Pray, gentle spirit, far away,
 By that sweet southern sea;
 I have need enough that day by day,
 Some prayer should rise for me,
 Some incense to the eternal shrine,
 From heart and lips as pure as thine.
 I scarce could pray an hour ago,
 A weight was on my heart,
 But now it melts like morning snow,
 And I can weep apart,
 For thou art praying for me now,
 And God will listen to thy vow.
 Pray, gentle spirit; prayer of mine
 Is stained and flecked with earth,
 But every snow-white prayer of thine
 Is rich with Angel's worth;
 And mingling in the starry zone,
 Those prayers shall purify mine own.
 Adieu, sweet child, adieu to-night!
 Christ keep thee safe from ill!
 Thy dreams be sweet, thy sleep be light,
 Good Angels guard thee still.
 And God the Father from above
 Smile on thee with a Father's love.

Literary Notes.

—Mr. H. R. Haweis has published a book in favor of *Cremation*, entitled "Ashes to Ashes," which the *Literary Churchman* rather favorably reviews. Rev. J. H. Blunt answers it, taking the ground that we have no right to destroy a body created in God's image, and that the text, "Dust thou art, and unto dust thou shalt return" implies the duty of inhumation. Mr. Haweis lays great stress on the danger of premature interment. But how does cremation help this? Burning alive is hardly better than burying alive.

—Mr. Greg's remarkable articles in the *Contemporary*, "*Rocks Ahead*, or the Warnings of Cassandra," have appeared in book form (London: Trubner & Co.)

—Bishop Cox's Manual of "Covenant Prayers" for Family Use, is in a line of practical Christian work far more honorable and satisfactory than the most striking and successful triumphs in Eclesiastical politics. It is formed upon the plan of bringing home to every mem-

ber of the church, the idea of living in *actual covenant* with God, which is only another way of making us feel the reality of our calling and election in Christian Baptism.

The great hindrance to the freer use of manuals of this kind is that they are apt to be composed from an individual standpoint, and to be too subjective, hortatory and sermonizing. If so many find it difficult to appropriate the objective language of the Church, much more will it be so with the utterances of an individual consciousness not in sympathy with their own. The best manuals are those that interweave the words of the Book of Common Prayer as far as possible. However, the language of this book shows great familiarity with Scripture, and it admits of being used *with* the Prayer Book, and is by no means intended to supersede it. It will introduce beginners to a wider range of ideas, of spiritual wants and practical duties than many would be apt to reach without some such aid. [Buffalo, Martin Taylor.]

—Rev. O. Witherspoon, of Buffalo, has issued a new Hymnal for Sunday Schools which it is said abounds in new and good music that children can sing. Price 25 cents. [Martin Taylor, Buffalo.]

—Dr. Richey's *Letter* to William Welsh is one of the ablest pamphlets drawn out by the controversy as to relations of Standing Committees to Episcopal elections. (Faribault, Nov. 1874.)

—The report of the Committee of Thirteen of the Convention of Illinois upon the case of Dr. Seymour, treats of the same question. It has been misrepresented as the voice or dictation of that Convention to the Church at large, whereas it was not acted upon but referred over to the next convention for final action.

—Mr. Gladstone's last reply to all the answers made to his "Expostulation" is a merciless and crushing exposure of their historical perversions, and especially the reckless assertions of Archbishop Manning. It contains a very beautiful tribute to Dr. Newman, however. It is entitled "Vaticanism," a happy coinage for the thing aimed at.

—The first Charge of the Bishop of C. N. Y., to his clergy, on "Secularism and the Church," after being printed in the American *Church Review*, has been republished, in handsome form by E. P. Dutton & Co. It is a marvel of literary industry and artistic skill, and shows the marks of an intellect notably chastened and disciplined to get within and keep within the circumference of Christian Truth. As to most of the points at which Christianity comes in contact with the world, these "thoughts for thinkers" give the text of which the intelligible application may be given to the people by those to whom they were addressed if they will. The conflict of Secularism with the church is but the expression of the old truth, "the carnal mind is enmity against God," and "the friendship of the world is enmity with God." Monasticism is not to be ridiculed for a too fearful realization of this truth. John the Baptist could have done nothing in the regular lines of the secularized Church of Pharisaism and Sadduceeism. And the "commercial character" of religious organization, of which the *Nation* and such writers as Lecky and Greg make the most, is simply due to the protestant doctrine of private judgment ending in innumerable sects bidding against each other for the patronage of "the world." Even Messrs. Moody & Sankey say that if Christians were one, the world would be swept by Christianity at once, and therefore division is the devil's work. Just as grocers say, no man *could live*, that does not "do as others do," make up low prices by short weight, so it is with churches that cannot afford to be left behind in the features that draw the public. And therefore Church administration is carried on by the *world's* own interpretation of Scripture; bishop, presbyter and deacon are almost *creatures* of "public opinion," and abstract truth and justice are hardly ever to be regarded till Mrs. Grundy has been consulted. And the curious thing about policy hunters of all denominations is, that they do not seem to know the world has made up an unerring estimate of them.

What the Bishop says of amusements, and of the morals of trade, and the worship of Mammon is most admirable. He is unmerciful on professional dress and distinctions, yet he would not with *Sartor Resartus* go back to first principles. If we may coin a word he dislikes *formulaism*, and our own mind naturally sympathises with this; but in many years experience as a teacher, we found it the only way to sum up results and carry them with us, after the long weary toil of analytical study. So it is in Church life. We do not want to be thrown back all the time to the work of proving our first principles. There is mannerism in the pulpit, in literary style and composition, as well as in dress and other externals. It is well enough to recognise the fact that a great deal of the elegant rhetoric directed against the ancient splendors of the Church and its ceremonial, and the wealth of its charitable institutions, comes from an age in which the world has got the church *under* and rather likes to show its power by starving her or feeding her with the crumbs that fall from the rich man's table. It reminds one of old Aesop's fable of the fox who gloried in his new *fashion* of a lost tail. The commercial world has never found fault with the doctrine of "simplicity in worship," for the same reason it has relieved its clergy of the ability and duty to give alms, reserving that high privilege to itself. But we must stop. There is hardly anything in this Charge that will not be welcome to all schools in the Church, and furnish much food for reflection.

—The contemplated *Church Quarterly* is to appear, we understand, in May if the required number of subscribers is made up by that time. The Right Hon. W. E. Gladstone, it is said, will contribute to No. 1 or No. 2 some memorial and biographical notes of the late Prince Consort.

—Dean Stanley improves his position in the Abbey to preach funeral sermons. He was eloquent over Sir Charles Lyell, the Geologist and Darwinian, who, as well as Darwin, was a member of Mr. Voysey's congregation.

—The following sonnet of Petrarch is pronounced to be his best by many commentators :

Raised by my thought I found the region
where
She whom I seek, but here on earth in vain,
Dwells among those who the third heaven
gain,
And saw her lovelier and less haughty there.
She took my hand and said—"In this bright
sphere,
Unless my wish deceive, we meet again :
Lo ! I am she who caused thee strife and pain,
And closed my day before the eve was near.
My bliss, no human thought can understand,
I wait for thee alone—my fleshly veil
So loved by thee is by the grave retained."
She ceased, ah why ? and why let loose my hand ?
Such chaste and tender words could so prevail
A little more, I had in heaven remained.

Summaries.

—The Privy Council has decided that the new Reredos at Exeter Cathedral is not illegal, the old unrepealed laws against images, &c., in churches being directed against images then abused to superstition at the Reformation, and against the *retention* of such.

—Just on the eve of the judgment on the Exeter Reredos, Archdeacon Freeman came to his death from an accident on a railway train. He was buried at Thorverton, the Bishop standing at the grave with uncovered head through the sleet falling heavily. Immediately after the interment in the churchyard, the Bishop celebrated Holy Communion in the church, administering it to the clergy and friends present. A knell was rung at the end of this service. The Archdeacon is buried in a brick grave, between the Bishop of Barbadoes and Dr. Coleridge, a former vicar of the parish. It is rather singular that the Archdeacon's farewell sermon on his leaving Thorverton was founded on the text, "Ye shall see my face again no more." He was born in 1818. He was for several years Principal of the Theological College at Chichester, and Examining Chaplain to Bishop Philpotts, Vicar of Thorverton, Canon of Exeter Cathedral and Archdeacon. He is best known by his book, "The Principles of Divine Service," a work of great research and valuable as a text book in theological schools.

—It seems that Newman Hall, the Non-conformist, paid a visit to the Exeter Re-

redos, and informed the Dean and Chapter that if the Privy Council should pronounce it illegal, he would purchase it for the new Congregational Church he was building in London. There seems to be no danger of superstition anywhere except in the "Episcopal" Church.

—"Mackeson's Guide to the Churches in London and its Suburbs for 1875," a proof of which has reached us, shows in a remarkable manner the progress which has taken place of late years in nearly every usage which was formerly regarded as an exclusive mark of the High Church party. There are, for instance, surpliced choirs at 280 churches, or more than one-third of the total number included in the book ; and weekly Communion, one of the most essential signs of spiritual life in a parish, is the rule at 296 out of the 775 churches, with an early celebration at 386, more than half. The progress of the choral service is considerable. There appears to be a full choral service in 190 and a partly choral service in 209 cases, thus bringing the proportion of musical services to, at least, one in every two. Preaching in the black gown is yearly becoming more rare, and the surplice is now worn in the pulpit at more than half the London churches. Turning to the purely Ritualistic usages, it would appear that the prospect of the operation of the Public Worship Regulation Act has led to the adoption of what are regarded as extreme practices at a considerable number of churches. The Eucharistic vestments are now worn at thirty-six churches, as compared with thirty last year, while in 1868 the number stood at eleven ! Incense is used ceremonially during the service at seventeen churches, an increase of three on last year, while in a similar use of altar-lights there is a still more marked increase, the number having risen during the twelve months from thirty-six to fifty-three. The eastward position is returned as the rule at 119 churches, but this we have reason to believe is rather under than over the mark. The only indication of any movement in an opposite direction is supplied by the fact that the number of churches at which there is Evening Communion shows an increase of ten on the previous year, and now stands at 187.—*Eng. Churchman.*

—Lord Lyttleton's new bill for the subdivision of dioceses and increase of the Episcopate, provides that the new sees shall be endowed by voluntary offerings, but the appointment remain in the crown as at present by the usual *conge d'elire*. They are not to have seats in Parliament however.

—Mr. Cross' bill in Parliament for a new Bishopric of S. Albans, somewhat interferes with Lord Lyttelton's for a general increase of the Episcopate. The Bishop of Winchester offers his London residence toward the Endowment of the new See, which will take Essex from Rochester, and East and Mid Surrey and S. Mary's Newington from Winchester, and these two dioceses would give up £500 each. Rochester will also give up Danbury.

—Archer Gurney comes out in the *John Bull* in defence of the *conge d'elire*, and thinks popular election of Bishops would result in the choice of mere mediocrities and "safe" men.

—Mr. Salt's Bill, (Facilities of Worship) provides that a Bishop may license new chapels in parishes too populous or extended for one Church, but he must issue a Commission of Inquiry and take evidence that present services are inadequate.

—Bishop Magee also has a Bill against abuses of Patronage.

—The York Convocation confined its debates almost entirely to the questions of the vestments and the Eastward position. An attempt was made to have the questions declared "indifferent," but a proposition was adopted that there should be no alteration in the present rubrics. A motion declaring the Eucharistic Vestments legal, but allowing the surplice, was lost by only two votes.

—At a recent meeting of the Church Association much alarm was expressed because the Bishop of Carlisle, at the York Convocation, said he would not allow a faithful clergyman to be prosecuted for "standing before the altar." The *John Bull* says:

The burden of the report and of the chief speakers was the great help and countenance the Association had received from Monsignor Capel, they ignorantly rejoicing in being the willing tools of that astute Romanist.

—Canon Riddell, who wears a black gown when there is no Communion, advocates the liberty of specific Eucharistic vestments, "in the interest of peace."

—The Bishop of Lincoln has issued a

Pastoral summing up the votes in his diocese on the question of vestments and the Eastward position, and gives his interpretation of the law in favor of allowing them. A letter from an American Bishop is given on the subject. We shall endeavor to publish both.

—Bishop Bickersteth, of Ripon, thanks his Dean and Chapter for restoring choral service to his Cathedral, and weekly communion, with prayers intoned.

—A Pre Lent Mission was held at Exeter with the hearty coöperation of Bishop Temple. Twenty Churches were in the movement,

—The Lent ordinations in both Provinces summed up seventy-two deacons and seventy-nine Priests.

—Of the two candidates sent up to them, the Irish Bishops have selected for the vacant See of Cork, the son of Bishop Gregg, of Ossory, a disappointment to the Radicals.

—The Diocese of Durham has 80 vacant curacies.

—At a recent meeting of the E. C. U., Hon. C. L. Wood declared that the Union would not recognize the distinction attempted to be made between the Eastward position, and the use of the ornaments and two lights, legal under the rubric of the First Prayer Book, and which more than 50,000 lay communicants have joined in a petition about to be presented to Convocation to have recognized as legal under the present Act of Uniformity. The Union now consists of 9,700 lay, and 2,300 clerical members, and has 183 local branches. Alderman Bennett said in a speech that the late Episcopal Pastoral ought to have notified the drones of the Church that after July 1, they would be expected to do something for their money.

—Mr. Moody declared at Liverpool that he did not attempt in any way to draw off Church people from the Church, or introduce controverted subjects into his services, but only to bring sinners to Christ; and that he would be glad to have all "High-Lows" work with him. Some of these have joined the work, and think the Church will gain the most by

it. Dean Stanley has patronised the meetings and many of the London clergy, but of course it is a sore puzzle to the school of *culture*, and the fashionable rationalism of London.

—A Pastoral letter to the clergy and laity of the Church of England was drawn up at Lambeth and issued by the two Archbishops and all the Bishops, except those of Salisbury and Durham. Bishop Moberly has addressed his own diocese, explaining why he could not sign it, as not adequate to soothe the irritation caused by the legislation of last year, or to do away with the impression that the whole High Church party was aimed at.

The Pastoral itself records the blessings vouchsafed during the last *forty* years: churches built, restored, endowed, new parishes formed, vast sums of money contributed, Church extension in Colonies and foreign lands, including the foundation of fifty new sees, and great increase in number of laymen who assist in converting souls, &c.

But there are serious evils—alienation of laity by unauthorized changes in services: refusal to obey legitimate authority, not only Episcopal, but judicial decisions, and the right of a National Church to change ceremonies denied: also dissemination of doctrines and practices, and manuals of private devotion contrary to Scripture and the Church: making certain indifferent acts and ceremonies of *doctrinal* significance, and thus matters of bitter controversy. (This refers to the Eastward position, which the Pastoral says “has varied in different ages and countries.”)

The Pastoral then exhorts to obedience to law as settled by the courts: there is a degree of liberty, but it must not be license: as fundamental truths must not be explained away, so the lines between the Reformed Church and Rome must not be. It deprecates the attempt to meet infidelity with superstition, and warns against all extremes. It exhorts to mutual forbearance and charity, to lay aside strife for party victory, to eschew innovations and discountenance their authors, and urges laity not to be suspicious of honest efforts to promote reverence, but to unite

with their pastors against vice, infidelity, ignorance and intemperance.

—Bishop Baring has published a letter giving his reason for not signing the Episcopal Pastoral, that it was not outspoken enough upon the abominations of Ritualism.

—The *Guardian*, on the Allocation of the Bishops, points out that they say nothing of those who disobey positive law because they disagree with the Church (such as those who refuse to read the Athanasian creed), but refer only to such as decline to accept the doubtful Purchas judgment, as breakers of the law. But this is only because public opinion happens to be against the latter, not the former.

—The *Literary Churchman* regards the Bishop's Pastoral as prompted by the excitement in view of the Public Worship Regulation Act, which it calls the *clergy coercion* Bill, becoming law in July next, and the shoal of prosecutions which the Puritan party, by means of the *Church Association*, is preparing to let loose at that time. Since the Deaneries everywhere have pronounced *against* any alteration of rubrics, the Bishops see much trouble under the law as it is, and therefore they virtually intimate they shall work the new Act as fairly as they can; or in other words, they will make it a dead letter if possible. They “*exhort* the clergy not to disquiet their congregations.” They “*entreat* the laity not to give way to suspicions.” The Bishop of Durham did not sign, probably because it treats the Eastward position as having no doctrinal significance.

—The *Church Times* is keen and bitter. It says they ought to have added to their list of good fruits of the last forty years, that churches are *used* as well as built, by multiplication of services; that *woman's* work has been organized in various forms; the increased beauty and fervor of divine service; the higher standard of clerical life and duty; and the *creation* of a theological literature, nothing of which existed in Evangelical days. It charges the Bishops with having *stood in the way* of all the improvements they

now boast of; and that the first name signed to this document was the one to whom more than any other the loss of such a man as Newman was due. It asks, if the laity are "alienated" by ritualistic changes, where does all the money come from for these vast improvements? The Church Association does what it can to alienate them, but with poor success. Never were pockets open as they are now—never was a Church Congress crowded like that of Brighton. Broad Churchmen and rationalists are doing much to destroy belief. Bishops' *legitimate* authority is what law gives them, not caprice. The Purchas judgment was carried by the vote of Archbishop Thomson, and is repudiated as bad law by Lords Cairns, Coleridge, and Selborne. Article XXXIV. does not cover things that have divine authority. The repugnant practices and unsound manuals it admits, but they are such as deny the Christian sacraments, and priesthood and the creeds, and teach the various Arian and Sabellian errors of the Broad Church school; and it cites Dr. Boulton and Waterland on the Eucharist as specimens of unsound teaching. It defies any body to prove the Eastward position has been varied by any provincial church. As to revival of superstition, it defines that to be the supremacy of *fear* in religion, and charges it upon Calvinism, not on Catholic teaching, &c., &c.

—The Bishop of Carlisle's resolution in the York Convocation that no doctrinal significance should be necessarily attached to the "Eastward position," was carried by 30 to 18 of the clergy, but negatived by the votes of three out of the four Bishops present.

—The Rev. George Hérvey, of S. Augustine's, Haggerston, was buried March 18; also the Constable of the Tower, Field Marshal Sir William Gomm, at the age of 81.

—Prolocutor Bickersteth has been made Dean of Lichfield in place of Dr. Champneys, deceased, and is succeeded as Archdeacon of Buckingham and Vicar of Aylesbury by Rev. A. P. Cust Vicar of S. Mary's Reading.

HOME.

—Bishop Doane's Address to the Seventh Convention of the Diocese of Albany (for 1875) is a document which, if we did not know it had been already largely read by the clergy of the Church generally, we should try to report very fully. It has a beautiful tribute to Bishop Whitehouse, some very suggestive remarks on the relation of a Bishop to his Cathedral and the Church at large, and gives his impression of the work of the late General Convention. Even any layman it seems to us can appreciate his summary and incisive treatment of the Baptismal Regeneration controversy: and also of that alarmist spirit among us which is frightening people out of the Church under pretence of trying to *keep* them from being frightened out of it: which is succeeding only in bringing the Prayer-Book itself under suspicion, by condemning one thing under the *name* of another, imputing motives and inventing meanings for opponents which they repudiate.

There never was a time when Dr. Sonth's description of a mob whistled up and down by a cunning imposture of *words* was more truly realized than in these days when every house-maid and cab-driver assumes to give opinions on theological questions, and the most sacred rite of our religion is debated by flippant worldlings over their cups. "Cast not your pearls before swine," but is it not such as these that hold the balance of power, and are made use of by brethren to crush each other?

The Bishop's description of the manner in which the functions, both of the *electing* and the *consecrating* body, were in a measure superseded by unprecedented claims of a legislative assembly in the case of Dr. Seymour, is such as gives a distinct conception of the revolution we are passing through: while his statement of the vital matters thrown out *for lack* of time, we trust will be borne in mind at the next session.

Let us all pray for "*not* the spirit of *fear*, but of power, and of love, and of a sound mind."

—It is instructive to see how the Illinois case strikes the minds of hardworking unpartisan country rectors, who meddle little with ecclesiastical controversies. A letter of one such, addressed to a neighbor, puts the matter as follows :

"I am sorry for Illinois. It is a tub to the whale. I am not partial to DeKoven. I am free to say I do not like some of his views. But I do think it was a good occasion to show a generous trust. Had the Church said to Dr. DeKoven and Illinois, 'We do not endorse all things, but we love you, we trust you, we trust your love for the Church:' had she bound Dr. DeKoven by cords of a generous trust and put him thus on his honor and love for the Church, I do believe his Episcopate would have honored that trust, and he stood on the Church's true line of a generous Catholicism and a wise conservatism. And Illinois would have honored that trust also. If the Church wills to be a sect, she wills her own degradation. This is an age of disintegration. Such an age needs a positive faith and unshrinking assertion of it. The sects are bidding for popular favor by toning down the great doctrines. The Church that will win, God's Church in the future, is the Church that will not flinch a hair or yield an inch of right faith in the Lord Jesus Christ. All these miserable cries of 'Less Creed and More Christ' will soon become the winter wolf's howl of its own famine and gauntness. We shall not win the world back from unbelief by yielding to its caprices, but by the boldness of '*Athanasius contra mundum*.' The vilest superstition that has any faith in it will bow even a sceptic world to its yoke, sooner than a weak-kneed Liberalism, courtesying to popular smiles."

Noble words these: that may possibly carry a new idea to those third-rate intellects which drive into open enmity by their mean jealousy and distrust minds which would only have been too glad to serve them and coöperate with them.

—The *Episcopal Register* publishes a Letter, previously printed for private circulation by one of our most respected Bishops, giving his views as to the expediency of a "sacramental funeral," and of choral service in parish churches, rather unfavorable to both. Inasmuch as it is extensively inferred that the particular service which gave occasion to the letter (the funeral of a clergyman,) was held in deliberate opposition to his views, caus-

ing his absence therefrom, we feel bound to say of our own knowledge that no one of those connected with the service was aware that it would be objectionable to him, and that the printed letter itself, issued nearly a month after, was the first intimation they received that it was so. It was hoped that he would be present and address the brethren on the solemn occasion, and if he had been, there was no one that would not have gladly yielded to him the place of directing the services, or prescribing what offices should be used as well as the manner of performing them; and this notwithstanding any previous notices that might have been given.

As to the precedents for such services, many will recall the fact that at the funeral of the last Presiding Bishop of the American Church, the Communion was administered, the celebrant being Bishop Williams of Connecticut, Bishops Clarke, Neely and Randall, with Bishop Williams of Quebec, also assisting in the services, and some 50 clergymen being present. One of the Bishops observed on the occasion, that "THAT was the only fit and proper way to bury a Bishop."

We have also heard of several instances of the same services in the case of lay communicants.

THE form we have adopted for the third Volume of THE ECLECTIC is somewhat more convenient for publisher and printer, the other being of an unusual size, requiring a paper not always to be found in market. We think it will be not less readable and convenient to our patrons.

We trust our friends who honestly believe a work of this kind to be useful and needful to the Church, will interest themselves to procure us a large circulation. As for ourselves, we must spend our time in getting out the publication; its support must depend upon those who want it.

—We would call special attention to Dr. Hopkins' article, as an able review of the whole question upon which so much has lately been written. It is a vital question upon which all fairminded men will read both sides. We imagine the writer's view would commend itself to lawyers generally.

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DOCTRINE AND DUTY.

The controversy of Canon Liddon with Monsignor Capel brings out the great fact that in the mysteries of the Gospel there ever was and ever will be a vast border-land of logomachies and even acrimonious differences of opinion. But one thing is clearly vindicated in this dispute, that it is not only quite possible, but it is a matter of imperative necessity, to hold the primitive and Catholic doctrine of the Real Presence without being driven over to the vulgar materialism of Transubstantiation. The Incarnation is not a *conversion* of the creature into the Creator, but a union and sanctification of it with the Divine. Sacramental union is one thing: change of substance, "which overthroweth the nature (definition) of a sacrament," is quite another. Apart from their holy purpose, the elements must remain within the realm of the material and ever changing world. No irrational animal can be made partaker of the Body and Blood of Christ: only beings made in His image, redeemed by His death, and regenerated by His Holy Spirit. The theory on which the whole system of hyperdulia to the Sacred Humanity, as in the worship of the Sacred Heart, and the carrying about and adoration of the Host, must be strenuously resisted and repudiated. It is to justify these things that Romanism clings to its untheological and unscientific definitions of the *quo modo* of the Presence. The issue at the Reformation was whether there is—not a "propitiatory"—for every act of worship is propitiatory in its etymological sense—but an *expiatory* sacrifice in the Mass: whether there was such a *repetition* of the original sacrifice as to constitute of itself an atonement for the living or the dead, according to the intention of the offering. The Reformers admit only a *re-presentation* of the one Great Sacrifice, once for all made, but now forever *pleaded* in the Eucharist: offered before God as it is forever offered by our High Priest in Heaven, valid and efficacious for all time and all space: while our communion is a feast upon that sacrifice by faith, wherein we verily and indeed partake of the Body and Blood of Christ, the Sacrament in its relation to us being "the means whereby we receive the same and the pledge to assure us thereof."

We would not have a word altered in the XXVIIIth Article, or in the Catechism, or above all, in our blessed Communion Office, nor on the whole, can any one ask that a word should be added. The Black Rubric was intended to counteract any tendency to material idolatry, hardly visible in these days, though necessary perhaps to people just emerging from the

material superstitions of Rome : but its argument is founded on a metaphysical doctrine of matter and space which it is not for the Church to assume or to pronounce upon. How or to what extent the spiritual may dominate the material does not yet appear : but we presume the word *corporal* is used there to imply the material conditions of this present life, and not to exclude the transmundane properties of the glorified Humanity of Christ. At all events it is sufficient to take our stand upon the declaration of Bishop Andrewes, that no preposition avails to express the relation of the *Res sacramenti* to the visible elements of the Sacrament.

There are two tendencies on this borderland of controversy of which we have spoken. One is that which has its issue in simple Zwinglianism, and does away with all objective reality. It provides only for the "salvation of our souls," as if nothing but our souls would be left after death. In such a view, the words "so to eat the Flesh of Thy dear Son that our sinful bodies may be made clean by His Body," must be unmeaning. The mere "receptionist theory," so called, is hardly different from this. It is liable to be perverted to a denial of any objective gift external to the recipient, and thus to imply the mere symbolic character of the whole transaction. Canon Liddon's letters, we trust, will show all such that our belief that the gift is *there*, not indeed *contained*, in Hooker's sense that the elements themselves *are* the gift, but *conveyed* by them, in the sense of a mystical or sacramental union, does not necessarily lead to Roman corruption, any other-wise than we may say New Testament and Primitive Religion *led* to the superstitions and abuses of later ages.

But the other tendency which this controversy has disclosed is also one that needs to be narrowly watched, *Fas est ab hoste doceri*. Doubtless the object of Monsignor Capel in unearthing practices and language in some sections of the Church of England which few had heard of and fewer still approve, was in some way to benefit his own cause : perhaps by bringing some pressure to *drive* those to Rome whom he had found it vain to persuade. But it has had a better effect than he intended. It has alarmed even some of the ultra-ritualist organs : or led them to caution their followers, and in some cases actually to *revise* their ritual and manuals of devotion. The language and practices that surround the Modern Roman Mass have been of long and gradual growth. Take the Canon of the Mass itself, and there is little or nothing but what has come down from the ancient rite. If the Roman Church, like the English, were to be reformed on its original standards, there would be little to be desired. Surely we all hope the Old Catholic reform will go on. But in the doctrine of the Real presence, there is too much danger that the fervor of sentiment or devotion will carry people far beyond what is warranted by theological orthodoxy : nor is this subject the only one as to which this has been the case. Those who are not willing to cripple the efforts of able theologians that seek to justify the principles of the Reformation to Rome, or to put occasion before the enemy to blaspheme, should refrain from such travesty

of Anglican doctrine as the Rev. Orby Shipley has sometimes been guilty of, and such evident aping of strictly Latin rites as the Roman Ulysses has succeeded in ferreting out. The sources of Greek and Anglican Liturgics are as copious as those distinctively Roman, and much purer. And Dr. Newman himself has intimated that there is that in the temper and style of Italian devotions which can never be naturalized in the heart and intellect of northern nations. We are sorry for any one who has been dazed by the system of Roman devoteism.

In relation to the whole subject of ritual advance, we may say that to our minds it is a question of practical edification and growth in Christian life, as well as development of Christian truth. There are good theologians who are not good Christians, and there are good Christians who can hardly define a doctrine: or describe the contents of the last sermon they heard read: men who can act but not talk, and yet who would be surprised to be told they were better Christians than many who do talk. So, debate about ritual, and the arbitrary adoption of practices to represent or to *teach* the signification of things which people have not already been led to believe or to feel, will amount to little more than hanging artificial apples on a tree and asking them to be taken for its genuine fruit. We are aware the same difficulty applies more or less to a miscellaneous congregation taking part in a responsive service. But it strikes us that here is the key to a peaceable and profitable advance in the ritual proprieties and animated worship of any congregation, to make it a matter not of abstract discussion, but of Christian earnestness and increased reality of religious service.

No one can say that the system of the Prayer Book is yet *half* carried out as it was intended to be: and no efforts or labors can be disparaged that are seen to have this object in view, and that can refer at once to the prescript principles of the Prayer Book for their own vindication. What a blessing it appears, amid all these controversies, that we have that book: and have it so far removed from the possibilities of alteration and mutilation. Let us work up to its ideal: for the generality of congregations that will be a sufficient task at present. It is always an *awakened laity*, not a pragmatistical curate, that brings in an increased beauty and fervor and ritual advance to our services. The pulpit has much to do everywhere. Blessed are those churches that have already learned in a body to worship in the beauty of holiness and also to honor the Lord with their substance. Let us be thankful for that whereunto we have attained. *Quantum mutatus ab illo* 40 years ago!

Real growth in Christian faith and life will bring back the golden age of ritual too! not of mere gaudy show, but solemn splendor and majestic simplicity, not hiding, but subordinate to the high mysteries and glorious hopes of the everlasting Gospel. We always preferred that order of mediæval monks whose motto was, *laborare est orare*: and the result of earnest Christian work, according to our experience, is higher views of Christian doctrine as well as Christian duty.

GOOD FRIDAY AND EASTER IN LONDON.

The solemnities of Holy Week are taking deeper hold of the people from year to year. Most of the churches are open daily for service, and many of them all day for private devotions. The service called the "Three Hours Agony," from 12 to 3 P. M., with lectures or "Meditations" on the "Seven Words from the Cross," is observed at many Churches, by large congregations.

Indeed so patent was the improved religious tone of the community on Good Friday that it attracted the attention of the reporters employed by the secular daily press. "There is no doubt," said the *Daily Telegraph* of Saturday, "that the anniversary of the Crucifixion is held in growing honour. Churches once opened on Good Friday as a matter of form to a scanty gathering, are now filled with hearty worshippers, and in a variety of ways the occasion is zealously improved. This seemed to be emphatically the case yesterday. Judging from my own somewhat extended observation, the season was largely kept as one of spiritual edification, and though it is true perhaps that Londoners, by a majority, thought more of the body than of the soul, the minority who inverted the order of precedence was neither small nor unimportant." The *Standard* of the same day, a paper which is commonly anything but enthusiastic when treating of the innovations of the "Ritualists," was compelled to admit that as regards the religious observance of Good Friday they had made a very distinct and palpable mark on the Church of England. "Till a comparatively recent period even a large congregation on Good Friday evening was a rare circumstance. Now churches are open every hour. The number of churches open all day for private prayer shewed a large increase on former years." The writer then describes the devotion of the "Three Hours Agony" as he witnessed it at S. Augustine's, Kilburn, and he goes on to speak of various churches where, as he phrases it, this service is "indigenous," and then proceeds:—"It will be admitted on all hands that ten years ago what was called a High Church service of the most ordinary type was scarcely known in the south of London. Now, however, it is far different, and within ten minutes' walk of each other no fewer than five churches were celebrating the service called 'The Three Hours Agony,' a service which when first introduced was considered a most daring innovation of the Ritualistic party in a direct imitation of Rome." Yet it is agreed on all hands that the churches in which the largest number of persons assembled on Good Friday were singularly lacking in æsthetic attractiveness. A bare altar, an entire absence of flowers or banners, a silenced organ, and black stoles are repulsive rather than not to those who have been used to see their church in the full glory of its brightness and beauty, and no one could deny that those who voluntarily spent hours of Good Friday amid such sombre surroundings, had resorted to their church from the purest spirit of devotion and love to their Redeemer.

It is with no little gratification that we have to report this year a marked increase in the number of out-of-door services which have been held in different parts of London on Good Friday. It was, we believe, in the slums of Wapping, that the priests of S. George's Mission years ago began to preach "The Way of the Cross" on the great Death Day, and this has been continued annually, and accepted, even by the degraded population of those quarters, with every mark of respect and decency of behaviour. In the parish of S. John's, Kennington, the back streets and the lowest neighbour-

hoods were selected for this service, and the *Standard's* reporter states that the preacher "was listened to with the most marked respect and attention, not the slightest attempt at levity or interruption being manifested. In the directly opposite quarter of London, Kentish Town, there was the same service with the same result. The clergy of S. Luke's selected as their ground that part of the parish in which they would be most likely to catch the ears of pleasure-seekers on their road to Hampstead Heath, and here again we find that the sad story of the Cross met only with attentive listeners. The same thing may be said as to its reception by those in the low streets of Clerkenwell, to whom the sorrowful narrative was proclaimed.

Although personally we have no liking for elaborate music on Good Friday, and indeed regard it as inappropriate to the day, yet we are not disposed to quarrel with the rector of S. Anne's, Soho, for having a performance of Bach's music with orchestral accompaniment in his church during the afternoon. At least it served to mark the day, and there are many who may have given up a party of pleasure for the sake of attending it, who would not have been attracted by such services as those at S. Alban's, Holborn, or All Saints', Margaret-street. Of the former of these two churches, by the way, the reporter of the *Daily Telegraph* is constrained to say with reference to the Good Friday devotions:—"Earnestness, in point of fact, set its mark upon the occasion. Some sections of the English Church may rail with more than Apostolic zeal at the doctrines held by Mr. Macdonochie and his associates, but if this earnestness be an outcome of the teaching at St. Alban's, then is such teaching powerful for at least one kind of good. There was no mistaking the 'one consent' with which the Good Friday congregation lifted up their voices, nor the fervour of their participation in the prayers. As I left the sacred building the great crowd was filling it with the music of a Passion hymn, and another crowd was hurrying to share in the meditation of the 'Three Hours' Agony.'"

The decorations and music of Easter Day would overtax even reportorial abilities of description. The altars, covered with black on Good Friday, at late evensong on Easter Even were vested in white and chancels filled with snow-white flowers, and windowsills with moss and primroses. In some cases early celebrations were soon after midnight, and generally at all hours from 6 to 10 A. M. There seems to be a steady increase in the number of those who attend early celebrations in order to communicate fasting. Children's services are quite common in the afternoon, with choral Litanies for processions. The number of communicants on Easter Day at S. Mary Magdalene's, Paddington, was 1,032: S. Augustine's, Kilburn, 532: S. Matthias, West Brompton, 800: S. Peter's, Eaton Square and its Mission Chapel, 1,200; S. Martin's, Scarborough, 513: S. Mary's, in the same town, 555: At Mr. Proctor's two churches in Richmond, 1,227. Such results speak well for the progress of religion, even though controversies rage.

A healthy religious life must and will slough off all noxious humors and correct all morbid and diseased tendencies.

In our own country too, there are many signs of increased parochial activity, and more concentrated Diocesan energy, which betoken a growth in practical religion as well as corporate life, that will triumph over all party animosities.

DR. LIDDON AND HIS ASSAILANTS.

(Concluded from the April number.)

The controversy which we have already noticed at great length, still continues. The *English Dignitary*, in a letter to the *Times* on Wednesday, said:—

“Canon Liddon is an admirable controversialist. When he cannot defend his words he takes refuge in his meaning, and since his meaning can only be reached through his words, his position is impregnable. . . . The Church unquestionably teaches that the gift given in the Lord’s Supper is real. The Body and Blood of Christ is not a mere phrase or conception, but a solemn reality; objective, independent not only of the reception of the elements, but of their consecration also. So, too, the Church teaches that the connection between the elements and that Body and Blood is real. But there is not a word in any of the formularies to imply either directly or indirectly that that connection is in any sense whatever local. The fact is, that the Church of England, warned by past experience, has deliberately refused to do what was previously done, and what Canon Liddon wishes us to do again, and that is, to break up the Lord’s Supper into two parts—the consecration and the reception, and to assign to each its special effect. The Church of England treats the Lord’s Supper as a whole. The outward sign is defined in the Catechism not as simply bread and wine, nor as bread and wine which the Lord hath commanded to be blest, but bread and wine which the Lord hath commanded to be *received*. And as the Lord’s command in such a matter is everything, the words imply that until reception the sign is not complete. So again the thing signified is not simply the Body and Blood of Christ, but the Body and Blood of Christ which are verily and indeed *taken and received* by the faithful in the Lord’s Supper. So again the Prayer of Consecration in the Communion Office is so worded that the one purpose of the consecration is made to be the reception, and every other is excluded. For the same reason nothing intervenes between the consecration and reception. And for the same reason, also, everything which implies some other purpose than reception, as, for instance, elevation, adoration, reservation, is deliberately abandoned. If the doctrine of the Real presence is not in express terms condemned, yet certainly everything short of that that could be done has been done to exclude it from the circle of the Church’s teaching. Let Canon Liddon ask himself why it is that those who hold that doctrine are making every effort to revive the above named abandoned practices. Let him ask himself how it is conceivable that a truth which he holds to be so certain and so precious should nowhere be stated in simple words, but left on his own showing to inference, and to inference so difficult (I maintain impossible) to establish. I am well aware that as there are men who, in their uncertainty what to believe find a comfort in the thought of an infallible Pope, so there are others who in their uncertainty about God’s gifts find a comfort in the thought of a Real Presence. But how they can find this comfort in the Church of England I fail to see. For the Church plainly tells them that the mean whereby they can receive the Lord’s Body is faith, and even, therefore, if the Lord’s Body were present, their reception of it must still depend on their own hearts, and be as uncertain as before. I readily express my gratitude to Canon Liddon and his friends for what they have done to deepen our sense of the reality of God’s gift in the Lord’s Supper. But when they go further and localise that gift, and bring it under the conditions of material things, they

seem to me to undo, and far more than undo, all the good that they have done. That such a doctrine degrades the gift, and is contrary to the whole tenor of our formularies, I cannot doubt."

Another correspondent, *Oxoniensis*, wrote:—

"It is impossible to watch without admiration the courage and pertinacity with which Canon Liddon parries the home thrusts of the Romish adversary. But it is to be regretted that the champion of the High Church section of the Anglican Church cannot face an external foe without spending half his strength on members of his own communion. He is nothing if he is not aggressive. He cannot throw his shield over the extreme wing of his own adherents without the usual side blow at two personages whom they and he seem to hold in equal disfavour—the Dean of Westminster and the Archbishop of Canterbury."

Replying to these letters, and also to the leading article of the *Times* itself, *Canon Liddon* writes:—

"Sir—To argue with you is to argue with the master of thirty legions; but you will be generous enough, I feel assured, not to misconstrue my silence.

"May I explain to *Oxoniensis* that he altogether misapprehends the purpose of my illustration? The idea of an indirect attack upon the Archbishop of Canterbury and the Dean of Westminster never for a moment entered into my head. I wished to show that no party can fairly be made responsible for everything that may be popularly associated with its tendencies; and so far am I from criticising the silence of the distinguished persons to whom I venture to refer, that I can well conceive that had I, *per impossibile*, been where and what they are, I should, at the risk of misunderstanding, but for some obvious reasons of religious prudence, have endeavored to imitate it.

"To answer 'An English Dignitary' is not, I think, impossible, but it would require a pamphlet to do so satisfactorily. I thank him for admitting that 'the Body and Blood of Christ is not a mere phrase or conception, but a solemn reality.' Admitting this, he cannot mean to brand the expression, 'Real Presence,' as entirely illegitimate. Bishop Andrewes' sentence is there, '*Præsentiam credimus, non minus quam vos, veram.*' 'An English Dignitary' believes with me that Christ's Body and Blood are really received by faith; and he thus does admit, at any rate, a Real Presence in the heart of the believer, which, unless the believer's heart or soul be omnipresent, must be also, one would suppose, in some sense, a determinate presence. Faith receives, it does not create, this presence; and the question is, whether the presence is in any way whatever associated with the consecrated elements before being received? There, I fear, 'An English Dignitary' and I must part company. Looking to the great feature of our Communion Service, the Prayer of Consecration—looking to its historical significance—looking to the fact that in the Roman Office itself there is the same anticipatory reference to a reception by the people as in our own service ('*ut nobis corpus et sanguis fiat dilectissimi Filii Tui*') I cannot follow your correspondent in his estimate of the intentions of the framers of our Prayer-book. Had they, indeed, swept this Prayer of Consecration entirely away, there would have been no question about the matter. But, in that case, the Church of England would have parted company, on a point of capital importance, with the primitive Church of Christ. That at the Reformation all other aspects of the Eucharist were steadily subordinated to that of Communion, I of course, allow; but the Consecration Prayer, if it is to be more than an unmeaning, and therefore, under such circumstances, an irreverent form, must surely imply a presence which is, in a phrase familiar to our great Caroline divines, *extra usum sacramenti*."

Rev. T. T. Carter wrote the *Times* to say he utterly repudiates Transubstantiation, and quoted Cyprian, Cyril, and Gregory Nyssen to show that language was used implying a mystical change long before Transubstantiation was heard of: but only a sacramental change, not a conversion of substance. Bread remains bread still, but by a *sacramental union*, it is a means of conveyance whereby we receive the S. Body and Blood.

The author of *Vade Mecum* protests that no Roman priest would allow the use of his book as adequately Roman in doctrine: and as to Dr. Neale's *Catechetical Notes*, the passages quoted by Capel were not by him, but were *added* since his death by ladies of a Sisterhood, without submitting their work to any responsible theologian.

Capel returns to the attack by showing up a book (*Priest to the Altar*), edited or revised by Canon Liddon and another in 1865. He also fishes up a book by a "Father of the Society of S. Joseph, on the Love of Mary:" also, a book called "Oratory Worship," and one entitled *Priest in Absolution*, books hardly known, but which contain undoubted and ridiculous extravagances.

To this Canon Liddon replied:—

"Sir—Monsignor Capel tells me that, as I read his reply to Mr. Gladstone, I misunderstand his meaning. In assuring me that he 'neither said nor intended to imply' that which I attributed to him, he entirely supercedes the necessity for an apology by making an explanation which he has every right to make. Every man must be presumed to know best what he means by what he says, and I could sincerely wish that it were possible for me to retire at this point, with an expression of my grateful acknowledgments, from an unwelcome discussion.

"But your correspondent has followed up his opening sentences by statements which oblige me, both in justice to myself and as a matter of duty and candour to your readers, to ask you to permit me to trouble you with some further remarks.

"Here let me clear my way by stating that I have heard of but not seen *The Priest in Absolution*, and that before reading Monsignor Capel's letter I had neither seen nor heard of the book on *The Love of Mary*, edited by "A Father of the Society of St. Joseph," or of *Oratory Worship*. I cannot, therefore, discuss them with Monsignor Capel on equal terms. If *The Priest in Absolution* teaches, as Monsignor Capel appears to imply, that confession is universally obligatory upon Christians, it certainly is without warrant from the Church of England; and I have already said enough to indicate my opinion of the two latter works, if they may be at all fairly estimated by the extracts supplied by your correspondent. Monsignor Capel may think that a 'well known leader' ought to have known more about these books than I do; but the idea that I am responsible for a general censorship of devotional works is new to me; and of late years the calls of duty have obliged me to read, almost exclusively, in a very different direction from that of the literature to which these books belong.

"Without criticising too narrowly the sources from which your correspondent derives information, which he feels at liberty to produce in your columns, I am willing to inform him and your readers that the Brotherhood of the Holy Trinity is a society, composed chiefly, but not exclusively, of young men, who accept certain rules intended to have the effect of promot-

ing serious and working lives, without unduly interfering with their liberty. One of these regulations, I may observe, binds its members not to enter an English Roman Catholic Chapel. Of this society I became a member in 1847, and while, like everything of the sort, it has had its share of failure and vicissitude, it has, in my opinion, on the whole, done a great deal of good.

"The *Priest to the Altar* was compiled by a clergyman of somewhat vehement anti-Roman tendencies, in whose learning and critical judgment I have entire confidence; and my own relation to it is limited to this—I revised some of the proof-sheets before publication, and I defrayed some of the expenses. Fearing lest my own memory might be at fault, I have just now asked my friend to correct or endorse this statement, and he has no hesitation about endorsing it.

"But I must maintain that the book is an honest piece of Church of England work, and that it does not teach Transubstantiation. By this I do not mean that it is free from mistakes on this side and on that—mistakes to which, probably, I am more alive now than when, fourteen years ago, I first saw it. But I am speaking of its general tone and drift; and, as it is out of print, I had perhaps better give a short description of it.

"It is, briefly, the Communion Service, Collects, Epistles, and Gospels of the Church of England, illustrated and supplemented from ancient sources. Of these the chief are those true treasures of primitive devotion, the Sacramentaries of SS. Gregory, Gelasius, and Leo. Of what remains, the greater part is taken from the original source of our own Prayer-book, the ancient English Use of Salisbury; while some very few Collects are from the Mozarabic and Roman rites. It is, in truth, a sufficiently eclectic compilation, and before and after the service itself there are prayers from the *Imitation of Christ*, from Bishop Ken, from Arvisenet, and others.

"At the end there is a collection of twelve hymns for the Holy Communion, from which your correspondent quotes, but the very existence of which, as a part of the book, I must own I had entirely forgotten when I wrote to you the other day, and until looking at it this morning. Of these hymns, four are by Aquinas; one is anonymous; three are from the *Lyra Germanica*—translations of Protestant hymn writers—Frank, Scheffler, and Kern; three are Wesley's, numbered 545, 549, and 551 in his hymn-book; and one is from the hymn-book published by the Society for Promoting Christian Knowledge, and numbered 133.

"Monsignor Capel's criticism of this book makes two assumptions, neither of which, as an English Churchman, can I allow:

"1. First of all, he assumes that we have no business to use language which is older than or independent of 'Anglicanism,' which is, as he would imply, the private property of the Church of Rome. Four hymns, he urges, are composed by Aquinas. It is 'our own language,' he says, that is used; just as if the book had been guilty of a piracy, and had appropriated that which did not belong to it.

"Here, of course, I do not quarrel with Monsignor Capel, because he does not understand a matter which is no business of his—the principles of the English Reformation. But does any educated and sensible English Churchman imagine that between the sixteenth century and the third or the first, Christendom is nothing to him—that he has no part in its glories, in its deep thoughts, in its passionate devotions? I say that we have a right to the language of the Universal Church of Christ, and that, subject to loyalty to our own formularies, we mean to use it. Indeed, we have been taught to do so at and ever since the Reformation. The Reformers themselves gave us the first and most conspicuous lessons. They

might have composed a new Prayer-book, as we say, out of their own heads. As a matter of fact, two-thirds of their work is translated from the unreformed liturgy; and our collects in the main are just what they were in the days of the Plantagenets. What the Reformers began was continued by our representative divines. Andrewes compiled his *Private Devotions* out of ancient Greek liturgies. Cosins, as I shall presently have to show, when compiling his 'collection,' drew freely upon the Roman office-books. So did Sherlock in his admirable book, *The Practical Christian*; while Jeremy Taylor is indebted, in no small measure, to St. Francois de Sales. Bishop Wilson would seem to have helped himself to a pious maxim or prayer wherever he could find one; and in the last century entire books, which certainly were not of Anglican origin, were household words in the Church of England. Before me is lying a copy of 'The Spiritual Combat, revised and recommended by Richard Lucas, D. D., Rector of St. Katharine, Colman street, and printed at London for Samuel Keble, at the Turk's Head, 1698.' It was from English Church laymen that I first, as a boy, learnt to value *The Imitation of Christ* and the writings of Fenelon. In short, we English Churchmen have never held that, in escaping from the yoke of Rome, we were forfeiting our share in the treasures of spiritual insight and experience which are the common heritage, whether of Latin or Universal Christendom; and our only check in making the very most of them is that which is imposed by loyalty to the guidance of our own branch of the Christian Church.

"Aquinas, it will be said, taught Transubstantiation. No doubt he did. Aquinas was a many-sided man; a consummate genius, and also a saintly Christian; a schoolman and dogmatist of high authority, but also a commentator, a poet, a man of prayer. Aquinas, as a poet, is our common inheritance; Aquinas, as a schoolman, discussing the Eucharist, is the property of the Church of Rome. Not that the Church of Rome of to-day, I should suppose, can be altogether content with a theologian who demonstrates in a formal manner the falsehood of the Immaculate Conception. But as a poet Aquinas belongs to Christendom; and if, as I admit to be the case, there are verses of his in which, nakedly translated, we cannot follow him, we can paraphrase him so as to keep our hold on his large intellect and his tender heart without forfeiting our own consistency. This, I believe, has been done by my friend in the hymns to which your correspondent refers. And there are some good precedents for such a proceeding. For instance, Bishop Cosins, in 'Devout Prayers that may be used before and after the receiving of Christ's Holy Sacrament,' provides 'at the consecration' a translation of 'Laudis thema specialis,' which, as your correspondent knows, is part of the *Lauda Sion*. The second stanza runs thus:

What at supper Christ performed
To be done He straightly charged
For His eternal memory:
Guided by His sacred orders
Heavenly Food upon our Altars
For our souls we sanctify.

"And this is followed by a paraphrastic translation of the Eucharistic Collect, 'Deus qui nobis sub sacramento mirabili.'—*Works*, Vol. II., p. 273.

"Now, Cosin, as all the world knows, was engaged constantly in Roman controversy; and, in particular, he is the author of a treatise on Transubstantiation, which tells its own story. I submit that to imitate Cosin in translating Aquinas as a religious poet is not necessarily to desert him when he opposes Aquinas as a scholastic theologian.

"2. The real question, of course, is whether we are or are not, in all such enterprises, kept fairly within the limits marked out by our doctrinal standards. I understand Monsignor Capel to say that the *Priest to the Altar* transgresses these limits. It may be so, *per incuriam*. Such a book can make no pretension to absolute exemption from error; but I am well assured of the intentions with which it was compiled, and do not think that your correspondent's quotations prove his case.

"The book, no doubt, everywhere assumes the Real Presence, *extra usum sacramenti*. How could the Church of England appeal with a good conscience to antiquity if that truth was denied? As has been pointed out in your columns, the great Caroline divines insisted upon what was really involved in the appeal to the early Christian ages, made by the Reformers and by Jewel in this matter of the Eucharist. But the Real Presence, as I have said, is one thing, while Transubstantiation is another; and language which appears to your correspondent to teach the latter does not necessarily teach anything beyond the former. Here I am dealing with his second assumption—viz., that it does.

"Certainly, when I wrote to you the other day I had no recollection whatever of the line which Monsignor Capel quotes from the book:—

Bread into His Flesh is *turned*.

In view of all Mr. Carter has said upon the subject, I entirely admit that the phrase is patristic, and therefore Anglican; but I cannot rid myself of a scruple as to its spiritual expediency, considering the use of language and our present religious circumstances. Indeed, in the earliest copy of the book on which I can lay hands I find a query opposite this very expression, which leads me to suppose that I must, at the date of the publication, have had doubts about it. Without wishing, therefore, to condemn it as theologically indefensible, I should myself hesitate to let it pass in any book of my own.

"But Monsignor Capel also quotes the prayer—'Send down Thy Holy Spirit upon this sacrifice, that He may *make* this bread the Body of Thy Christ,—as if it implied Transubstantiation; as if the verb to 'make' could mean nothing else or less than to change the metaphysical substance of one thing into the metaphysical substance of another thing. Whereas the prayer might even be used in a 'subjective' sense altogether; and it is repeated, almost word for word, by Bishop Wilson, slightly transposed, but I apprehend with the same intention, as that of the *Priest to the Altar*—viz., that of supplementing the Latin Form of Consecration by the Greek Invocation of the Holy Spirit:—

Send down Thy Holy Spirit upon this sacrifice, that He may *make* this bread the Body of Thy Christ, and this cup the Blood of Thy Christ.—(Wilson's *Sacra Privata*, Works, Vol. V., p. 74)

"Once more your correspondent quotes the lines:—

Humbly I adore Thee, hidden Deity,
Which beneath these symbols art concealed from me.

Seeing, touching, tasting, all art here deceived,
But by hearing only safely 'tis believed.

"Here it is, no doubt, possible to say to oneself—'This bread has ceased to be bread; Christ's Body only is really here; the senses which tell me that what I see, touch, and taste, is still substantial bread cannot be trusted.' But it is, at least, equally possible to understand such lines as saying with S. Paul, that here, as elsewhere, we walk by faith and not by sight; that what the senses tell us they tell us truly, but they deceive us if

we think that they tell us all; that associated, after a manner they cannot tell, with the really remaining substantial bread, is the Presence of the Holy One; and that we are safe in believing His Word. Of course 'beneath' may be pressed into an inaccurate sense, just as when reading the Old Testament we may take such expressions as 'the Lord smelled a sweet savour' in a coarse anthropomorphic sense. But an English Churchman would almost naturally use the lines as he uses the stanza from the Christian Knowledge Hymn-book, which appears last in the collection:

O God! unseen but ever near,
Thy Presence may we feel;
And thus, inspired with holy fear,
Before Thine altar kneel.

In short, we bring our belief to such language, and use it in the sense of that belief. Monsignor Capel, who all his life has been accustomed to explain the Real Presence to himself by the theory of Transubstantiation, and who probably has no doubt whatever as to the worth of the philosophy on which this explanation rests, naturally reads his own meaning into the words; but they may be used with great sincerity and profit by those who bring to them the simple faith of early Christendom.

"It is possible that some of your readers may think the distinction between the Real Presence and Transubstantiation upon which I am insisting a shadowy or fictitious one. Let me then quote a writer whom I have too often been unable to follow in his public utterances, but whose clear intellect and immense learning are universally recognised. In his Charge of 1866 the late Bishop of S. David's is criticising a book entitled *Suggestions for the due and reverent celebration of the Holy Eucharist, printed for the Confraternity of the Blessed Sacrament*. After commenting severely upon some features of this book, Bishop Thirlwall proceeds as follows:—

'But still all this does not amount to a proof that there has been any departure from the express teaching of our Church with regard to the Sacrament. And in one important particular there can be no doubt that those who carry the assimilation of ritual to the greatest length most decidedly and sincerely repudiate the Romish doctrine. With our Twenty-eighth Article—whether for the reasons there assigned or not—they reject Transubstantiation. So, indeed, they might do with perfect consistency, *even if they used the Roman Liturgy without curtailment or alteration*; for to those who have studied the subject it is well known that the Canon of the Mass is so far from teaching that dogma that it positively witnesses against it, and can only be reconciled with it by the most violent artifices of interpretation. The Canon had been fixed many centuries before the dogma was defined. And here I cannot refrain from pausing a moment to remark that there is, perhaps, no head of theological controversy in which our Church stands in more advantageous contrast with Rome, or in which we have more reason thankfully to recognise her characteristic moderation, than this. The tenet of Transubstantiation, decreed as an article of faith, combines in itself the two extremes of irreverent rationalism and presumptuous dogmatism. As a speculation of the schools it is essentially rationalistic; a bold and vain attempt to pry into mysteries of faith impenetrable to human reason. As a dogma it exhibits the spectacle of a Church so forgetful of her proper functions as to undertake to give a Divine sanction to a purely metaphysical theory, the offspring of profane philosophy. This rationalistic dogmatism give an imposing air of solidity and compactness to much in the Roman theology, which, on closer inspection, proves to be utterly hollow and baseless. A conclusion is reached through a process of vicious ratiocination, composed of ambiguous terms and arbitrary assumptions. In

itself, it is a "fond thing vainly invented."—(*Charge to the Clergy of S. David's*, 1866, pp. 96, 97.)

"I hope that it is not impertinent to say that all this appears to me to be undeniably true; and your readers will not quarrel with me if I proceed to quote the antithetical passage, which follows, almost immediately:—

"The Church of England, on the contrary, has dealt with this subject in a spirit of true reverence, as well as of prudence and charity. She asserts the mystery inherent in the institution of the Sacrament, but abstains from all attempt to investigate it, or define it, and leaves the widest range open to the devotional feelings and private meditations of her children with regard to it. And this liberty is so large, and has been so freely used, that, apart from the express admission of Transubstantiation, or of the grossly carnal notions to which it gave rise, and which in the minds of the common people are probably inseparable from it, I think there can hardly be any description of the Real Presence, which in some sense or other is universally allowed, that would not be found to be authorised by the language of eminent divines of our Church; and I am not aware, and do not believe, that our most advanced ritualists have in fact overstepped these very ample bounds."—(*Ibid.*, p. 98.)

"It is no doubt in perfect good faith that Monsignor Capel constantly uses language which might seem to imply that believers and teachers of the Real Presence teach and believe the Roman doctrine. The real question is whether, after consecration, the bread is still *bond fide* bread or not. To this question Monsignor Capel would give one answer, and we should give another; and when it is rhetorically suggested that after all we really mean the same thing, I am reminded of a brilliant passage in Archbishop Whately, which is somewhat to the point. He says:—

'Two distinct objects may, by being dexterously presented again and again in quick succession to the mind of the cursory reader, be so associated in his thoughts as to be conceived capable, when, in fact, they are not, of being actually combined in practice. The fallacious belief thus induced bears a striking resemblance to the optical illusion effected by that ingenious and philosophical toy called the Thaumatrope, in which two objects, painted on opposite sides of a card—for instance, a man and a horse, a bird and a cage, are by a quick rotary motion made to impress the eye in combination, so as to form one picture of the man on the horse's back, the bird in the cage, &c. As soon as the card is allowed to remain at rest the figures of course appear as they really are, separate and on opposite sides. A mental illusion closely analogous to this is produced when by a rapid and repeated transition from one subject to another alternately, the mind is deluded into an idea of the actual combination of things that are really incompatible. The chief part of the defence, which various writers have advanced in favour of the system of penal colonies, consists in truth of a sort of intellectual Thaumatrope. The prosperity of the colony and the repression of crime are by a sort of rapid whirl presented to the mind as combined in one picture. A very moderate degree of calm and fixed attention soon shows that the two objects are painted on opposite sides of the card.'—(Whately's *Logic*, on Fallacies, page 195; quoting Remarks on Transposition, pages 25–6.)

"Of course I do not mean to say that belief in the Real Presence and belief in Transubstantiation are incompatible beliefs. But, at any rate, they are very distinct, as Monsignor Capel would very soon proclaim, if I were writing to you, sir, not as an English Churchman, but as a Roman Catholic.

"And here I hope to take leave of Monsignor Capel. If I have really misrepresented his motives, I beg his pardon; but we do not cross each other's path for the first time in this correspondence, and I have had some reason to feel what measures are thought fair when an English clergyman is doing what he can to prevent conversions from among his friends to the Church of Rome. Let me assure him, that, so far as I know, I believe no religious doctrines, and I indulge in no religious practices, which I have any motive for 'hiding;' and I shall be happy to be examined on the subject by Monsignor Capel, or any one else who may care to do so. As for the 'ritualists,' I still cannot make out why it is that, if they are really, although unintentionally, doing the work of the Church of Rome, her most prominent champion in this country should be so anxious to draw attention to them. Would he not, upon the whole, serve her better by letting them alone?"

I am, sir, your most obedient servant,

"January 16.

H. P. LIDDON."

From the Guardian.

RELATION OF PHYSICAL LAWS TO MIRACLES.

SIR—Having read in the Supplement to the *Guardian* of October 14 the report of the proceedings of the Church Congress at Brighton, which had reference to the influence of physical science on religious belief, I am of opinion that this important subject was for the most part judiciously and truthfully handled. At the same time, I think that there is still need of something to be said expressly on the *origin* and *special character* of the singular divergence of the views entertained in the present day by those who study God's Word and those who study His works. The discussion of these points demands, together with knowledge of the Scriptures, an exact acquaintance with the principles both of the experimental and the theoretical parts of physical science, and especially with those of the latter.

The existing phase of unbelief may be said to have had its origin in Hume's well-known argument against the possibility of miracles, founded on the hypothesis of the immutability of natural laws. Every subsequent form of scepticism appears to have resulted directly or indirectly from the same hypothesis. On this account the inquiry as to the character of modern infidelity turns almost exclusively on the relation of physical laws to miracles. What I am about to say on this question is little else than a simple corollary from the views respecting the distinction between the experimental and theoretical departments of physical science expressed in my letter on Dr. Tyndall's address in the *Guardian* of September 9, and spoken of approvingly in a leading article on "Science and Religion" in that of September 16. I have there asserted that the object of experiment is to discover facts and group them under *laws*, and that of theory is to account for the facts and the laws connecting them by *reasoning* from appropriate hypotheses or principles. If this distinction be true, it follows necessarily that so long as the *foundations* of the reasoning are the same, the *laws* are the same, because reasoning and right reasoning are things unchangeable. Being susceptible of demonstration, natural laws are to be regarded as emanating from the Supreme Reason, which admits of no variability. But although on this account a miracle cannot be, as it is commonly said to be, a change of laws, it may be a change of the principles or elements which constitute the bases of the laws.

To make this position clear, it is necessary to ascertain what are to be regarded as fundamental hypotheses, or elementary principles, in physical science. In physical astronomy the hypotheses are, first, that all bodies are *inert*—that is, intrinsically incapable of changing their actual state of motion or rest; and secondly, that each body, in proportion to its mass, *attracts* every other body according to the law of the inverse square. Newton calls inertia an “innate” quality of the bodies. Not being quantitative, it is not capable of mathematical expression, or of being calculated; but we know perfectly well what it is, because we know what it is by sensation and experience. We do not in the same manner understand how one body attracts another at a distance: to account for this fact hypotheses of another order are required.

According to principles of philosophy expressed, or suggested, by Newton, the force of gravity and its law, as well as the other physical forces and their laws, might be referable to the action of a subtle and elastic fluid, such as we now call the æther, by the intervention of which light and information are conveyed to this earth from the remotest regions of space. Assuming that this medium transmits light just as the air conveys sound, and that in other respects it moves and presses like air of uniform temperature and density; also that the ultimate components of substances which it acts upon have no other qualities than inertia, form (say, for precision, spherical form), and magnitude; assuming, moreover, for the sake of argument, that the laws of the physical forces, and the consequences of their operation, have been ascertained (as I believe to be possible) by reasoning founded on these hypotheses, the question will arise, are we to have recourse to still ulterior hypotheses to account for these? This question admits of an explicit answer. Inasmuch as the *foundation* of this philosophy (Newton’s word is *fundamentum*, the Latin equivalent of hypothesis) is exclusively such as can be understood by means of sensation and experience, we may be said to understand the explanations it gives of physical phenomena in the only sense in which we have *understanding*. It would be unphilosophical and to no purpose to try to carry science farther, because *data* would fail. Having reached the point where reasoning ceases to be applicable, the origin and permanence of the fundamental entities and their qualities can only be ascribed to the immediate operation of the will and the power of the Creator of all things.

The account of the primary qualities of the constituents of *inorganic* matter is incomplete without taking account of what we learn from the sciences of *chemistry* and *mineralogy*. Here we have to do not only with atoms, but with *molecules*, which, as the name implies, are collections of atoms. Chemistry tells us that a molecule is either simple, as consisting of atoms of the same size, or compound, as consisting of atoms of different sizes, and that the different sorts of atoms in a compound substance are joined together in *definite proportions*. By mineralogy we are informed that the atoms, whether of simple or compound bodies, are in general *definitely arranged*. On the molecular constitution of substances, and the conditions as to the proportion and arrangement of the atoms, depend their mutual action and chemical affinities, and the qualities named acid, alkaline, &c. These conditions and qualities are susceptible of some modification by human agency, it being possible by chemical operations to analyse, and, to a limited extent, to compound substances.

I have stated the above particulars with the view of giving some answer to the question: What are to be regarded as the ultimate qualities and conditions of the elements of visible and tangible matter? It does not seem possible to conceive of the number, forms, magnitudes, and inert

quality of atoms, or even of the definite proportions and particular arrangements whereby they constitute molecules, as being due to any antecedent cause operating according to *law*. Such operation being admitted to be impossible, it follows that these qualities and conditions are to be regarded as *ultimate*, and as having received existence only by *creation*. I venture also to express the opinion respecting *masses*, such as the earth, that definite proportions and relative positions were originally assigned by creative power to the materials which compose the solid, liquid, and aeriform parts, and that subsequently, by modes of operation of the force resident in the æther, these materials were brought both internally and superficially into their actual state. It is the province of *geology* to inquire how this was done, and inasmuch as *data* are furnished by observations of rocks and seas and strata for ascertaining the laws of geological phenomena, geology is thereby proved to be truly a science. The same assertion cannot be made respecting the *nebular hypothesis*, which is insufficiently supported by *data*, and is too vague either for verification or refutation. That hypothesis is indicative of the tendency of modern science to exaggerate the function of law, and to put law in the place of creation.

Turning now to *organic* matter, we have now to make a distinction between primary conditions and their consequences in laws. In this department, as mathematical reasoning cannot be applied, the knowledge of the laws can only be gained by experiment and observation. But as regards the vegetable and the animal creation, *data* are amply furnished by nature for studying the laws of *reproduction*, and the laws of *growth*, from the seed to the perfect plant or animal. For this purpose, among others, it would seem that plants and animals are presented to us in nature in all varieties of function, form, and development, and *physiology*, whether vegetable or animal, is thus constituted a veritable science. In reading Darwin's work on the "Variation of Animals and Plants," I have been much interested and instructed by the materials it furnishes for studying the laws of physiology, both under normal and abnormal conditions, and for ascertaining the extent to which the conditions are susceptible of variation by human agency and incidental causes. But when he proceeds to infer the generation of species from *data* proper only for those researches he does violence to scientific principles, and in fact by this course is only able to arrive at certain *phrases*, as natural selection, survival of the fittest, &c., which, for want of appropriate *data*, cannot be shown to be expressive of any realities. Physiology has no other intelligible basis than the creation originally of individuals of each species, together with "the seed of each in itself." Darwinism is another instance of the disposition of modern physicists to mistake the function of law and make it supersede creation.

The conclusion to which the whole of the preceding arguments point may be briefly stated as follows: The existence of laws implies the existence of conditions antecedently created of which the laws are consequences. A miracle does not consist in a change of law, but is essentially a re-exertion, in special ways and for special purposes, of the creative power that gave existence to the primary conditions of law. Consequently, not to believe the possibility of miracle is the same thing as not believing the possibility of creation. This conclusion, it may be added, is in accordance with the teaching of Scripture, which uniformly attributes the working of miracles to "God the Father Almighty, Maker of heaven and earth." The Son could command "legions of angels" by praying to the Father. "Him God raised up." "Through Him God did miracles, and wonders, and signs."—(Acts ii, 22, 24.)

J. CHALLIS.

ON MYSTERIES.

BY S. BARING GOULD.

At the entrance of an Egyptian temple stood on either side a range of sphinxes, symbols to all who entered that they were approaching mystery.

It is over the sphinxes in Christianity that men stumble nowadays. Why, they ask, should there be mystery in religion? Why should we be called upon to give credence to that which we cannot understand? A religion to be divine, to be suitable for man, must be devoid of mystery.

The objection is plausible enough, but its plausibility is all that it has to recommend it.

In the temple of every human science, if the sphinx does not watch at its gate, it crouches within, in its last recess, behind a veil. Penetrate as far as you will, through the propylæum, the nave, thrust aside the veil on which the eye of generations have rested, and which they have been contented to regard as inscrutable, press on into the sanctuary, and the mysterious sphinx is there.

In every science we have to admit the presence of the inexplicable, the insoluble. We give a definition of it, and are satisfied that by naming it we have learned all about it. The definition of one age becomes the question of the next.

The mythic father of the House of Cleves was by name unknown; unknown he dwelt with his bride at Nymwegen, for a year and a day. A fatal curiosity urged her to ask his origin. Then a swan leading a shallop by a silver chain came swimming down the Rhine; the sad bridegroom entered the boat, and the swan swam away with him into the region of mystery, and was never seen again.

Science embraces mysteries and accepts them as facts, she governs, becomes a mother by them; but her fatal curiosity prompts her to ask too closely their nature, their origin, and they disappear from her sight. The final answer of to-day is the starting point of inquiry to-morrow. We are ever in pursuit, but never attain the perfect solution of every enigma. One mystery involves another, like Chinese puzzle boxes. We open one, it contains a second, the second a third, the third a fourth, and so on till we come to the last; but in Nature there is no last box to be broken open, the succession is infinite.

It is unjust to expect of religion, what is admitted as necessary in science, to argue that mystery is unsuitable to the service of man in the realm of religion, when we live and act upon the assumption of unsolved mysteries in our daily transactions.

Who doubts the identity of his personality with the little child of thirty years ago, and the youth of twenty? And yet that identity is a mystery.

Of what am I constituted? I am a congeries of matter, that is my body; my soul is the resultant of all the forces packed up in the atoms of which my flesh, and blood, and bone, and nerve are composed.

But what is that which collects material, distributes it, builds up neurine cells here, weaves fibrine there, forges rubies in the caverns of lung and heart, and rolls them in the rivers of artery and vein? What is that which assimilates some matter and rejects other? In the midst of the incessant flux of matter and change of forces, where, what am I?

I have not an atom in my body which constituted part of me when I was a little child; not a force that acted on my centre then acts on it now. Why then am I the same? What creates my identity? How explain my memory?

How comes it that lighting suddenly on an old copy of *Red Ridinghood* I had pored over when I first learned to read, and have not seen since, causes such a trembling in the finest, innermost fibres of my heart? That crimson cloak and gamboge basket are perfectly familiar to me—even the blue patch of paint, extending from the little gown to the wolf's snout, though I have not seen them for thirty-five years. The brain particles, which received that impression more than thirty years ago, have gone through strange travels; they have been wafted off and utilized by herb and flower; the bee gathered them out of the heart of a rose, and built them into walls of wax, and the wax has burnt in a lustre at a duchess' ball, and the carbonic particles have drifted away, to be breathed in by the lungs of the fresh grass, and the grass has been consumed by the sheep, which served your meal to-day; but the old *Red Ridinghood* is nothing to you, who have woven these particles into your brain; and I—I cannot look at it without turning my face to the wall. How is this? What constitutes that identity in me which *Little Red Ridinghood* has revealed? The sphinx is there.

I take up on my finger this little grain of sand. Little grain, What are you? Answer me.

There is weight, there is shape, there is colour, there is consistency. I can seat you in a scale, or weigh you in water, and tell your actual or specific gravity. I can hold you down under a magnifying glass and measure your facets and angles. I can ascertain your powers of polarizing light. I can register your hardness. A hundred years ago you were only a bit of sand. Look up, granule; you are silex to-day. We know all about you. Your name is silex. Silex, to be sure, yes, silex, that is flint. Are we satisfied? May we dismiss you to your place?

No, little atom, we must know more. What is silex? Why do your crystals always form so many faces? Why are you not soluble in nitric acid? Why not disposed to oxidize? I know as a fact that you are not; but I want the reason of these facts.

Ha! no answer. The sphinx is there, in the little grain. I doubt the navigation of human reason, which wrecks on a petty particle of sand that I blow from off my nail.

There is a mystery, a miracle, hanging daily above our heads. Hitherto it has baffled science. It is a daily enigma, a daily apparent defiance of an universal law. A sphinx set in the sky—the sun.

The law of the equilibrium of forces and the indestructibility of matter is perfectly established. Yet the sun defies the law, or rather, let me say, we are, as yet, incapable of applying this fundamental, primary law to it.

The photosphere of the sun is composed of incandescent metallic clouds. We can analyze those fiery vapours, and tabulate the metals of which they are composed.

Combustion is chemical action. The metals in the photosphere are being combined with some gas, probably hydrogen. The light and heat emitted are the forces given out, as these metals are converted into salts, hydrides, which will be precipitated upon the solid surface of the sun, in an unflagging rain of ash.

From the beginning of time there has therefore been an incessant liberation of force in the modes of light and heat, radiated into infinite space. Here and there these waves break upon a planet. We walk and rejoice in their glory and warmth, consume some and roll back others, which ripple away through boundless regions in ever-widening circles. There is, therefore, a daily, hourly, incessant exhaustion of the forces in the sun.

But if so, then the attraction of the sun must be sensibly diminishing, our orbit be steadily widening, our year lengthening, our seasons expanding.

Such, however, is not the case.

According to the law which science recognizes as infallible, the sun must receive a return of force in exact equivalent to the amount expended.

And as the force is radiated into space, from space the equivalent must return, or the balance be destroyed.

And whence comes the metallic supply that feeds the voracious orb, and whence the hydrogen to make them flame? If these had been erupted from the body of the sun, it would have burnt itself out long ago. Metal once converted into cinder cannot be used up again. It has given off something in marrying hydrogen—light and heat, so much latent force, which is now raying away, away, eternally in the vast abysses of space.

But if there be a steady accession of material from without, in meteoric showers, for instance, then the bulk of the sun must be steadily increasing under the unfailing cinder rain. And if the mass of the sun be increasing by the acquisition of additional matter, then so is its total weight, its power of attraction. We are being drawn nearer to the sun, our orbit is contracting, our years, our seasons, are shortening.

No doubt some day this mystery will be explained. But till it is, science has no right to discredit religion because it is not bare of mysteries.

Mysteries, then, surround us, are above us, under our feet, are in us, are everywhere. We must expect, therefore, to find them in religion; and the existence of mysteries in the Christian faith is no argument against its truth.

Yet to hear the objections raised against Christianity, one would suppose that a mystery was an offence to the understanding; that it is unendurable for a rational spirit to be required to admit certain statements which it can not sound, which it cannot demonstrate with the precision of a problem in one of the exact sciences. * * * *

There is a great difference among men in the power of discerning truths, and the discernment of truth is the rolling back of mystery.

There is a difference in aptitude for receiving truths. There is a hierarchy of genius. Some minds are more enlightened, with greater capacities than others. The more extended the knowledge, the less of mystery. All the intelligences of creation stand on different stages of a scale which stretches from earth to heaven, and each has his sweep of horizon more or less extended according to the elevation at which he stands,—the highest intelligence commands the widest circle; but it is a circle nevertheless; it has its circumference, and beyond that horizon broods mystery. As he widens his circle, he widens his ring of limitations, of the unknown, of mystery. * * * *

Modern scepticism objects to miracles, says that those claimed as having been wrought by Christ were impossible. God could not violate His own laws. No, He could not; but there may be laws and forces at His command which as yet we know imperfectly, or not at all, by which these marvels may have been wrought.

We are not justified, then, in asserting that miracles are impossible; the only legitimate ground of argument against them is defect of evidence establishing that they took place.

Man, then, must see things partially; and this partiality in his vision is the cause of mystery lying on his horizon.

God could not, even if He would, make mysteries disappear from our eyes. For were He to do so, He would make our reason unlimited; and infinite intelligence resides with God alone. To give man absolute knowledge would be to cause an explosion in his brain. Infinite knowledge can not be crushed into limited capacities. "Not by caprice nor by choice," says Dante, "has God kept all things veiled, but by necessity."

Mystery is necessary for us.

For our happiness.

It is mystery which gives zest to every science and to art.

For if a science were limited, it would lose its interest. It is the immeasurable depth, the never exhausted variety, which exists in every department of the study of nature which draws on the mind, captivates the attention, quickens observation, creates and feeds research as an absorbing passion.

The primeval men, says Indian tradition, lived in a subterranean abode. They perceived long fibres hanging to them from above, roots that stretched feeling down for moisture. They laid hold of these trailing fibres, and crept up and up; as they ascended they became aware of light and space and air, and so at length they reached the surface of the world.

Every science is some such thread let down out of infinite light and truth and space, and up them men are climbing, light brightening, truth growing, space widening around them as they mount.

Art is only attractive because of mystery in it, because it too lays hold of a fibre of infinity. If it were bound round with impracticable barriers, if it could but mix its colours and vary its designs, like the changing pieces in a kaleidoscope, it would lie down and die of despair.

The permutations of a kaleidoscope are so many, the combination of ideas in an artist's brain are so many. There is nothing new under the sun. A hot, hard band contracts the brow. The soul is stunned and stupefied.

Greek ecclesiastical iconography is all rule; and Greek art is no more. A sacrifice of Abraham must have a green tree on the right and a brown tree on the left; the angel must have one hand up and the other down in a prescribed upper corner. The ram must be caught in a thicket by both horns, and must be in profile. Abraham must be in such a posture, and in such coloured garments of such and such a cut; and Isaac in such and such.

It is said that in every picture you must show a peep of sky, or a way out of it into the sun. There is no opening in Greek iconography for the artist's soul to break out, ruffle its wings, dip them in heaven's dew, and soar skywards.

"In that which is secret," says Humboldt, "there is an inexplicable charm, a breath of infinity."

S. Theresa, if I remember rightly, had a vision of hell. Not flames and the undying worm were its torment, but its drear monotony; its dark wall opened glimpses of the future, were hung with no ideal pictures. Everything was finite, and therefore the soul perished with suffocation. The soul had lost all sight of God, of the infinite, and this was death eternal.

And what is more distressing to the human soul than to be windowless? Weariness of spirit, ennui, is the languishing of the soul in the presence of things it knows all about. Give it a new pursuit, open it a passage into some fresh path, and life, zest, happiness revive.

Take the first and simplest illustration that occurs—a Swiss inn in rainy weather. Hour after hour, day after day, of a curtain of falling parallel lines without, of three poor lithographs on the wall, and two Tauchnitz volumes on the table. The monotony becomes maddening. Everything in the room is perfectly well known, every attitude in the lithographs, every situation in the old novels. The mind is dying of boundary. It cannot break through book or picture.

Mystery is therefore a necessary consequence of the sense of the infinite; its presence is the earnest given to the soul that it may expand and aspire. The progress of knowledge does not lead to the destruction of mystery, but

to the revelation of more and more of it. Every newly-acquired light throws back the problem without dissipating it; and if it seems to illumine one mystery, it is only that it may disclose a grander, more solemn one behind it; and this is necessarily the case, for mystery is only another name for the stage of the infinite at which our reason halts. The reason may grow eternally, and eternally advance, but it never can attain infinity.

If, then, mystery necessarily spring into existence through the contact of the finite with the infinite; if the existence of mystery be a necessary consequence of the finality of man's knowledge, then its presence in Christianity is no argument against the truths of Christianity. If religion did not contain mysteries, if it did not touch the infinite, it could not be divine, it would not be true. It would be no religion, but a *cul-de-sac*.

Every science, nay, every action of our lives, reposes on the assumption of hypotheses.

We assume the objective reality of the phenomenal world, the unity of the thinking I, myself; our freedom, causation, and a thousand other things which are not demonstrable.

To systematize chemistry, the existence of the atom which no man had ever seen or weighed was assumed and given weight; and on this gratuitous assumption the science of chemistry was reared.

The point and the line are defined, and geometry starts to life, but point and line are not; there are no such things, never were, yet without the assumption of them geometry would be impossible.

What is the unit? absolute, indivisible? We have no unit in the world. Everything is compound, multipliable, divisible, and subdivisible. Nowhere in the world are we shown the unit engendered of nothing, indivisible by itself, which multiplied and divided by itself is always and only one, immutably itself.

The existence of the unit is hypothetical, and it lies at the base of numbers and of mathematics.

What hypotheses are to science, that revelations are to religion, foundations on which to build. The whole of Christian morals and religious worship stands to the facts of revelation in the same position as the problems of Euclid stand to the definitions and axioms. The fundamentals of religion must be either hypotheses or revelations; but whether one or the other they must be mysteries, for they relate to the unknown, the unknowable.

As Dante in "Paradise" sings:

"The deep things which here I scan
Distinctly, are below to mortal eye
So hidden, they have in belief alone
Their being; on which credence, hope sublime
Is built."

From the Guardian.

SPEECHES OF POPE PIUS IX.

The controversy excited by Mr. Gladstone's now famous "Expostulation" shows no sign of abating. The press is teeming with replies, and the "Expostulation" meanwhile has been translated into all the languages of Europe. Dr. Newman's Reply will probably prove as embarrassing to the Ultramontanes as the "Expostulation" itself. His process of "minimising," as indeed himself anticipates, will exasperate the dominant party in his communion even more than Mr. Gladstone's attack; and curiously enough, the new number of the *Quarterly Review* contains an article which,

in a manner, answers beforehand not a few of Dr. Newman's arguments; we mean the article on those extraordinary "discourses" of the Pope to which we called the attention of our readers a few months ago. Rumour has attributed the authorship of the *Quarterly* article to a distinguished name; but, since rumour has erroneously attributed other recent articles to the same pen, we must take it for what it is worth. The writer of the article is evidently an accomplished Italian scholar, and is thoroughly and minutely conversant with all the political movements of Italy during the last thirty years. But it is time to come to the substance of the article. Our readers will find extracts from it elsewhere. Our object here is merely to present them, chiefly under the guidance of the *Quarterly* Reviewer, with some select specimens of the teaching which the infallible Pontiff thinks fit to address from time to time "to the faithful of Rome and of the world."

The "Discourses" were delivered by the Pope, as the title-page of the volumes bears witness, "from the commencement of his imprisonment to the present time"—that is, between the 20th of October, 1870, and the 18th of September, 1873. They are two hundred and ninety in number, and cover eleven hundred pages of small octavo. They are, moreover, published with authority, the highest in the Roman Catholic world—namely, that of the infallible Pontiff himself. Viewed merely as the fervent effusions of an old man who chooses to consider himself, with a novel application of language, a "prisoner" in the Vatican, those speeches would hardly be worth a serious criticism. But they assume a different aspect when they are addressed, through the medium of the press, "to the faithful of Rome and of the world;" and when, as the Preface to the second volume assures us, the first volume (from which most of our quotations shall be made) was welcomed with raptures "by the Catholic journals of every language," while "the very zealous Bishops of Italy have, with one voice, called it a book of gold," and, "not content with recommending it for the nourishment of piety and zeal" among their flocks, "they make it a text-book to the alumni of their seminaries as a rich vein of practical wisdom and a model of sublime simplicity and sacred eloquence." The speeches are repeatedly called "inspired," and the *Unità Cattolica* quotes with approbation the opinion of the Count de Chambord, that this "collection of the discourses of the Holy Father is a continuation of the Gospels and of the Acts of the Apostles." The Pope's own opinion of the value of the Speeches is sufficiently indicated in the motto, from Ezekiel iii. 1, which he has sanctioned on the title-page of each volume—*Fili hominis, comedite volumen istud*.

These considerations, it must be admitted, take the speeches of the Pope altogether out of the category of ordinary utterances. It may, indeed, be very inconvenient that the first Pope who has been dogmatically decreed infallible should happen to be a garrulous old gentleman, who never seems so happy as when he is exercising that faculty of ready speech which he possesses in such rich abundance; and if the dogma of infallibility is reduced to the very narrow proportions to which it shrinks in Dr. Newman's pamphlet, we doubt whether the inconveniencies resulting from the Vatican dogma do not greatly preponderate over any possible advantage likely to accrue from it. Indeed, we cannot help thinking that a few more volumes of such Papal discourses as those which lie before us would afford the best refutation of the Pope's personal infallibility. Refined distinctions may be drawn between the Pope speaking *ex cathedrâ* and the Pope speaking as a private person. But practical minds will conclude that if the Pope, when he addresses himself on questions of faith and

morals, "to the faithful of Rome and of the world," is liable to teach grossly erroneous doctrine, the value of his gift of infallibility is not very apparent. And that the Pope does teach grossly erroneous doctrine is a fact which no reader of his discourses, whose judgment is not blinded by fanaticism, can deny. In olden days, before the Patriarch of Western Christendom had developed into the "Universal Father," the Bishop of Rome was content to call himself "the Vicar of Saint Peter." By the help of the False Decretals he became "the Vicar of Christ," and now he seems to aspire, in the spirit of some of the later Cæsars, to something like a copartnership with Christ in the government of His empire. "Keep, my Jesus," he says, "through the instrumentality of the successors of the Apostles, through the instrumentality of the clergy, this flock that God has given to you and to me." Besides the arrogance of this assertion, it appears to us to have somewhat in it of a Socinian ring. But worse remains to tell. To a deputation of Belgians, who presented him with a triplecrown, the Pope says that the gift is "a symbol of my triple regal dignity in heaven, on earth, and in Purgatory" (*simbolo della mia tripla dignità reale, nel cielo, sopra la terra e nel Purgatorio*). And the authorised editor does not hesitate to assert, in language which recalls a terrible incident in Scripture history, that the voice of the Pope is "the voice of heaven, not of earth, the voice of God, not of man;" so much so, indeed, that it may be heard in the perturbations of nature and in the potests of the human conscience against violence and wrong. "He (the Pope) is Nature which protests, He is God who condemns." (*Egli è la natura che protesta, Egli è Iddio che condanna.*) If his flatterers tell him that they are "profoundly moved at such great afflictions," "which the Lamb of the Vatican (*l'Agnello del Vaticano*) has to endure," the Pope takes the adulation to his soul and speaks unctuously of the Calvary on which he is enduring his passion, though his pains are of a different sort from those of the Divine Redeemer—the Calvary in question being, as the *Quarterly* Reviewer justly observes, "his voluntary sojourn within the walls of a noble palace, which is open to all the world, and which he can inhabit, leave, re-enter, when and as he pleases." The conclusion of the whole matter is well summed up in the *Quarterly* article as follows:—

"This daring assumption, however, is not an accident or a caprice; it is as it were a normal result of the Pope's habitual and morbid self-contemplation, of monstrous flattery perpetually administered, and, yet more, of that ecclesiastical system which is gradually (and, we must hope, without any distinct consciousness) raising the personal glorification of the Pope towards the region of a divine worship, due from men to one who, in these volumes, is not only the official Vicar, but also, in some undefined way, the personal representative of God on earth (see e.g. i. 430, ii. 165). Not only is his person sacred generally, but we have the sacred hand (i. 397), and the sacred foot (ii. 56, 192, 357), nay, even the *most* sacred foot (ii. 330). Well may Dr. Elvenich say there seems to be meditated a Pope-worship (Papstcult), to stand beside the God-worship. Of the things we are bringing to view, many are so strange that they can hardly at once be believed. In this instance, as in others, the true passes beyond the ordinary limits of the credible."

And now we have a word to say for the benefit of Monsignor Capel and those whom he represents. "Our doctrines of the Incarnation, the Real Presence, of the need of absolution, and of reverence for the Saints" are to the High Church party, he says, and to "the ritualistic clergy" in particular, as "household thoughts." And he has given evidence, it must be admitted, which shows that a number of devotional books are published

among us which are altogether alien from the spirit no less than from the letter of the formularies of our Church. It is unfortunately the fate of all parties to have hanging on their skirts a certain number of persons whose zeal is tempered neither by discretion nor knowledge, and whose self-will, and we must even say self-conceit, is a good deal more conspicuous than their Christian humility. As far as Monsignor Capel's evidence goes, most of these persons appear to be as obscure as they are troublesome; and if they are still amenable to advice, we trust that this exposure of the mischief they are doing will prove a salutary lesson to them. Having said so much, however, we are bound to add that Monsignor Capel has not succeeded as yet in producing from the writings of even the most extreme of the Ritualists anything to sustain his accusation that the *present* Roman doctrine even of the Incarnation is a "household thought" among the most reckless of Ritualists. It is, no doubt, an annoyance to the High Church party to have these excrescences adhering to it; but, after all, they are *only* excrescences, and can easily be brushed away without affecting the system on which they hang, and whose progress they impede like barnacles on the bottom of an ironclad. But the extracts which we have quoted are not from obscure manuals, but from the authorised utterances of the infallible Pontiff, and they are therefore an integral part of the system which Monsignor Capel is bound to defend. In that system the worship of the Pope seems to be gradually superseding the worship of Christ. And if Monsignor Capel has forgotten, English Churchmen have not that some of the most distinguished and most trusted authorities in his communion have taught that the Real Presence means the presence in the Eucharist of the Blessed Virgin as well as of Christ. These and the like are the doctrines to which he is committed, and which he is bound to defend. The *Times*, indeed, seems to think them harmless, provided Roman Catholics alone indulge in them. So that the High Church party is damaged in public estimation, the accredited writers of the *Times* appear to have no objection to give a helping hand one day to infidelity and to Ultramontanism the next. The policy is an unworthy one, and time may prove that interests are involved in it which even the *Times* would be sorry to ruin.

From the Literary Churchman.

"THE ALIENATED LAYMAN."

We learn from the recent address of the English Bishops, taken along with the letter of the Bishop of Salisbury, that there is only one Diocese, that, namely, of Salisbury, where "alienation" has not to be deplored. The Bishop of Salisbury declares his Diocese to be in a satisfactory condition. Every other Bishop—for his Lordship of Durham must, we suppose, be understood to concur in this part of the Address—every other Bishop reports this alienation of the Laity. The question we have to put, and we put it with all respect—remembering that it is the allegation of twenty-five Archbishops and Bishops against one only dissentient—is simply this—*Is it true?* We are necessarily aware that, in the ordinary way of things, the natural reply would be—If all these Bishops say so—it *must* be true. Still we hesitate. We do most distinctly doubt the existence of the Alienated Layman.

Let us, however, at the outset guard ourselves from misapprehension.

We do *not* doubt the existence of the *Hostile* Layman, of the Layman who is annoyed at the higher tone of moral teaching—to say nothing of

the stricter examples—now common among the Clergy, and more and more followed by the devouter Laity. We entirely admit, for we know it abundantly, the existence of the *Abusive* Layman, to whom the more frequent sounding of the Church bells ringing—not for an election or a Royal Birthday, but for Service, is such a nuisance that it provokes strong language. We know of the existence of the *Exasperated* Layman, who, when asked for contribution to Church or School, shuts his purse, but opens his mouth to grumble out that he imagines that all the savings of the county must be going for Church purposes. All this we know of, and we had fancied that all this kind of things fell under the head of what was to be expected according to the words "marvel not if the world hate you." Zeal must be unacceptable if you do not sympathise with it. Of course if it keeps out of your way you need not take notice of it. But if it crosses your path you must either share it or hate it. There is no medium. Thus far we can go with the Bishops and Archbishops. When you come to speak of the *Alienated* Layman we must pause, we must distinguish, and we must inquire. We must inquire—Alienated from what? We must distinguish between the Layman who—prior to "alienation"—was a genuine Churchman taking his share in the works and duties of a Lay Churchman, and the Layman who never made any sacrifice to his duties, and who is a Layman only in the sense that he is a Briton *not* in Holy Orders. The word "alienated" is not a mere adjective, it is a passive participle. An Alienated Layman means one who has undergone a process of alienation from something. Therefore we have to inquire, as we said above—Alienated from what? We seriously doubt if these right reverend dignitaries can produce one single specimen apiece of a Layman who, *having been* a fair example of what a Church of England Layman ought to be, has been alienated therefrom by the course of things during their several Episcopates. That hundreds, nay thousands, of Laymen who never thought of their duties have been led not only to think of them but to do them, by the very teaching which exasperates the lukewarm, is too obvious to need remark. Let their Lordships produce their specimens of the Alienated Layman. For every one that can be found we will answer for it that scores of what we will call the opposite species—the "Conciliated Layman"—may be brought forward,—conciliated and won to the Church by the very energy which has repelled the indolent. Of course zeal is sometimes indiscreet. Earnestness and common-sense do not necessarily go hand in hand. Zealous Clergymen have, like their lay countrymen, to learn wisdom through the disagreeable process of making blunders. Good Laymen have to bear with unwise impetuosities. But ask the really active lay member of the Church which has done most to "alienate" him—raw zeal, or the mature and most respectable apathy which never stirs the Camarina either of ungodliness or of worldliness? We fear greatly (nay rather we know) that the next few months will see a good many estimable Laity "alienated" from the Church of England through the discouragements thrown in the way of the more zealous Clergy.

But if this be so, how comes it that honest men, and personally veracious men, like our Bishops, can put their hands to such unreal talk as this about the "Alienated Layman?" We fancy that the true answer is something of this kind. *So far as their special range of observation goes it is true.* Every Englishman not in Holy Orders goes under the designation of a Layman. Every Englishman in decent society—at least in such sections of decent society as a Bishop is likely to mix in—is at least nominally a member of the Established Church. Bishops mix chiefly with one class of society, the Parochial Clergy chiefly with another. Of all the numbers of

"Conciliated Laymen" whom the stirring section of the Church is winning to active energy in Church work, it is only a moderate proportion that belongs to the Upper Ten, to the class of great proprietors or county magnates, who make their influence felt on Bishops. This is mere matter of course. The Upper Ten contributes its quota, perhaps more than its quota, to the roll of good Church Laymen. But they are necessarily few compared with the rest, and they are *sprinkled thinly over the land*. Thus when a hard-working Clergyman becomes "My Lord," he passes out of a sphere where he met many Laymen who stimulated, and were stimulated by, his zeal, into one where he meets but few. He has to meet and mix with a class whose Churchmanship is rarely of the active sort, but who, out of social decency, are sure to profess in their Bishop's presence, whatever be their usual indifference, a certain amount of allegiance to the Church. If the Bishop be also a man of the world, and meets them half-way, and the conversation runs on Church matters, what can such persons find to talk of that has to do with Church *work*?—with Church enterprise?—with Church literature? Nothing, of course, nothing. It would be as unreasonable to expect it as to find the Bishop *au courant* with horse-racing. Yet the "Layman" wants to talk Church. So of course he falls back on grumbling against some instance—not necessarily true—of rash zeal; some scrap of county gossip or what not, and deplures, good man, that his activity as a "friend of the Church" is seriously diminished by such proceedings. How you can diminish what never existed is a question which it would be so difficult to answer that it would be very ill-bred to ask it, and so goes unasked. But the process we describe gets repeated again and again. The Bishop sees a great many people of this kind. He sees very few of the Laymen whose money builds our Churches, swells our marvellous Offertories, or raises our Sisterhoods. *De non apparentibus et non existentibus eadem est ratio*. He does not see the real effective Laity of the Church. He does not see those we speak of. He becomes gradually more and more haunted by the bugbear of the "Alienated Layman." We deliberately leave out of count all the cases of unfair or grumbling complaint, anonymous letters and reported misdoings, though these are so numerous that, like a snowstorm, they are almost enough to hide all else from a Bishop's view. We wish to keep ourselves to those circumstances of his position which almost compel a Bishop to make the mistake we speak of. A manner of life like that of Bishop Hamilton, of Salisbury, who, when from home, almost lived in the parsonages of his Clergy, and whose Palace was in turn the perpetual house of call to every Clergyman in the Diocese—such a life might avoid the snare. Scarcely any other could. And it is Bishop Hamilton's successor who finds the Diocese in such a state as to prevent his signing the Episcopal Address.

We believe in our conscience that we have here given the true "natural history" of the unsatisfactory creature, the "Alienated Layman." It is a creation of the Episcopal mind, naturally resulting from the circumstances of the case. But we should not be honest if we failed to admit that we must make up our minds to have to reckon with another large class of Alienated Laymen whose alienation is very real, although we would earnestly hope that our Bishops would not consider us bound either to fear it or to be ashamed of it.

We said above that zeal must be either hated or sympathised with. The Church of England is still by law Established. Social decency still keeps large numbers of the upper classes nominal members of the Church, who yet care nothing for the Church's work, but who set a certain (not very large) value on the reputation of being Churchmen. This reputation they

wish to keep. For this reputation they are mightily unwilling to pay. Clerical zeal has of late years been accomplished by an enormous outburst of lay zeal, too. Laymen have given largely in money, in time, in trouble, in personal submission to the Church's moral and religious teaching. All this such people as we speak of hate, and hate thoroughly. They do *not* intend to pay either in purse or in person. But they see increasing numbers of Laymen doing so and thereby shaming them. The contrast is odious. Therefore they hate the cause of it—namely, that Church teaching which makes genuine Lay members of the Church act so differently from themselves. If Church teaching had turned out powerless to make *any* Laymen act up to its standard, there will be little outcry. But it has turned out otherwise. *Hinc illæ lacrymæ.* So there really is an "Alienated Layman," but when the question is asked—What is he alienated from?—the answer is, *not* from a hearty allegiance to the Church, for that he never had, but that he is thoroughly "alienated" from a system which can no longer be adhered to without adhesion, or submitted to without submission; but which must either be accepted in earnest or not at all, and which, if accepted, makes definite demands alike upon Faith and Practice, which demands he has not the slightest intention of complying with. This description of "Alienated Layman" is increasing, and will continue to increase. It is perfectly possible that it may so increase both in animosity and numbers as to turn the scale against us when the question of Disestablishment comes to be fought out. But we will not do our Bishops the injustice of supposing that this is the "Alienated Layman" of whom they speak so tenderly.

THE BISHOP OF LINCOLN ON PERVERSIONS TO ROME.

In a striking sermon in his Cathedral, Bishop Wordsworth, taking for his text the words "The stars shall fall from heaven," pointed out that it was not in the arguments of Rome but in the dissensions of Protestants that we are to seek for the cause of recent unhappy perversions; while he remarks on the effect of such assertions as that the English Church was founded by the reformers, on enthusiastic minds:—

Such men because they do not find that the fair visions of their own fervent imagination are fully realized in the Church of England, by reason of human frailties and personal imperfections in her members and ministers, permit themselves to be betrayed into impatience: and, instead of being thankful for the unspeakable benefits they enjoy in her communion, which are far beyond what we have any right to expect, they brood only on the evils we endure, which are far less than we deserve, and which are also *very far less than they will incur by falling away to the Church of Rome.* In this temper of mind, discontented with what they see around them, and seeing little else, driven almost to madness by popular clamour frequently patronising Error, and too often persecuting Truth, they become like chaff, and let themselves be swept away by the winds of public opinion from the threshing-floor of the Church. They look for refuge in the communion of Rome, which promises them unity; but they do not pause to examine whether that promised Unity is Unity in the Truth. They close their eyes to the fact that it is *not* the Unity of Light and Life, but of Darkness and of Death.

We cannot be too thankful, that, especially among the Clergy, a spirit of reverence has been revived for primitive Antiquity, and that a yearning

for Catholic Unity has shown itself among us, and that zeal for the one true Faith as revealed in the Word of God, and as set forth in the Creeds of the Universal Church has manifested itself with devout earnestness. This is a great blessing. But together with it we have seen the development of a spirit calling itself *Catholic*, but tending to schism, which by an eclectic process chooses for itself ritual forms and ceremonies, and imports them into the public worship of the Church of England by its own private and arbitrary self-will in opposition to public authority. These rites and ceremonies are for the most part borrowed from the Church of Rome, and they not only alienate the mind from the simpler and nobler forms of the English liturgy and familiarise it with Romish usages, but they produce a craving for more stimulants of the same kind, and having done this, they prepare their votaries for the reception of all Romish dogma symbolized by these ceremonies.

It has indeed been too often forgotten by many that the Vesture of the Church, as described in Scripture, is embroidered with gold, and wrought about with divers colours (Ps. xlv. 10); and that God will not be served meanly and cheaply with what costs us nothing (2 Sam. xxiv. 24); and that, if we offer to Him *the lame and the blind, is it not evil* (Mal. i. 8)? and that it is the spirit of a Judas, which, in looking on magnificence displayed in the public worship of God, exclaims, *Wherefore is this waste* (Matt. xxvi. 8)? and that coldness and barrenness in *God's house*, in an age and country like this, when so much wealth is lavished on *our own houses*, betrays neglect and contempt of God, and idolatry of ourselves.

Such mistakes as these (and grave ones they are) have driven other persons by an excess of reaction into the opposite extreme. They on their side, pay too little attention to the divine declaration that *God is a spirit, and will be worshipped in spirit and in truth* (John iv. 23); they introduce unauthorised dresses, ornaments and gestures into the worship of the English Church; they are not content with the reverend simplicity and chaste beauty of the Bride of Christ, but they are dazzled by the pearls and purple, the silk and scarlet of her meretricious rival (Rev. xvii. 3, 4; xviii. 16); and when she has charmed and enamoured them with the bewitching allurements of a gorgeous Ritual and pompous Ceremonial, she finds it an easy thing to persuade them to drink the golden, but poisoned and intoxicating, chalice of her false doctrines.

Brethren, there is only one Catholic Faith which is to be professed and maintained by all. And, with regard also to *rites and ceremonies*, it is the duty of each National Church so to order them, as best to promote God's glory, and the edification of her people, and to maintain communion with the ancient Catholic Church of God (See Canons of 1603—Canon 30). But it is an uncatholic and schismatical thing for *private persons* to contravene the judgment, and resist the authority, of the *national Church* in which they live, with regard to *rites and ceremonies*; and if we are guilty of this sin, God will justly punish us by allowing us to fall into the arms of the Church of Rome, which, by enforcing novel dogmas, not found in Holy Scripture, and not known to primitive Christendom, is the main author and patron of Schism, and the most dangerous adversary of the Catholic Church.

Brethren, I have submitted these things to your candid consideration, because it is not enough to regard these defections as arising only from errors on the part of those who fall away: we ought to consider also how far they are occasioned by sins of those *from whom they secede*.

These secessions are lamentable calamities. But they are not to be treated as occasions for pharisaic condemnation of others, and for self-

complacent collaudation of ourselves. No. They are to be regarded as *punishment inflicted on us for our sins*; and, viewed in this light, they are fraught with solemn warning and profitable instruction to us all. They call us with a voice of power to self-examination, self-humiliation, and self-amendment.

The practical inference from them is, that it is our bounden duty to realise more and more the sinfulness and danger of Schism; to shun party strifes and divisions, to put away all pride, hatred, and prejudice, and whatever else may hinder us from godly union and concord; to vindicate the Church of England from the charge of ambiguity in her teaching, as set forth in her Book of Common Prayer, by more careful and zealous exertions on our part to inculcate her doctrine, and to clear it from misconceptions and misrepresentations, and to show its conformity with Holy Scripture and the Primitive Church.

If this is done patiently and perseveringly, in families, schools, colleges, parishes, and dioceses, we shall hear little of the charges of ambiguity, and a great cause of offence will be moved. May the God of Truth and Peace bless this labour in His own cause!

2. Again: Lukewarmness, Worldliness, Indifference, Coldness, and carelessness about Religion, in our families and parishes, is also another source of defection. Neglect of private prayer, lack of household prayer, —suppression of services prescribed by the Church, churches closed all the week, infrequent Communions,—these disappoint the yearnings of a devout and enthusiastic spirit, and tend to make it look elsewhere for religious food. Romish services are resorted to. Romish books of devotion are used. They familiarise the mind with Romish doctrines. And then the work is done.

The root of evil to man is ignorance of the Will of God. That Will is revealed in His Written Word. And if we neglect His Word, we fall into error and sin. *Ye do err, not knowing the Scriptures*, says Christ. *If any man speak, let him speak as the oracles of God.*

CANON TREVOR ON THE MIXED CHALICE.

In his recent pamphlet on the *Disputed Rubrics*, Canon Trevor thus treats of this practice, ruled to be unlawful by the Privy Council:

The Arches judgment left it free to use the mixed chalice (mixed previously to the service) as in no way prohibited. If it could be supposed to be finally determined, as the law of the English Church, that the mixture is prohibited in the Holy Sacrament, the effect would be to separate us from the entire kingdom of Christ, except the Armenians, who incurred the censure of a general Council in the seventh century.

This, we say, *cannot* be the meaning. In the very first order for a Communion in English (1548), the contents of the chalice, consecrated by the Latin Canon of the Mass, are spoken of as “wine.” The words in our present Liturgy, “these Thy creatures of bread and wine,” are in the First Book applied to unleavened bread and wine mixed with water. And there is positively nothing but the Puritan tradition from Calvin, unsupported by Scripture, to allege that wine alone is even *lawful*. The great bulk of the Church, east and west, hold it is not; though happily agreeing that it “suffices” to the validity of the Sacrament. The most that can be said of our Liturgy in this respect is, that it allows the Puritan tradition: it is impossible to extract out of it a rejection of the Catholic.

The Judicial Committee treated this question as one of little importance. They had no conception of its scope, and seemed impatient of its discussion. Moreover, they relied on a most material error in fact; their Lordships gladly leave these niceties of examination to observe that they doubt whether this part of the Article is of much importance. As the learned judge has decided the act of mingling the water in the service is illegal, the private mingling of the wine is not likely to find favour with any. Whilst the former practice has prevailed both in the East and the West, and is of great antiquity, the latter practice has not prevailed at all. Neither Eastern nor Western Church, so far as the Committee is aware, has any custom of mixing the water with the wine—apart from and before the service.

Had the Committee been able to hear the defence, they would have been made aware that the whole Eastern Church has *always* had this practice; and no direction exists in their Liturgies (any more than in our own) for mixing the cup. In Justin Martyr's narrative, the cup was brought to the Bishop ready mixed; and such is the strict reading of the scriptural account of the Institution—though some of the Greek Liturgies say that the cup was mixed, as well as blessed, by our Lord.

The article so lightly dealt with by the Judicial Committee is, in fact, of more vital importance than any other that the Court has touched. The judgments on ornaments affect externals, neither Primitive, Apostolic, nor Catholic. They are all in the sphere of mere ceremony, which every particular Church decides for itself. But the matter of the Sacrament is of Divine institution, and the questions now raised, not only enter into the great controversy between East and West, but go to place us in antagonism with Christ Himself. It would be an awful thing for any human tribunal to take the Blessed Cup of the Lord's passion out of His own hand, and pronounce it an offence against the law of the realm to administer the Sacrament of His blood as He Himself blessed and gave it.

No such profanity could have been present to the minds of the Committee, or to the Queen's Most Excellent Majesty in Council. Hence, we are entitled, and in loyalty bound, to regard a judgment, which even seemingly involves it, as not a final determination of the law. Their Lordships evidently thought themselves trifled with. Starting with the admission that mixing the cup in the service was unlawful, and not possessing that confidence in the Dean of Arches which is due to his office and research, they evidently thought the previous mixture an evasion. They were ignorant that it was the primitive and most general usage of the Church Catholic; and it never occurred to them that it could in any way touch the institution of Christ. These are not conjectures, but necessary conclusions from the declared sentiments of the tribunal. Their Lordships have a perfect right to say, as they said of a former judgment, that these questions were not before the Court; and had they been so, judgment would have been differently worded.

INTELLECTUAL PREACHING.

The cry, which is being heard on all sides about the alienation of the laity from the Church's services, has in it a certain element of truth, though it is distinctly not true in the connection in which the charge usually appears. There is one thing which really does tell on the attendance of the more educated and thoughtful laymen at our churches, and that is the lack of general reading and knowledge of the world displayed by a large majority of the preachers both of the High and Low Church schools. It

is the one point in which they could, if they would, take a leaf out of the book of the better class of Broad Churchmen. If these latter persons do not contribute much towards the dissemination of historical and dogmatic Christianity, at least in one respect they generally preach sense, and show that they are fairly up to the times, and know what is talked about in "society." If the clergy are to preach with effect to intellectual men they should know what the ordinary run of such men think, and to this end they ought to associate with them so far as their Church work will permit, and to know something of the books which supply the topics for their conversation. We could mention more than one church in which the round of clerical duties is so incessant that the clergy are never able to spare an evening for social intercourse with laymen of their own intellectual standing. Now this we cannot help regarding as a serious mistake. There is much in the way of night schools, instruction classes, and the like, which young City men, well-educated in religious matters, could do quite as well if not better than their clergymen, and thus the latter, who have been engaged in spiritual duties all day, could at any rate occasionally find time to keep up a course of secular reading, and by going into society learn from contact with what is called "the World" as to the spiritual wants and difficulties which are felt by those whom otherwise they would very rarely meet. It is surely living in a fool's paradise to suppose that any but an infinitesimal number of professional or business men will come spontaneously to their parish priest to talk over religious matters with him; yet a large proportion of these very men are only too thankful for a chance of discussing such subjects, if a natural opportunity is afforded them. The fact of an educated man not going to church is no sign that he is "in the gall of bitterness," but it is a sign that he has never had religion brought home to him in a form which commends itself to his stamp of mind. Our clergy have of late years been devoting themselves, with most laudable energy, to evangelizing the poorer districts of our large towns, and to making the working classes, so called, feel that they are Christians with Christian duties and Christian hopes. No doubt much has been done in this direction, but it has had rather a tendency to make the clergy forget that those in higher ranks have souls which need looking after as well. Parish priests have to employ different methods with different classes of their parishoners, and a "Mission" to the wealthier members of their flock is as necessary as it is to the poorer.

These thoughts have been forced upon us by a notification which will be found in another column to the effect that Mr. Kempe, the Rector of St. James's Piccadilly, has again organized a series of sermons, addressed to the more intellectual classes, on "The Use and Abuse of the World," and we are glad to see that the first of them, which was preached last Sunday afternoon by Prebendary Clark, of Taunton, on "Culture," was attended by a large congregation. Mr. Kempe is greatly to be commended for the efforts which he has made to introduce in this way a higher style of preaching amongst us; and we should be glad to hear that his example had been followed elsewhere. The subjects and preachers on the next five Sunday afternoons will be as follows: April 11, "Social Distinctions," the Very Rev. the Dean of Manchester. April 18, "Conversation," Rev. Dr. J. A. Hessey, Prebendary of S. Paul's and Preacher at Gray's Inn. April 25, "Fashion," the Very Rev. the Dean of Chester. May 2, "Club Life," Rev. F. Pigou, M. A., Vicar of Doncaster, Chaplain in Ordinary to the Queen. May 9, "Painting, Sculpture and Architecture," the Bishop of Lincoln. In Paris there were wont, before the war, to be annual "Conferences" preached at Notre Dame by the most brilliant pulpit orators

of the day, which were in the highest degree intellectual, and attracted throngs of listeners. Experience in London, limited though it has been, proves that similar efforts amongst ourselves would meet with similar results.

It is a common ground of complaint amongst a certain class of minds that the spirit of the Church is at variance with the spirit of the age, and to some extent there is reason in the charge. What we complain of is that no general effort is made to remove this slur. Hence it is that we are the more alive to the wisdom of Mr. Kempe's line of action in this matter.—*Church Times.*

THE CIRCUMCISION OF CHRIST.

"His Name was called Jesus."
—*St. Luke ii. 21.*

SALVATION.—Phil. ii, 9—11.

Name Him, Angels, with Salvation,
With the Promise of His Birth,
With the Name whose exaltation
Bows all knees in Heaven and earth.
None was pleaded, none was needed
Other for His Cross of Shame;
Saving solely, saving wholly
Call Him by none other Name!

HEALING.—St. John v. 1—15.

Mighty Name, Whose one confession
Makes all streams of mercy flow,
Thoroughly stirs the Pool of Blessing,
Empties every Porch of woe.
Former healing all repealing,
Angel visits from the skies,
Long time lying, sick and dying,
Only Jesus bids us rise.

PRAYER.—St. John xvi. 23—26.

"Name of Jesus"—sweet as manna
Cloud-dropt through the desert air;
Soaring in the loud Hosanna;
Nestling on the lip of care.
He Baptises, ere He rises
High in Heaven to meet it there,
Feebly wailing, now prevailing,
Each Disciple's infant prayer. H. K.

IN FESTO CIRCUMCISIONIS.

"Vocatum e-t Nomen ejus Jesus."
—*Ev. see. Lucam ii. 21.*

SALVATIO.

Nomen date Salutare
Angelus quod jussit dare,
Sponsor Deus quod donabit
Genu flexo cum nutabit
Mundi adoratio.
Cum se consummavit Salus
Scriptum non mutavit Palus;
Hoc fit aegris medicamen,
Sontibusque, hoc fit "Amen,"
Precis auspicio.

SANATIO.

Mira Vox, quae semel dicta
Cuncta sublevat afflicta:
Quâ sonante, infra motum
Stagnum fit Salubre totum,
Fit Baptisma tutius!
Cessat Angeli divina
Descendentis medicina:
"Surge"—dixit Impotenti
Tempestivior jacenti—
"Ne pecca diutius."

PRECATIO.

Vox in ore sicut Manna.
Jubilantium Hosanna;
Dulcior sed haesitanti,
Vix cum cadens susurranti
Ipsa fit precatio!
Ad Thronum mox ascensurus,
Quâ stet preces oblaturus,
Baptizavit, fecit fortes
Infantesque et exsortes
Una Nominatio. H. K.

MEDIEVAL STORY OF THE TRUE CROSS.—When Adam lay in his death-sickness he sent Seth to Paradise to beg for some of the oil of the tree of Mercy. The Archangel Michael replied that the oil of the tree of mercy could not be given to men for the space of six thousand years; but instead he gave to Seth a wand which he was to plant upon the grave of Adam after his death, or, as some say, a seed which he was to lay under his tongue. And presently Adam died, and Seth fulfilled the commands of the angel. From the wand planted upon the grave of Adam, or, as some say, the seed set under his tongue, there grew a goodly tree. And by-and-by King Solomon, seeing its goodness, bade them cut it down and fashion it into a summer-house they were building him. But the builders could not fit nor

fashion it; first it was too large for its place, then too small; so they threw it aside, and cast it for a bridge across a stream in Solomon's garden. The Queen of Sheba coming to visit Solomon was aware in the spirit of the miraculous virtue of this tree, and would not tread upon it, but fell down and worshipped it. And after she was gone she sent messengers to Solomon, bidding him beware of that tree, for on it should be hanged one with whose death the kingdom of the Jews should pass away. So Solomon caused the tree to be buried deep in the ground. And later, the Jews, unawares, dug a well in the same place; this was the pool of Bethesda, and not only from the descent of the angel, but from the tree which was at the bottom of the well, the water drew healing virtues. About the time when Christ's ministry drew to an end the tree of its own accord floated to the surface of the water, and the Jews finding it ready to their hand used it for a cross whereon to crucify Christ.—*Cornhill Magazine*.

CHURCH BELLS.

From the Builder.

It must be confessed that in the art of hanging and of ringing bells we have hitherto gained but little from the advance of mechanical knowledge. It seems to be taken for granted that to produce a pure full tone from a bell, whatever be its weight, it must be swung. That is to say, that the cup-formed mass of metal, hung at a lofty height from the ground, must be rocked until it swings through a semi-circle, with its mouth quite vertical, while the impetus with which the freely-moving clapper, suspended from the bottom of the cup itself, strikes the inside of the bell produces the desired tone. And if we compare the tone of a bell thus rung with that of another, or even of itself, when fixed in place, and struck with a hammer on the outside of its rim, the dull, heavy, odious sound thus produced seems to testify in favour of the assertion.

But that while first the application of springs, then the use of rails, and thirdly the invention of steam-power, have raised our rate of travelling from $2\frac{1}{2}$ miles to 25 miles an hour, it is rather too bad that the mechanics of so cheering a description of public music as that which we may derive from the belfry should have been almost entirely neglected. The hanging of bells so as to ring them, in the old up-ending style, has proved so destructive to our belfries as very seriously to discourage this once favourite source of melody. In St. Alban's, for instance, before the late repairs of the abbey, the fine peal of bells had not been rung for years—if we remember rightly, not for centuries—for fear of bringing down the tower. And this it is very likely they would have done. But the danger consisted not in the pure, full tones that might have been educed from the bells, but in the clumsy, reciprocating action of the ringing, by which the whole weight of each bell was made to act as a hammer on the beams on which it was suspended, and thus on the masonry of the tower. Whenever great speed or great weight is concerned, reciprocating action has a very destructive effect. One main reason why we have as yet realised so little of the mechanical force that calculation tells us is due to the combustion of a given quantity of coal in our steam-engines is, that we have not yet succeeded in obviating the reciprocating action of the piston. Mechanics have long instinctively perceived this fact, although the construction of a rotary steam-engine has hitherto been as unattainable as the philosopher's stone.

There can be no doubt that the mechanical skill of the present day is such as to enable us not only to give such a blow to a bell by an unconnected clapper as shall produce the same sound as that obtained by the process of ringing, but to do something more. It would be possible to institute such a series of experiments as to the relative weight of bell and clapper, and the velocity at which the latter should strike, as should enable us not only to rival, but very far to excel, the effects that can now be produced by the most skilful ringers. When we remember that a bell, according to the part of it which is struck, will emit a third, a fifth, and an octave to its consonant, or true note, it seems not impossible that by the use of more than one hammer to each bell an effect something resembling the double-stopping of a violin may be produced, adding wonderful richness to the ærial harmony. Improvement in bell machinery is not altogether a thing of the future, for Messrs. Gillett and Bland, of Croydon, have applied to a set of Belgian bells at Boston, Lincolnshire, and elsewhere, a carillon machinery that is spoken of as highly satisfactory.

Old-fashioned carillons, rung by the rude and simple machinery of a barrel, pins on which pull wires that move the hammers that strike the bells, exist in the two churches which we have named, those at St. Alban and of Watford. There is a certain music in the sound. But those who are familiar with this part of the country are well aware of a peculiar stiffness in these chimes, which leads to the expectation that each note struck is the last that will be audible. How far this depends on actual tone, as produced by a fixed hammer, and how far on the defective character of the machinery employed, we cannot now decide. At all events, we freely admit the usual inferiority of mechanical chimes to those which are rung by the best ringers. But we should compare the results of the very old and imperfect machinery not with the best, but with the rudest, manual work. No reason exists for doubting that mechanism may attain a perfection of performance in the way of extracting music from bells far in excess of our present experience.

With the return to a mechanical mode of producing musical notes with the flight of time the true character of the spire, as affording the best form of belfry, will become more evident. The architectural question as to perforating this graceful finish of our churches will then be a question no longer. When the destructive effect of our present barbarous mode of producing sound from our bells is done away with, they may advantageously hang tier upon tier, utilising for their abode a space which is now preserved solely for its picturesque effect. Nay, more, the music of the chimes would have imparted to it a new and peculiar beauty from the arrangement of the bells at levels proportioned to their sizes. We all know the effect of the *vox angelica* or *vox cælestis* stop upon such an organ as that at the Albert Hall or the Alexandra Palace, and are aware that part of the surprising beauty of their tones depends on the lofty elevation from which the pipes utter their voices. Thus, when the shrillest treble of the bells comes down upon us with a sharper and more earthward inflection than the vibrations of the deeper-toned members of the choir, an effect may be produced from an element now altogether neglected. In any lingering in time should be perceptible from the increased distance to be travelled by the sound, this can be allowed for in setting the carillon.. Thus our steeples will be at once more graceful, as pierced *au jour*, and choral, as well as symbolic, features of the Christian Church.

Correspondence.

BISHOPS-ELECT AND THEIR CONSECRATION.*

Dr. Hopkins' article, in the CHURCH ECLECTIC for April, has given occasion to the following:

Two very important events, both recent and both somewhat novel in their character, have called attention to a peculiarity in our ecclesiastical arrangements, that has given rise to some diversity of opinion and to some, as they seem to me, very wild and inconsiderate statements on the subject. The events to which I refer are the action of the House of Deputies in regard to the consecration of Dr. Seymour and that of the Standing Committees in regard to the consecration of Dr. DeKoven.

I put the two together, because under our Canon the duties and relations of the Deputies and Standing Committees in relation to Bishops-elect are made the same. A form to be signed by the Deputies is prescribed in exact words and the Canon requires, Title I., Can. 13, §3 [2], "the evidence of consent . . . shall be in the form prescribed for the House of Deputies in the General Convention."

In the first place, an effort has been made to limit and circumscribe the powers of the Deputies and Standing Committees on constitutional grounds. The Constitution, Art. IV., says: "The Bishop or Bishops in every Diocese shall be chosen agreeably to such rules as shall be fixed by the Convention of that Diocese," &c.

Now note that it says, "shall be *chosen*." But choice or election does not *make* a Bishop. Something more must ensue, in any case and any where. Other Bishops must coöperate and give him *consecration*, without which he is no Bishop. And they have a right to give or withhold their consent and coöperation on any grounds that are, under the Canons, satisfactory to them. And, in this country, the Church has seen fit to interpose another scrutiny—one to be made either by the Standing Committees or by the Deputies in the General Convention. This may be wise or unwise (I think it wise), but it is the law of our Church, and I think no one can show that our Church has no right to make such a law. Surely there is nothing in the Constitution to prevent it. In securing to each Diocese the right to *elect* its own Bishop, it does not give or offer or suggest any pledge or promise that they shall have, as their Bishop, the man whom they may choose to elect. The Church reserves to herself the right to say a word about that, to give or refuse her consent to the consecration of the man whom the Diocese may have chosen.

The Constitution, as adopted in 1789, contained the same provision and in the same words as our IVth Article, already quoted. And the same General Convention provided by *Canon*, that "Every Bishop-elect, before his consecration shall produce . . . from the General Convention, or a Committee of that body to be appointed to act in their recess, certificates," &c., and then gives a form, the same, so far as anything now under consideration is concerned, as that we now have. In 1808 the Canon was so amended as to require a separate certificate or testimonial from "the House of Clerical and Lay Deputies."

* In the previous article, in No. 1, on this subject, there were two serious misprints; on page 35, 20th line from top, for "opinion," read *option*: on same page, 10th line from bottom, for "Deacon," read *Diocese*.—ED. ECLECTIC.

Up to this time there had been no mention of "Standing Committees" in this connection. The first mention of them in any way is rather incidental than otherwise, Can. VI., 1789. In 1808, however, Can. IV. provides that, "In every State or Diocese there shall be a *Standing Committee*." In May, 1796, Dr. Bass was consecrated Bishop of Massachusetts on testimonials granted by the "Committee" provided for in a Canon of 1789. Dr. Jarvis was consecrated in Connecticut, October, 1797, on the same kind of testimonials. And, in 1799, the General Convention passed a Canon, II., providing, "If, during the recess of the General Convention, the Church in any State should be desirous of the consecration of a Bishop" . . . they shall "communicate the desire to the Standing Committees of the Churches in the different States," &c. There can be no doubt, therefore, of the right of Standing Committees to act in the premises under our Constitution. The practice is too old and too well established to be called in question now.

The next point is, that the Deputies and Standing Committees have nothing to do but to give their consent and sign the testimonials, if the proper certificate of election has been laid before them.

But here is a total neglect of what the Canon says, Title I., Can. 13, §2, [1]: "Every Bishop-elect . . . shall produce . . . *evidence of his election*," §3 [1], "communicate the desire to the Standing Committees, . . . together with copies of the necessary testimonials," &c. In the first case, the phraseology is "evidence of his election," in the latter "necessary testimonials." I presume the two expressions are virtually the same in import and practical application. But, "evidence;" what "evidence?" "necessary testimonials;" what testimonials are "necessary?" and "necessary" for what? Evidently the "evidence" and "testimonials" are to be such as will satisfy the parties, Deputies and members of the Standing Committees, that the elect was duly elected.

In all cases, both by law and by common sense, where any functionary or officer is required to perform any duty requiring the admission of facts or the exercise of judgment and discretion, he is to be the judge of the evidence of the facts on which, as a basis or ground, he is to act. Otherwise his act is merely perfunctory, of no value except as a mere form: a proceeding which is indeed allowable and practiced in certain cases where the entire responsibility of the act is lodged elsewhere and abundantly provided for otherwise. But surely this is not the case with the action of Deputies and Standing Committees in reference to the consecration of Bishops-elect.

In both cases alike, I presume, that no Standing Committee or House of Deputies will ordinarily feel called upon to go behind the usual testimonial from the Diocese duly executed and signed. But if any party or persons in the Diocese do raise a question, and call the attention of Deputies and Standing Committees to the election—denying that any lawful or canonical election has taken place—there can be no doubt, I think, that that both Deputies and Standing Committees have the right to require further "evidence," or withhold their consent. This, it seems to me, is but a fair interpretation of the law as a mere matter of legal interpretation. But more than that, it is only what is necessary to enable the Deputies and Standing Committees to do what is required of them and to act as the safeguard to the House of Bishops—the guardians of the welfare of the Church, which they were undoubtedly intended to be.

I am glad to be able to cite the opinion of Dr. Hawks on this point. He asks: "What is the 'evidence of his election?'" Referring to the testimonials from the Diocesan Convention, he says, "they are *prima facie* evidence sufficient." But he adds: "Such certified copy, however, is but

prima facie evidence, and it is within the competency of the House of Clerical and Lay Deputies to investigate the truth of the copy laid before them, and *in fact to enter upon an inquiry of the whole subject.*"—Contributions to the Ecclesiastical History of the United States, Vol. I., p. 94.

It is said that the Standing Committees do not know anything of the Canons and rules of order in other Dioceses than their own, and hence they cannot be expected to look into matters of the kind and investigate mere questions of fact and of order in the election. This is doubtless true to some extent; but not, as I think, quite to the purpose. It may be that they cannot or are not called upon to investigate questions of diocesan order and proceedings, but if there is presented to them reasonable ground to doubt whether any true and canonical election was made,—in fact, any valid *election* at all, *they can withhold their consent.* And I presume that the case would not occur in a thousand years, that the consent would be withholden on that ground that ought not to have been withholden on other grounds as well.

The next point is, with regard to the right or the duty of Deputies and Standing Committees to inquire into the moral character and doctrinal soundness of the Bishop-elect.

Much ado has been made on this point, and it has been objected to, ob-jurgated against, and ridiculed as "monstrous," "preposterous," "horrible," to make Standing Committees, most of whom (some) are mere laymen, "judges of doctrine."

Now all this noise and fury is entirely uncalled for. The Canon neither requires nor calls for any such thing.

The objectors are sharp, they have a good deal to say about the word "testimony," "to bear solemn testimony," &c. And hence when "the evidence," that is, the testimonial in due form, is laid before them they have nothing to do—no right to do anything but "bear testimony" by signing "the testimonial" required of them.

But "testimony," whether "solemn" or otherwise, relates only to *facts*, not to opinions, or doctrines, or morals. Hence these gentlemen, when insisting upon the peculiar force of the word "testimony" for one purpose, should not disregard it for another. If "testimony," in the proper sense of the word, is as they insist, what Deputies and Standing Committees are to give, then it is testimony *to a fact*, and what is required of them is such testimony and nothing else; and precisely so the Canon reads. It does indeed speak of "*error in religion*" and "*viciousness of life.*" But it does not ask the Deputies or the Standing Committees to bear testimony for or against either of these things. It does not require them to express, to form or to have any opinion in regard to them. It merely and only requires these Deputies and Standing Committees to bear "testimony," "solemn testimony," to the fact that the elect is or is not "*justly liable to evil report*" in regard to them.

Now here is doubtless an opinion as well as a fact; the fact, namely, that there is or is not such an evil report; and the opinion that, in their judgment, the elect is "*justly liable*" to such a report. The fact is undoubtedly the main thing; the opinion is only subordinate as a means indispensable to the giving of testimony to the fact.

I think that the Deputies and Standing Committees need not even so much as know what doctrines the elect holds; they need not judge whether they are true or erroneous. The point is the fact that he is *reported* to be unsound in the doctrines. Those who get up or start the report have of course judged or declared that the doctrines are erroneous. We do not suppose that Deputies and Standing Committees would pay any attention

to reports or opinions in regard to a man's soundness in the faith outside of the Church, unless, that is, persons so situated, charge him with holding and teaching doctrines not in accordance with the standards of *our* Church; their condemnation of him for differing from *their* standard—if they have anything that can be called by that name—would be of no account.

Does any one say that this is hard, that it makes a man liable to rejection for a mere report, and a report too which may be false after all?

I answer first, that the word "justly," "justly liable," requires that the Deputies and Standing Committees shall consider the motive of the report, the source from which it comes, and the probability of its being well founded. They may even be satisfied that the report is false, and yet find that the elect has been so imprudent, so unguarded, so indiscreet as to make himself *justly liable* to such a report. He has not "abstained," as all Christians are commanded to do, "from all *appearance* of evil." We do not want *indiscreet* men in the Episcopate, how sound soever they may be in their doctrines.

But I answer in the second place, that this view holds the Bishop-elect to no more stringent conditions than the Scriptures themselves prescribe. He must be "blameless" and "*have a good report of them that are without*" as well as those that are *within* the Church.—1 Tim., iii., 7.

The Deputies and Standing Committees therefore are not called upon to know *what* doctrines or immoral practices are charged against the elect. Or if they know what the doctrines and practices are, they are not called upon to judge of them, to decide whether they are right or wrong. They are merely to bear testimony to the fact that there is such a report and that so far as they know and believe, the elect, whether actually guilty or not, has made himself "*justly liable* to the report."

Of course the word "report" should be liberally interpreted. No mere private whisper—no mere partisan or personal denunciation emanating from a few disaffected persons, would constitute a "report" in the sense here intended. In such cases the Deputies, &c., would doubtless judge that the report was a mere partisan or malicious outcry. But even in such cases, there is apt to be something at the bottom to occasion, if not to justify the report. Satan is too sharp to start a report against any man which is so far unfounded and unjust as to admit of a complete and successful refutation, with the recoil, which is inevitable in such cases, upon the inventors of the falsehood.

But this is aside from my purpose. The Deputies and Standing Committees have to bear testimony to the fact of the existence, or the absence of such evil report; and also to express, if there should be occasion, their belief or opinion—not of the soundness or unsoundness of the *doctrines*—not of the guilt or the innocence of the party charged with the offence—but simply their opinion, whether he has or has not made himself *justly liable* to such a report, and this he certainly may be without being guilty of the things charged upon him in the "report."

And if they find that there is such a report, they are justified—nay, as I think, obliged to withhold their testimony and their consent to his consecration. I say "if they find that there is such a report," but I do not think they are called upon to *make* inquiries, to go out seeking evil reports. If the report has not been brought to their notice, if it has not come to their notice in their ordinary intercourse with the world, they certainly could not be considered as under any obligation to suspect its existence, or to inquire whether such a report exists or not. But I repeat, if any man is either so incautious or reckless in his statements, or so indiscreet in his deportment, as to get a reputation, or general "report" for either "error in religion or

viciousness in life," he is not a man that the Church wants for one of its Bishops or chief Pastors. They should be "ensamples of the flock," in all prudence, moderation, discretion—"soundness in the faith and uncorruptness of life." Character is worth more than talent in the Episcopal office. And although this rule might exclude some of our ablest men and most learned scholars from the House of Bishops, it cannot and will not exclude any one who for the glory of God or the good of the Church ought to be there.

It is claimed that this rule will be hard on the Dioceses—it will often prevent them from having the man of their choice for their Bishop. This may be so. But then neither the choice nor the preference of a Diocese, any more than that of an individual, is the highest law of human action, either in the Church or in private life. Men may err, Dioceses may err. A man is more likely, in the general run of things, to be wrong than a whole Parish—a Parish than a Diocese, a Diocese than a Provincial Church, and a Provincial Church than the whole Church Catholic. Hence the deference we pay to the Creeds and Canons of the Catholic and undivided Church as the best and highest authority under the Holy Scriptures. For the same reason the Constitution and Canons of the Church in this country are preferable to those of any one Diocese. And for the same reason the consent of the Provincial Church, by its Deputies and Standing Committees, as well as by its Bishops, is a safeguard against the errors and mistakes of the Diocesan Conventions in the choice of their Bishops, which we cannot afford to give up.

Dr. Hopkins, if I understand him rightly, has gone so far as to hold that unless the Deputies &c. know of something against the elect that was not known to the Convention that elected him, they have no right to do anything but to consent to his consecration and sign his testimonials. And, if I understand him right, the same writer thinks that the Bishops, though they have the *legal* right to do so, ought not to refuse unless they know something that was not known and duly considered by the Convention, when they cast a majority of their votes in his favor. But a view so extreme and so absurd as this needs no refutation. It places the will or choice of the Diocese—or rather that of a predominant party in the Diocese, above the law of the Province, the unity of the Church and even of the integrity of the Faith itself.

Again, it is said that this is unjust to the person elected, "he is tried, judged and condemned with none of the safeguards which all human laws have thrown around the innocent for their protection, and without even so much as an opportunity to be heard in his own defense." But this objection arises from a total misconception of the case. The elect is not "*on trial*," he is not "*accused*" of anything for which he could be tried. If consent is withheld, neither he nor the Diocese is *condemned*. The question is not whether the elect is *so bad* that he ought to be degraded from an office he now holds; but it is whether he is *so good* that he ought to be promoted to a higher office. To tolerate him where he is, in a lower office, is one thing; to promote him to a higher office is a very different thing, and implies an approval of his course, and a sanction of what he has done and taught, as a part of the law and rule of the Church.

I can imagine—and that too without departing from what history has taught is possible—that some Diocese in our Church might choose a man for its Bishop who is so far from holding the Faith, that he might be presented, tried and degraded for heresy, provided only we could bring him to trial and secure a fair trial. But he may be in a Diocese where not only the majority, but even the Bishop himself, sympathises with him so far that

either no trial could be had, or only one that would be prearranged to acquit him. If even one Diocese should shield a Presbyter, holding Socinian views, or Romish views, and another, or possibly the same Diocese, by a bare majority, doubtfully obtained, should elect him Bishop, must the whole Church, the House of Bishops and all, be compelled to assent and consent to his consecration? Nay, even consecrate him to that holy office with no voice or vote, no right of protest, no means of protection against such an outrage? If so, the whole Church is at the mercy of an unscrupulous or godless few, wherever and whenever they may choose to disturb the Church, in their self-will and rebellion against its Divine Founder. If such is found to be the law of the Church, it is, most manifestly, what the law-makers never intended it should be, and I have no doubt it will be changed at the very first opportunity with "a most edifying degree of unanimity."

W. D. WILSON.

—An article on "Physiology of Authorship," in the *Gentleman's*, is full of anecdotes, and may be read through with pleasure. Here is a specimen:—

Byron affords a similar, though, of course, less consistent illustration of a tendency to put himself out of working condition in order to work the better. "At Disdati," says Moore, "his life was passed in the same regular round of habits into which he naturally fell." These habits included very late hours and semi-starvation, assisted by smoking cigars and chewing tobacco, and by drinking green tea in the evening without milk or sugar. Like Balzac, he avoided meat and wine, and so gave less natural brain-food room for more active play. Schiller was a night-worker and a coffee-drinker, and used to work on champagne. Not only so, but he used an artificial stimulus altogether peculiar to himself—he found it impossible, according to the well-known anecdote, to work except in a room filled with the scent of rotten apples, which he kept in a drawer of his writing-table in order to keep up his necessary mental atmosphere. Shelley's practice of continually munching bread while composing is not a mere piece of trivial gossip when taken in connection with more striking and intelligible attempts to ruin the digestion by way of exciting the brain, and when it is remembered that his delicate and almost feminine organisation might require far less to throw it off the balance than naturally stronger frames. At all events, it seems to point to the same instinctive craving for abnormal aids to work when the imagination is called upon—as if it were not intended that the creative power should be a function of the natural man. Of course, there is no need to suppose that the stimulus is always or even often adopted with the deliberation of the actor who used to sup on underdone pork chops to inspire him with the mood proper to tragedy. Nor need the stimulus be of a kind to produce intoxication, in the vulgar sense of the word. So long as it puts the body into a non-natural condition, in the way pointed out by individual instinct, it seems that the physical conditions of imaginative work are fulfilled.

—It is stated from Berlin that since the introduction of the new ecclesiastical laws two Archbishops and three Bishops have been imprisoned, and the number of Catholic priests either fined or imprisoned amounts to 1,400. It is added that, it having become known that the children in Catholic parishes were instructed to pray for the imprisoned clergy, the government has strictly forbidden the teachers to have prayers or hold services with regard to ecclesiastical policy.

From the Rochester Union & Advertiser.

ONENESS.

"That they may be one, as we are one."

Believers in Him whose UNITY
Circles with light His Trinity:
Come learn a lesson from the sea.

The winds are out upon the sea;
The waters welcome them with glee,
And clap their hands in ecstasy!

Now tempests league the winds in might;
The sea-waves swell to mountain height;
For joy and awe a wildering sight!

With onward rush and deaf'ning roar
Each billow sinks that each may soar;*
Impetuous all to sweep the shore.

All that withstands, in depths or shoal,
Like drift-wood finds one common goal;
The ship, the shallop and the mole.

Oh! awful strength by oneness given!
Soft sea-drops, BY ONE IMPULSE DRIVEN,
Are armed as with the might of Heaven!

O Oneness, Oneness, gift of God;
No miracles of Moses' rod
E'er matched the works that wait Thy nod!
Seas that arrest, divide for Thee:
Waters of Mara healed be:
And rocks distil soft charity.

Believers in Him whose Unity
Circles with light His Trinity,—
Come pass an hour of Lent with me,
Conning this lesson from the sea!

SENEX SEN'R.

Rochester, 2d Wednesday in Lent, 1875.

*"The last wave must sink, that the next may rise, and the whole tide flow shore-ward."—Geo. MacDonald, LL. D., in England's Antiphon.

Literary Notes.

—In the *Contemporary*, for April, St. George Mivart has a fine essay on "Instinct and Reason."

—In the *Monthly Packet* (edited by Miss Yonge), for April, there are fine articles on the Peasants' War in Hungary, and on the "Folk Lore of Lent." Dr. Littledale continues his able articles on Sisterhoods, and Miss Yonge gives some excellent Thoughts on Dress.

—Mr. McColl has out a large volume of *Six Letters* to Lord Selborne on "Lawlessness, Sacerdotalism, and Ritualism," being a review of the Privy Council Judgments. It is a rather curious fact, if true, that every High Churchman before that Court had to pay his own costs, whether condemned or acquitted, while the Es-

says and Reviews men and Mr. Gorham were *allowed* their costs. So in the case of Bonwell, a notorious profligate, who was condemned, but *without costs*, on account of poverty, while Mr. Purchas, a man of blameless life, and poor too, was mulcted in the costs of a prosecution to which he did not answer, and would have had to go to prison, but that he was released by death. Mr. McColl also points out how the Archbishops, who were *members of the court*, used to receive deputations from the Church Association, and to suggest means for carrying out their programme. It is hardly strange the court has had to give way to a New Court of Final Appeal, with no clerical element in it.

The Archbishop of York has answered Mr. McColl in reference to one or two points by showing that there are misprints in some editions of the Purchas judgment; but Mr. Phillimore makes the following statement in reply to the Archbishop which, if true, is shameful:

"The mistake of 1687 for 1627 for the date of Archdeacon Cosin's Visitation Articles occurs not only in the reprints of the Purchas Judgment given in the popular hand-books to which the Archbishop of York refers, but also in the official copies of the Judgment printed at the Council Office, and stands uncorrected in the authorised Law Reports. When the Archbishop treats it as an 'error of the press' he can hardly have referred to the Judgment recently, for the substitution of 1627 for 1687, while making the date of the Visitation Articles correct, deprives the quotation of them of all force. They are quoted as interpreting the existing rubric, which was not made till 1662."

—Dr. Newman's Letter of Reply to Mr. Gladstone's *Expostulation* has been supplemented by a long Postscript, of date February 26, 1875, on Mr. Gladstone's second pamphlet, *Vaticanism*. It is published by Pickering.

—Dean Goulbourn's *Commentary* on the Communion office has reached a sixth edition.

—Mr. Martineau, the Unitarian, writing against "Sacerdotalism," says the Church of England rests on a Sacramental principle which denies "the immediateness of relation between the human

spirit and the Divine, which is the distinctive boon of Jesus to the world, and it reinstates that resort to *mediation* and channels of grace and magically endowed men which it was His special aim to sweep away and render impossible." Must not all who deny the Sacerdotal principle, like him, reject the High Priesthood of Christ?

—The Collected Works of the late Milo Mahan, D. D.: in three volumes: Edited with a brief Memoir by John Henry Hopkins, S. T. D. New York: Pott, Young & Co.

If these books had been produced in England, they would have taken rank there with the first-rate theological literature of the day, and have gained such reputation that they would have been imported to supply a larger demand than as yet they have attained here. As it is, we can wish no books to be placed in any young clergyman's library that will be more suggestive, instructive, educational and *useful* to him in after life than these. Such wealth of learning, such geniality and kindness of soul, such fascinating clearness and purity of style, and such Catholic stability of belief, and such stirring impulses to devout life, are rarely put together in one set of volumes. They show that Church principles here were indigenous even before the *Tracts for the Times*, and the miserable alliance of Low Churchism with the High and Dry that is now taking place, involves no less than a sacrifice of the spirit and teachings not only of Seabury and White and Ravenscroft, but of Hobart and DeLancey.

We hope to have a review of these volumes in some future number of the *ECLECTIC*: for the present we have space but to indicate the contents. Volume I. contains the "History of the first seven centuries, to the close of the Sixth General Council," a history whose object was not so much to give an account of individual Fathers and Bishops, as to illustrate the progressive establishment of Christ's kingdom on earth, and the complete Definition of the Faith by the undisputed Councils, before the great schism began. The second volume is given up to "Palmoni" and the larger work on "Mystic

Numbers, a Key to Chronology; a Law of the Divine Economy; a Test of Inspiration." These marvellous productions have never been thoroughly estimated, but they will yet give Dr. Mahan a European reputation. You can find in no other book besides the Bible, such capacity of subtle spiritual allegorical interpretations; but here is disclosed some wondrous law governing the subject of numbers and dates. The Word of God is shown to be as inexhaustible in mystery as Nature itself. This inquiry will be followed up.

The third volume contains the Miscellaneous works, with a deeply interesting and remarkably well written Memoir by the editor. We have here the *Treatise on Faith*, the *Answer is Colenso*, the *Way of Life*, *Reviews* of Milman, Newton's *Views of the Ministry*, *Private Confession*, *Speeches in Convention*, and a great variety of Letters, with several special Sermons. Dr. Mahan's Letters, as here printed, we would put into the hands of any one needing some guard against the "Romanizing tendency," as one of the best, if not the best antidote in the language.

On the whole, these volumes show Dr. Mahan to have been both the Hooker and the Taylor of the American Church, and they ought to have a large sale.

—*The American Church Review*: for April, 1875. New York.

Article I., on Dr. Newman, by Bishop Clark, is a good, popular and readable sketch, perhaps hardly adequate as a philosophical view of Newman's life and character. The narrative does, however, bring out in strong relief the subjective character of Newman's intellectual life. The only way to have the faith he desiderates and describes, would be to be trained up from boyhood like a Jew under the VIth chapter of Deuteronomy. We agree entirely with Bishop Clark's estimate as far as he has gone. Newman's arriving at the infallibility of Rome by "the accumulation of probabilities," is precisely like Darwin's arriving at his theory of Evolution, that is, only by a series of rationalistic *adaptations* and *accommodations*, the inconvenient gaps and *hiatuses* being

leaped over and cleared at a bound. The Bishop justly attributes much to the imagination and poetic faculty, which often dominates a man and makes him a perfect tyrant over others. Newman's acceptance of Mariolatry and the whole apparatus of monk miracles seems like a mystery, but it is simply accommodated to his realism of an authoritative Church independent of any persons belonging to it; and the hardest nut for his logical faculty so far has been to reconcile with it the hard fact of a personally infallible Papacy. As any one may see by his recent pamphlet in reply to Gladstone, his explanation is of the character of one of those baseless and airy nothings which Blackstone calls a "fiction of law." But Newman has not abjured his reason: he is an Anglo-Saxon. He may think when one has got to Rome, and the Inquisition, and the Censorship, it is time to stop reasoning; but it is not in him. He has presented his adopted mother with a theory of *Development*, and that can out-rationalize rationalism itself. Whateley hypothecated a state of things where two and two might make five. But his very subjectivities have been prolific. The *principles of Tract xc.* are acted upon in quarters that still denounce them from traditional force of habit. Some people believe in the unity and continuity of the Catholic Faith through all the changes of East, West and North: and some people need to remember that we protest against Rome only as to the things she has added to that faith, not as to the things all Catholic Churches hold in common.

The Pelagian Broad Church deification of humanity is only the error of Mariolatry on a vastly larger scale and has about the same effect on the doctrine of the Incarnation, as Pantheism on that of a Personal God. It would indeed be a joyful consummation of this wonderful man's life, to see its final testimony given to the cause of the "Old Catholics:" but it will not be Rome, but the actual condition of Protestantism in the world, if anything, that can defeat the final triumph of Old Catholic Reform.

Dr. Thrall's very able article on the "Illinois Case" shows that the easy-go-

ing sentimental views of Church law lately invented and popularized by *parvenus* among us are not going to be quietly accepted as indisputable. This question should be sifted to the bottom.

The other articles in this number we must reserve for a further notice.

—The following statistics from the *Publisher's Circular* will give a clear statement of what was done by the publishers during 1874:—There were issued during the past year 3,351 new books, 980 new editions, and 294 American importations—total 4,625. These consisted of the following—viz., theology, sermons, Biblical, &c., 644; educational, classical, and philosophical, 365; juvenile works and tales, 229; novels, tales and other fiction, 825; law, jurisprudence, &c., 124; political and social economy, trade and commerce, 133; art, science, and illustrated works, 633; voyages, travels, geographical research, 244; history, biography, &c., 393; poetry and the drama, 305; year books and serials in volumes, 249; medicine, surgery, &c., 135; belles lettres, essays, monographs, &c., 211; miscellaneous, including pamphlets, not sermons, 103. Compared with the previous year this shows a decrease of 542 works.

Among a collection of rare books and manuscripts sold during the past few weeks, was a splendid manuscript on vellum—"Antiphonarium cum Notis Musicis in usum Ecclesiæ Romanæ, in six vols., each 23 by 16½ in., beautifully written in very large letters, with Gregorian chant, and decorated with 58 large initial letters, 2,114 capitals, and 45 large paintings in brilliant colors heightened with gold, by an Italian artist (attributed to Piazza, assisted by Calisto Piazza, usually called Calisto of Lodi, subsequently the favorite pupil and imitator of Titian), bound in the original oak boards, covered in leather, protected with strong brass rims, bosses, corners (on which are engraved the Pallavicini arms,) and clasps, sæc. xv.-xvi. These magnificent volumes were presented to the Cathedral Church of Lodi by S. Charles Marquis Pallavicini, Bishop of the Diocese, and for upwards of three centuries were the pride of the city. The paintings and other ornamentations are as pure as when first executed. They sold for £620. Another beautiful manuscript on vellum was—"Horologe de la Passion de Jesu Christ et Dialogue 'La Dame et Nostre Sauveur'" (2½ in. by 1¾ in.) ornamented with 70 small miniatures, painted in the style of Camàieu, a beautiful specimen of mosaic binding, in the Grolier style, sæc. xvi. This manuscript sold for £100.

—*Apocops* of the new volume of Dean Hook's "Lives of the Archbishops of Canterbury," just published, we may mention that Dean Hook has made great progress with the "Life of Archbishop Laud," which will form the eleventh volume of the Lives. It will not, however, be published until the autumn.

—Exeter papers are full of eulogies of archdeacon Freeman. His *magnum opus*, "The Principles of Divine Service," is used as a text book in some seminaries. A list of his works embraces an ingenious treatise on "Proportion in Gothic Architecture," in 1848, a "Plea for the Education of the Clergy," in 1851, and some eminently useful "Plain Directions for Using Morning and Evening Prayer," in 1853. The first volume of "Principles of Divine Service; or, an Inquiry for the Order of Morning and Evening Prayer and for the Holy Communion," appeared in 1855, while its author was at Cumbæ. This work, which was comprised in two volumes (the second originally appearing in two parts,) was completed in 1863, and re-published in 1870. Mr. Freeman's contributions to general literature included a memoir of his distinguished relative, Admiral Sir George Brooke, and some very graceful "Guessing Stories" for children, while in 1866 he enriched the still pending controversy with a grave and thoughtful Essay on "Rites and Ritual," and in 1873 summed up his many years' studies of the church which he had long loved so well and so deeply investigated in an "Architectural History of Exeter Cathedral."

—Sir Arthur Helps, Clerk of the Privy Council, died Sunday March 7, of that which has carried off so many eminent persons this fearful winter. He was born in 1817. Of his numerous literary works the following may be mentioned: "Essays Written in the Intervals of Business," published in 1841; "Henry II.," "Catherine Douglas," "The Claims of Labor," in 1845; "Friends in Council," (first and second series); "Companions of my Solitude," in 1850; "The Conquerors of the New World and their Bondsmen," in 1852; "The Spanish Conquest of America," in 1855-61; "The Life of Pizarro, with some account of his Associates in the Conquest of Peru," in 1869; Casimir Maremma, in two volumes; and "Brevia; or Short Essays and Aphorisms," in 1870; "Conversations on War and General Culture; The Life of Hernando Cortes, and the Conquest of Mexico," two vols.; and "Thoughts upon Government," in 1871. He had the special confidence of the Queen, and edited her "Journal of Life in the Highlands."

Summaries.

—The New Court of Final Appeal, according to a bill before Parliament, is to be given up, and the old Privy Council committee retained as the highest court. This is significant with the Public Worship Act and Lord Penzance as Judge.

—Convocation (Canterbury) met April 13, and for the first time was opened with Holy Communion, for which Dean Stanley had made arrangements in Henry VIIth Chapel, Westminster Abbey. Both houses agreed in making no changes in the ornaments rubric, or as to the position of the celebrant. The Upper House proposed some minor notes, as to daily service, sponsors in Baptism, and services from Scripture for unbaptized persons, &c. In the Lower House was presented a petition of 75,000 signatures that the integrity of the Prayer-Book be preserved, and the ornaments of 1549 *retained*, but not enforced upon unwilling congregations. The report of the committee of the Lower House proposes as to the position of celebrant, the present diversity of practice be *not interfered* with: as to vestments, surplice and stole shall suffice, and other vestments not be newly brought in without consent of the Bishop, except in Cathedrals.

—The Irish Church Synod is likely to strike out the warning clauses of the Athanasian creed, against the protest of the Archbishop of Dublin. The attempt to substitute "presbyter" for *priest* is defeated: and other sweeping revision is growing less in favor.

—The Easter offertory at All Saints, Clifton, was £7,000 in money, besides jewels with which the bags were filled.

—Dr. Monsell, rector of S. Nicholas, Guilford, and author of "Our New Vicar," has died from the effects of a fall received in superintending work on his new parish church. He was noted for many sweet hymns and other religious poetry.

—A general mission was begun at Dudley, in five parishes, April 10.

—The Ritualistic papers advise the clergy to prepare documents to be signed by their communicant parishioners showing the increase in communicants each year, the amount of offertory, and the works of charity in each parish: also two declarations, one to be signed by the parishioners stating that they are satisfied with the services as they are, and the other by non-resident communicants who have left their own parishes on account of lifeless services. The object of course is to deter Bishops from allowing such Churches to be interfered with when the new Act for the Regulation of Public Worship comes into effect in July.

—There is a noble "Railway Guild of the Holy Cross" at Bishopstoke Station, one of the largest junctions on the L. & S. W. R., consisting at present of 86 members. On Passion Sunday, March 14, they had a special sermon for them in Eastleigh Church. Railroad men are exposed to special temptations, and probably have as little done for their spiritual interests as any other class.

—We extract the following touching item from *Exchange and Mart*, for March 27th:

"SERMON CASE.—Violet velvet sermon case, large size, with gold embroidered monogram on cover, lined with watered silk, very handsome, never been used, cost 3½ guineas. Infants' new short underclothing desired in exchange or offers."

—The N. T. Revisers have got to Romans, V.

—The Diocese of Norwich has reported in response to Lord Hampton's motion, £623,751 raised since 1840 for Church building and restoration, 100 parishes not yet reporting.

—The offertories at All Saints Margaret St. for 1874 realized £3191, 15s. The value of the living is only £150. Mr. Berdmore Compton gave up £500 at S. Paul's Covent Garden to take this. Of course the offertories are for support of assistant clergy, music and various charities.

—Mr. Archer Gurney deprecates the language used by such papers as the *Church Times* toward the Pastoral of the Bishops, but admits that "no more powerful

writing is published in our day than that of the *Church Times*." He attributes this hostile feeling toward Bishops to Dr. Newman. He says:

Mr. Gladstone has lately pronounced a grand, and in many respects a most richly deserved eulogium, on the greatest master of the English tongue, whose style, diction, originality, and constant beauty of thought are alike incomparable—John Henry Newman. Unfortunately, it must be added, that this most eloquent of writers is also one of the most dangerous of teachers. It must be said, if the heart bleeds in the confession, that it is he, and no other, who has taught us to dislike and distrust our Church laws, and to seek an ideal rather in the mediæval past than in the living present or the millennial future; he who has strangely dulled our national perceptions of prophecy; he who has taught us to regard all deference to the Crown as Erastian; he, in fine, who has in the highest degree promoted, though doubtless unconsciously, the spirit of irreverence and disloyalty among us to all our institutions in Church and State.

But Mr. Archer Gurney on the other hand believes Presbyterian ministry to be valid.

—The German Government is disendowing the Roman Church of its State grants, to the extent of three and a half millions sterling. This is in addition to the penalties of imprisonment for disobeying State laws.

In Prussia the Protestant population is 12¼ millions and the whole amount raised by them in 1873 for Church and charitable purposes, including Church building, was £80,850, and most of this paltry sum was raised in the Rhine province and Westphalia.

The Government has had its attention called to the "rage" for leaving legacies to the Roman Church, and a statute of mortmain is proposed to check the "evil." In upper Bavaria the church property is estimated at 21 millions of florins, increasing at a quarter million a year. It is proposed to add this to the French "indemnity."

—A Liberation Society meeting at Cambridge was taken possession of by the students, who passed resolutions that the Non conformists would better devote their money to helping their own starved

ministers than to a society for disestablishing the Church of England.

—The Report of the Royal Edinburgh Asylum attributes a great increase of insanity to the "wave of revivalism" that has lately passed over that city.

—The London *Spectator*, in commenting on the Pope's late Encyclical to the German Bishops, says:

"The Pope has addressed an Encyclical to the Prussian Bishops, telling them that Falck laws are invalid, as no temporal ruler can interfere in things which concern the service of the Church, or deprive Bishops of their functions. All persons who accept such functions, and all impious men who usurp the government of the Church, fall under the major excommunication, and should be avoided by the faithful, who, however, are still to render obedience in temporal things. The Encyclical has excited great stir in Germany, where it is denounced as a provocation to rebellion, and the Catholic Church is threatened with a withdrawal of its subvention. The latter measure is fair enough, if the Church is left independent; but the Encyclical does not contain a word more than is asserted by the Scotch Presbyterians and English Dissenters. They also say that people who force Bishops or Church functionaries on them do wrong, and will be damned; and their view has, after centuries of contest, been recognized by the State, without civil government going to pieces. A Pope is necessarily wicked, but what is he saying just now that Dr. Chalmers, at the time of the Disruption, did not say?"

—The Dean of Worcester, Dr. Peel, is dead.

—The Guild of S. Alban did not sing the office of *Tenebrae* in any of the London churches this year.

—A bust of the late Canon Kingsley is to be placed in Henry VII.'s Chapel, Westminster Abbey, near that of Maurice.

—It is said that the Roman clergy of the town of Grotte, in Sicily, with 8,000 of the population, have gone over to the Old Catholics. There are some thirty Priests in all. The movement was caused by the Bishop's excommunication of five priests who would not accept the dogma of infallibility.

—Rev. Samuel Thornton, recently of S. George's, Birmingham, was to be consecrated Bishop of Ballarat on S. Mark's Day.

—Bishop Steere, of Zanzibar, is making a mission settlement of six missionaries on the Nyassa highlands, among the Waion.

—The *Record* comes out against keeping churches open for private prayer, as was done extensively on Good Friday. A Mr. Isaacs, of Leicester, writes a letter against it, of which the *Times* says:

We have heard nothing like this utterance of Mr. Isaacs and the *Rock* since the story of the Oriental who claimed the protection of the English Consul at Bagdad, on the ground that he was a Protestant, saying, "I eat pig, I drink wine, I never say my prayers, and I don't believe in a God."

—Archer Gurney and others have been getting up a declaration of "Loyalty" to the English Bishops. A correspondent of the *Record* complains that it will "cast a slight" upon the Bishop of Durham, who would not sign the Episcopal Allocution.

—It has been proposed to make the "grand but neglected" Church of S. Saviours, Southwark, the Cathedral for a new Diocese of "Surrey."

—The papers generally speak of much irreverence at Moody and Sankey's meetings, the music being of the Christy minstrel order. An edifice seating 10,000 has been put up for them in East London.

—The Bishop of Peterboro, in a charge to his clergy, once rebuked some of them for the spiritual deadness of their flocks, and especially their infrequent celebration of the Holy Communion. His words were, as we learn from the *Rock*, which found a good deal of fault with him for saying them:

"What else is to be expected, when the chiefest means of grace is so openly neglected and despised—when the highest act of Christian worship, the very centre and core of it all, is made almost a work of supererogation?" And then he speaks of the clergyman of such a parish: "How the clergyman can expect for himself that he shall have strength to do his Master's work, or bear his Master's Cross, if he thus starve himself of the heavenly food which his Master hath provided for his soul's sustenance, I cannot imagine. But I must ask where he has obtained the right thus to starve his flock? No parish priest can be justified in thus leaving his parish under an interdict."

—The Bishop of Winchester Harold Browne, author of the work on the XXXIX Articles, while Bishop of Ely, in an address to his Diocesan Conference, speaking of the Bennett Judgment, used the following language:

"If it had been decided that everyone must teach that presence to be external to, and independent of, the recipient, it would have silenced a large body of pious men whose services can very ill be spared and whose lives and writings plainly show that they belong to Christ. If, on the contrary, it had forbidden any to say that there is, *independent of the faith of the recipient and in a sense beyond the mere spiritual communion with the soul*, an ineffable presence of Christ in the Holy Eucharist, it would have silenced a far larger body of the clergy."

—In the *Contemporary*, Dr. Littledale attacks with his usual vigour Dean Stanley's recent paper on Ecclesiastical Vestments. He characterises the Dean's learning a little unkindly by saying, it "is what may be conveniently described as of the Smith's Dictionary level." A paragraph from near the conclusion of the article will illustrate his position:

"A friend has recently told me that his grandfather, a clergyman of a very old school, who died many years before the first breath of ritualism was felt, used always, when about to celebrate the Holy Communion, to dress himself in full evening costume, and put his surplice and hood over that. He was going, he felt, as a guest to the King's table, and he did not choose to be discourteous to his Host. This old man—and he was but one of a like-minded group—had grasped the whole principle for which the restorers of Eucharistic vestments are contending—namely, that the honour and glory of God is the final cause of worship; and that being human creatures, and not pure disembodied spirits, we are obliged to use material tokens to express our homage and affection, as did the wise men when they brought their gifts of gold, frankincense, and myrrh to the manger of Bethlehem."

—Mr. Geo. Smith, sent out to examine some Assyrian antiquities, claims to have discovered a fuller and much longer narrative than that which is contained in the Book of Genesis of the creation, the fall of man, the origin of evil, the rebellion of Satan, the war in heaven, the communication by the Deity to man respecting his duty. It will be for theologians to inquire how far these graven records are prior or subsequent to the written record;

and, of course, the question of "inspiration" is vitally involved in the issue.

—There has just died at the good old age of eighty-one, Lady Stephen, widow of Sir James Stephen, Professor of History at Cambridge. She was the daughter of Rev. John Venn, Rector of Clapham, and one of the leaders of the "Clapham Sect," which her husband described in the *Edinburg Review*. She was the mother of two sons, both of whom have attained distinction; both, too, have inherited a keen interest in theology, but both have departed very widely from the views which their parents held. Mr. Fitzjames Stephen, who is one of our ablest jurists, had a splendid post in India, which he abandoned after two years of it, in order that he might not any longer be separated from his children. He has been counsel in several notable ecclesiastical suits; and defended Dr. Rowland Williams, and also wrote the defence which Mr. Voysey made on his trial. He is the author of a book on "Liberty, Equality, and Fraternity," and also of many letters in the *Pall Mall Gazette*, which set forth the most advanced views in theology. His brother, Mr. Leslie Stephen, who is on the staff of the same paper, holds similar religious opinions, and some years ago renounced his orders as a clergyman in the English Church. He, it will be remembered, married one of the daughters of Thackeray; another of whom is writing in the *Cornhill* that charming story "Miss Angel," which is being so admirably illustrated by Miss Paterson, now Mrs. Allingham, wife of the editor of *Fraser*.

—Preliminary arrangements for the next Church Congress at Stoke-upon-Trent have been made at a meeting presided over by the Bishop of Litchfield. An influential committee was formed, including the Earl of Shrewsbury, Earl of Harrowby, Lord Sandon, Sir Percival Heywood, Messrs. Campbell, M. P., Salt, M. P., and Heath, M. P. It was decided to erect a building for the Congress, and to raise a guarantee fund of £1,000. The Bishop insisted on the advisability of giving a fair hearing to all opinions.

—The *Church Herald* says: We regret to announce that the Rev. Alfred Newdigate, M.A., of Christ Church, Oxford, some time Curate of Aylesbury, and more recently Vicar of Kirk Hallam, Derbyshire, has formally resigned his Living, and joined the Church of Rome. Mr. Newdigate—a cousin of the notorious Protestant champion—is the sixth son of the late Francis Newdigate, Esq., and Lady Barbara, his wife (daughter of the Earl of Dartmouth.) The Public Worship Regulation Bill, is given as the cause.

—In order to keep pace with the reform movement in Germany, it may be well to record the present gain of the Old Catholic body at the beginning of 1875. To take Prussia only: Old Catholics have now fifteen settled parishes, served by appointed priests, and twelve other congregations where service is held, as opportunity is given. The parishes are: Cologne (Dr. Tangermann and Curate,) Bonn (the Bishop and four Professors,) Crefeld, Essen, Dortmund and Bochum, Hagen and Witten, Breslau, Kattowitz, Boppard and Coblenz, Saarbrücken, Gleiwitz, Düsseldorf. Besides these the following towns get occasional service, and will have regular service when a pfarer is found for them: Berlin, Duisberg, Lennep, Solingen, Wiesbaden, Attendorn, Königsberg, Neisse, Instenberg, Conitz, Brannsborg, Bielefeld. There are thus in Prussia one Bishop and twenty-two priests at work in the Old Catholic field, exclusive of two priests who have just gone over, and, being approved by Bishop Reinkens, are to have charge of parishes in Baden. The statistics of the latter Grand-Duchy are not before me in any authorized statement; but there the progress in 1874 will be very great. Bavaria is simply at a standstill. In Austria, too, there is some advance; on the 27th ult. the first Old Catholic Church in the empire was opened at Warnsdorf in Bohemia.

—In the obituary list of 1874 authors and journalists have many losses to mourn at home and abroad. At home the roll includes Agnes Strickland, the biographer of the English Queens and Princesses; Shirley Brooks, the editor of *Punch*; Tom Hood, the editor of *Fun*; Henry Glassford Bell, a former editor of *Chambers Journal*; Bryan Proctor, better known as "Barry Cornwall"; James Hannay; Motier Evans; Sidney Dobell, the poet; Thomas Miller, the "basket-maker poet;" and Watts Phillips, the dramatic author. Abroad, still more eminent are the authors who have died during the twelve months: Strauss, the author of the "Life of Jesus;" Michelet, the historian; Jules Janin, the versatile journalist and essayist; Guizot, the veteran statesman and author; and Tischendorf, the biblical critic and professor of theology. Among the clergy, the deaths of the year include the ex-Bishop of Winchester, Dr. Sumner; two Irish Bishops, Dr. Carson, of Kilmore, and Dr. O'Brien, of Ossory; two retired Bishops, Dr. Harris, of Gibraltar, and Dr. Harding, of Bombay; Bishop Whitehouse, of Illinois; Archdeacon Churton; Canon Woodgate, the great worker for the revival of Convocation; Mr. J. C. Chambers, a well-known London incumbent and philanthropist; Prebendary

Stooks, of St Paul's Cathedral; Prebendary Brookfield, another member of the same body; Dr. Biber, well-known as an ecclesiastical journalist; Dr. Oldknow, of Birmingham; and Mr. Kemble, of Bath, leading member of the two chief schools of English Churchmen; Dr. Vogan, known for his theological treatises; Mr. Demaus, the Principal of Whitelands Training College, another "literary clergyman;" and in the colonies, Archdeacon Robinson, of Maritzburg, and Archdeacon Patton, of Ontario. Among eminent clergymen must be named Robert Brett, a medical man, whose exertions to promote church building, and what is termed the "Catholic revival," are well known. Nonconformists have lost one of their most esteemed ministers in Dr. Binney, the former minister of the Weigh House Chapel; and their Scotch brethren have lost Dr. Fairbairn, the Principal of the Free Church College at Glasgow.

—In a recent letter, Bishop Harold Browne says:

At all events this clearly came out in the Bonn Conference, that Döllinger and the great body of the Old Catholics had no greater difference of theological opinions from an old-fashioned moderate English Churchman than such a Churchman would discover between himself and the adherents of the three extreme parties at present existing in England. I call myself an old-fashioned English Churchman, and I find more to repel me in any one of the extreme schools in England than I do in anything I have seen or heard in the Old Catholics. Now, I do not wish to expel from my own communion any of the adherents of the three schools within it. The Church ought to hold them all, or it will become a sect. *A fortiori*, I would gladly welcome to Christian brotherhood men so much to be loved and honored as Döllinger, and those who have escaped from errors for which I fear some within our own body have too much sympathy.

—The income of the Church Missionary Society for 1874, excluding interest of investments, was £251,619 for 1873, £220,967. The whole contributions in England for foreign missions in 1874, was £1,032,176, of which Nonconformists raised £308,517, and the Scotch and Irish churches, £133,321.

—A late article in the *Quarterly* states that the private benefactions received by the Ecclesiastical Commissioners for Church endowments, had reached £1,363,961. In the year 1874, the amount received was £330,000. In the diocese of Oxford the amount expended on churches and parsonages since 1840, is computed at £1,700,000.

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THE STEWARDSHIP OF WEALTH.

One thing that strikes every stranger in England, is the vast number of Charitable foundations, many of them dating back hundreds of years, and not a few of recent establishment, as a grateful acknowledgment to God for the blessings of temporal prosperity, and a practical realization of the real accountability and stewardship of wealth.

England has grown enormously in wealth during the present generation, and on the whole, no one can say that there has not been a corresponding increase in the sums devoted to charitable work, while the actual condition of the laboring classes has been greatly improved, insomuch that emigration is now considerably diminished, and there seems to be an ominous *return* current of ocean travel to Europe.

We gave some time since a charming picture of the Home-life of such men as Mr. Gladstone and Lord Selborne. Such pictures are by no means uncommon among the public men of England. One of the very best writers of story-books for children, is a member of Parliament. Notwithstanding the growing school of scientific infidelity, there is really no other country in the world where the religious element is so practically prevalent among the people, and among the representative men of the State as in England: resulting too in a high and stringent standard of official integrity, and a stern, unsentimental administration of the laws against crime. Of course there is a large class who are trying to introduce the loose, demoralized, and chaotic condition of things too prevalent among us in these respects, but Mr. Gladstone's remarkable letter on the occasion of the Concord celebration shows that public men in England are quite alive to the characteristic evils of official life in such a country as ours, and are quite watchful of our development, however little they say of us. National privileges and blessings do indeed imply national responsibilities, before the Judge of nations, through our heathen literature would prefer to talk of "Nemesis."

Among the facts stated in Canon Gregory's splendid speech in Convocation on the revived life of the Church, was one that illustrates the growing sense of this stewardship of wealth, namely, that while the first 35 years of this century saw only 783 new churches built in England, the last 35 years have witnessed the erection of over 3,000, besides the resto-

ration of an almost equal number of ancient ones, to say nothing of a vast number of parsonages and charitable foundations.

We subjoin from a Bristol paper an account of one of these Christian men of wealth, whose vast fortune was the result of no silver-mine or credit-mobilier speculations, but of legitimate commerce.

It was a beautiful life, and beautifully ended. In the subsequent account of the funeral, we are told that the Holy Communion was celebrated in that private "Oratory" of his, previous to the carrying forth of the body in a plain oak coffin with no ornament but a massive cross, by a large number of his own servants who bore it on their shoulders for a mile and a half through his own grounds to the place of burial in the village churchyard, with hymns of hope and faith amid the tears of sore loss and sorrow.

We think it is good to print such things. They show what life might be as well as what life is; and the glorious potentialities of worldly prosperity sanctified to God's service and the good of man. It is of little consequence who this man was; the vast fortune will soon merge back in the ocean of worldly pelf, and go into other hands; but the transient possession has been improved, the five talents made other five, and the typical life, realized, is as ointment poured forth in an unbelieving world. We have men of wealth among us whose benefactions are quiet, effective, and quite in proportion to their means. But is it not a suggestion worthy of heed, whether there is as much of this relief of *private distress* as there should be? Have we no starving scholars, patient, sensitive, conscientious priests, unfitted to cope with the rough conditions of success in such a driving community as ours, and therefore "standing all the day idle," objects of pity, if not of side-long contempt or distrust? Alas, for the rarity of Christian charity! Official administration often is unconsciously as hard and unsympathetic as political life, which brusquely demands *results* as the only condition of toleration, and the victims of what DeQuincey called "Murder as a Fine Art" glide silently to their graves with no hope save in that which men love not to hear of, the DAY OF JUDGMENT.

A venerable friend has urged us to represent more of the working life of the Church of England, and less of its controversial strifes. We trust the little glimpse of what its practical piety is, which we here give, will please him, and set flowing again the stream of grand thoughts—that "strain of a higher mood" we have so often heard with delight. Here, far removed from the wrangling of theological dispute, was the even tenor of a devoted life, scattering blessings that are both the fruits and the testimony of that Life of One "who went about doing good, and healing all them that were oppressed of the Devil." If he even once differed from the Bishop of Exeter on a question of Ritual adornment, it was simply from an instinct of piety, and not from that ecclesiastical episcopalian standpoint, which only has regard to the exigences of party warfare and the conciliation of secular opinion. We could not identify him with any party or school. Indeed the account we have furnishes no data by which to place

him, otherwise than in the ranks of practical earnest Churchmen, who are the bone and sinew of the Church, the main stay and defence of the Prayer-Book as it is.

And yet we forget not that men are studying and *thinking* in these days; and that while we need not bring artillery into our houses or to our altars, there must be great guns in the proper place for them—on the ramparts of the city.

DEATH OF MR. WILLIAM GIBBS, OF TYNTESFIELD AND BELMONT.

At the earliest dawn of Saturday last, Mr. William Gibbs, of Tyntesfield and Belmont, near this city, breathed his last at the patriarchal age of 84 years. The deceased gentleman, whose ancestors had for generations been engaged in the West Indies, South America, and other shipping trades of the kingdom, was the son of Antony Gibbs, and had been since his youth actively concerned as a partner in the firm of Antony Gibbs & Co., of London. Mr. Gibbs had amassed such immense wealth that he has been spoken of as the richest commoner in England. Probably few possessors of equal resources have been so liberal in the use of them, and not only in this neighbourhood, but in distant parts of the country there are substantial monuments of his munificence. In this neighbourhood Mr. Gibbs was a princely donor to the West of England Sanatorium, to our Cathedral Restoration Fund, and to very many pious and charitable objects. In connection with his palatial mansion, Tyntesfield, which he erected a few years ago at a cost of £100,000, he has founded a Convalescent Home for patients from the London Hospitals; and he had also well-nigh completed at the time of his death a chapel and mausoleum, which cost from £20,000 to £30,000. Mr. Gibbs' princely benevolence, however, was not bound by any narrow local limits. He scattered his blessings far and wide, and often so privately that a large number of them will probably never be known. It is believed that Mr. George Müller's Orphanages were often helped by him anonymously, and it is known that some of our Bristol charities have been benefited by his benevolence. At one time the deceased gentleman resided in Devonshire, and we learn from an Exeter contemporary that he gave vast sums for church purposes in the neighborhood of that city. He erected the church of S. Michael and All Angels on Mount Dinham, at a cost of £25,000. He built, also, the commodious parish schools for boys near S. Michael's, and provided a handsome vicarage-house for S. David's. Cowley-bridge Church owes its erection to his liberality, and he provided the funds, we believe, for enlarging Exwick Church and building a vicarage-house. Lately he offered, through his nephew, the vicar of Exwick, to enlarge Exwick schools, but the S. Thomas School Board declined the offer. To the Exeter Cathedral Restoration Fund he was a contributor, and took so much interest in the preservation of the reredos, when Chancellor Phillpotts tried to insure its destruction, that he gave a handsome sum towards prosecuting the appeal against Mr. Justice Keating's judgment, and he stimulated resistance to the Bishop's ill-advised decree of removal by promising to subscribe £5,000 to the Restoration Fund in the event of the appeal being successful. When the Judicial Committee of the Privy Council pronounced in favour of the retention of the reredos, last February, Mr. Gibbs was suffering from the illness which has ended in his death; but he was able to express his gratification at the result, and, in fulfilment of his promise, the £5,000 was paid to the Restoration Fund about a fortnight since. Mr. Gibbs did not like to have his generous deeds proclaimed, and many of his acts of generosity are unknown to the general

public. But it is known how liberally he founded the Seaman's Orphanage at Brixham; that he built and endowed a church at Paddington, at a cost, it is stated, of £60,000; and that a year or so back he undertook to defray the entire cost (estimated at £30,000) of adding a chapel to the Keble College, Oxford. As might have been expected of one who had devoted his life to works of religious usefulness and practical Christian benevolence, Mr. Gibbs dispensed of his abundance freely to the suffering poor. He made a point of investigating all cases of distress that came to his knowledge, and suffering worth was never permitted by him to go unrelieved. To the humbler classes in the neighborhood of his residence he was indeed a benefactor, and his memory, we are sure will long be cherished by all to whom he was known.

In an "In Memoriam" notice of this lamented gentleman, the *Guardian* of Wednesday says:—Among those "holy and humble men of heart" whose names after their death are treasured up in the hearts of the faithful for devout and thankful remembrance before God, and for imitation of their example, Mr. William Gibbs, of Tyntesfield, who passed to his rest in the early morning of Saturday, the 3d instant, occupied a chief place. The intellectual side of Mr. Gibbs's character may be soon dismissed. Like that of the great majority of Englishmen, it was almost entirely practical. Mr. Gibbs was no mean judge of painting and sculpture; his ear for music was so delicate that the most trifling dissonance, which would have passed unnoticed by many professing connoisseurs, caused him distress. Passing to the endowments of his natural character, we find a gentle affectionateness and a winning sweetness to have been its chief trait. But we should wrong him, indeed, if, in sketching an outline of his character, we dwelt only on his natural abilities, and did not speak of him also as a spiritual man. Religion was at all times the one subject of prime interest to him; but his interest in it was practical, not controversial. He was indeed a devoted Churchman. His theological position, if it is necessary to assign him one, might be best defined by pointing to his lively interest in the operations of the Anglo-Continental Society, the efforts of which are directed towards the making known in other countries of the real principles of the English Reformation, with a view to inducing the members of the Roman Communion abroad, not indeed to secede and join us, but to reform themselves. Several English theological works, which this society has circulated on the Continent, were translated by the munificence of Mr. Gibbs. The devotional element in religion was that which most absorbed him. The daily services in the oratory of his house at Tyntesfield were perhaps a greater success in the way of family prayer than has ever been achieved elsewhere, even in Episcopal households. And the devotions of that house were carried out of the oratory into the study, until at length, in the two or three closing years of his life, prayer and the reading of Holy Scripture occupied the chief part of Mr. Gibbs' day. He had conceived a very high opinion of *Hele's Manual of Devotion*, and found it, as he often expressed to those around him, the greatest possible assistance towards a life of continual prayer. It was seldom out of his hands; never off the library table. When in his carriage, he would have it with him, and, as conversation dropped, retire into it once again. Mr. Gibbs, though prosperous in outward circumstances, was chastened sorely by means of those affections which in him were peculiarly sensitive and susceptible. Two sons and two daughters (one of the latter married to Mr., now the Rev., Alfred Gurney) were taken successively to their rest. With the removal of the last of these, a beautiful girl, who died in the spring of last year, a shadow seemed to settle down upon Tyntesfield, shutting out its inmates from

much communion with the outer world. One thing the head of the household at Tyntesfield never neglected, until his infirmities made it absolutely imperative upon him to desist from it—the inquiring into and relieving cases of private distress, a practice which had become to him by habit a second nature. His whole time latterly was divided between correspondence of this sort and the exercises of public and private devotion. Even after he was confined to his room he would insist occasionally, though unfit to bear any exertion, on being carried down to his oratory, and there joining in the worship of his household. On Easter-day he was present there, and received the Holy Communion at the hands of Mr. Hardie with his usual fervour and unction. As his bodily weakness increased the inner man seemed to be renewed. Surely to him, who had so nobly fulfilled the conditions of it, was the gracious promise fulfilled, “The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.”

THE ALTAR AND VESTMENTS.

From John Bull.

The Bishop of Lincoln recently submitted to the clergy of his Diocese, a series of questions for their opinion on the subjects of the “Eastward position,” and the use of specific “Vestments” in the celebration of the Holy Communion. He has issued a Pastoral letter, in which, after giving the statistics of the returns made to him, he goes on to comment upon them, as follows:

I.—As to the *position of the Celebrant* in saying the Prayer of Consecration, there was a large majority *against limiting* that position to the *North End*.

There was also a considerable majority for *allowing the Eastward position*.

It may be remarked on this question, that in the year 1661, when the present rubric was framed which enjoins the Priest, “standing *before the Table*, so to order the Bread and Wine, that he may with more readiness and decency break the Bread *before the People*,” the Communion Tables, in the majority of Parish Churches, stood *table-wise* (*i. e.*, from east to west), and in the *body* of the Church.

This appears from such evidence as the following:—

In the year 1635, in the diocese of Bath and Wells, the Bishop succeeded in removing the Holy Table to the east end of the Church only in 140 Churches out of 469, (Heylin's *Life of Archbishop Laud*, p. 289.)

From the Canons of 1640 (Canon 7) it appears that the “Table-wise position” in the “body of the Church” was the usual one at that time in parish churches.

In the confusions of 1641, it was ordered by the house of Commons that in cases where it stood at the east end of the Church, “the churchwardens of every parish church should forthwith remove the Communion Table from the east end to some other convenient place.”*

The present rubric as applied to Communion Tables placed “Table-wise in the body of the Church,” contemplates that the minister should stand at the north *side*, at the middle of the Table, and *before* the Table, that is, with his face turned *toward the Table*.

*Rushworth's *Collections*, iv., p. 386. Collier's *Eccl. Hist.*, ii., 806. Heylin's *Laud*, p. 486.

But one of the rubrics now prefixed to the Order of the Holy Communion provides that the Table may stand in the *Chancel*; and the judgment of the Church of England, expressed in her universal practice, has now declared itself in favour of this position of the Holy Table in the *Chancel*, with its sides parallel to the *east wall*; and not in the *body* of the Church, with its sides parallel to the *north wall*.

Consequently, an ambiguity has been produced in the application of the rubric;

The following question arises:—

When the Holy Communion Table is placed in that authorized position in the *Chancel*; shall the Celebrant stand at the middle of the *side* of the Table, and *before* the table, *i. e.*, with his face turned toward it; or shall he stand at the *north end*, but not *before* the Table?

In the latter place he can more easily comply with the requirement of the rubric to “break the bread *before* the people,” *i. e.*, with his face toward them.

But in the other alternative he obeys the command to stand *before* the Table, *i. e.*, with his face towards it.

The word “*before*” must be understood in the same sense in the two places where it is used in the same sentence.

It is indeed to be desired, that there should be the same uniform custom in this matter in all our churches; and for this and other reasons, it was my endeavour to induce the clergy of the diocese to celebrate standing at the *north end*, according to the most generally received practice, which has been ordered by the Purchas Judgment in 1871.

But ritual uniformity is too dearly purchased by the sacrifice of spiritual unity.

If a schism should be caused among the clergy, by the enforcement of either of these two positions, the Church of England would be weakened and paralysed, and the great work, in which she is now engaged, would be marred and frustrated, and a triumph would be afforded to her bitterest enemies.

Looking at things as they are, and being desirous that a disruption may be averted, which would be disastrous to the State as well as to the Church, I cannot hesitate to declare my agreement with the majority of the clergy of the Diocese, who have expressed their wish, that the position of the Celebrant in saying the Prayer of Consecration might be lawfully regarded as an open question.

This is the case in the Sister Church of America, which designates herself as “Protestant” as well as “Episcopal,” and would resent an imputation that any tendency toward the errors and corruptions of Romanism is implied in the “Eastward Position,” which is adopted by a majority of the clergy in some of her dioceses.

In expressing this opinion I am thankful to find myself anticipated by the highest judicial authority of the realm.

II. With regard to “*the Vestments*,” let me first be allowed to say that they ought to be clearly specified, in order that persons who write and speak about them may have distinct ideas as to what they are and what they are not.

There is naturally a great deal of alarm produced by the indefinite term “*the Vestments*,” and this has been increased by the lawless extravagance prevailing in some churches, where new-fangled and gaudy dresses have been introduced, at any time, and on any occasion, however incongruous.

This vague apprehension would be abated, if not entirely dispelled, by a clear specification of the Vestments mentioned in Edward VI.’s first

Book, and of the times at which, and at *which alone*, they might be used. Such specification would prevent licentious abuse, by the definition of lawful use.

The Vestments mentioned in Edward VI.'s first Prayer-Book, and which are now directed to "be retained and be in use" by what is called the "Ornaments Rubric" in our present Book of Common Prayer, and which were to be worn at the administration of the Holy Communion are (1) "a *Vestment or Cope*."

The Cope is now required in Cathedrals by Canon 24. What is meant by *Vestment* is not quite certain. It is supposed by many to signify chasuble. The word "chasuble" does not occur in Edward VI.'s Prayer-Book; (2) "a white *albe plain*," this is only a kind of surplice, but much less full in the body and sleeves; and (3) "*tunicle*," which is only a shorter kind of alb.

This is the sum total.

The following description of these Vestments is from Pascal *Origines de la Liturgie*, Paris, 1844, p. 91, *L'aube* (alb) est une sorte de vêtement blanc, *alba vestis*; on lui donnait le nom de *tunique* de lin, *camisia*, d'ou s'est formé le terme français *chemise*. Les Grecs l'appellent *poderes*, parce qu'elle descendait jusqu'aux pieds. p. 314, *Chasuble casula*, petite *case*, n'est que le diminutif de *casa*, maison. Elle était une longue robe sans manches n'ayant au haut qu'une ouverture pour y passer la tête. *Tunicle*, p. 1215. This is little else than a shorter alb. The *surplice* (p. 1172) 'est identifié avec *l'aube*. In fact the surplice, the albe, and the tunicle are only varieties of the same vestment: see p. 1173. On the cope (*chape, pluviale*), see *ibid.*, p. 300.

I venture here to state a belief, that "the Vestments" of Edward VI.'s first Book, though not *enjoined* (as the cope, by Canon 24, is in Cathedrals) may be shown to be *permitted* by law in parish churches.

This opinion reconciles many seeming contradictions, and offers a solution of phenomena almost unaccountable.

For example, it is well known that Dr. Cosin, one of the most learned liturgical scholars that England has produced—writing *before* the year 1660—affirmed that "the Vestments were then *prescribed* by law." (See Cosin's Works, Vol. V., pp. 42, 230, 305, 418, 439.)

And yet Dr. Cosin, who became Bishop of Durham in 1660, never required the Vestments to be worn by any of the clergy of his diocese in the Articles of Visitation which he issued; nor has any English Bishop enforced them since the restoration,—that is, for more than two centuries.

Again, in the year 1641, Dr. John Williams, Bishop of Lincoln, who had been Lord Keeper, and was a learned man and shrewd lawyer, and was Chairman of a Committee on religion appointed by the House of Lords, and which numbered among its members such distinguished men as Archbishop Usher, Bishop Morton of Durham, Bishop Hall of Norwich, Dr. Robert Sanderson (afterwards Bishop of Lincoln), Dr. Brownrig (afterwards Bishop of Exeter), Dr. Hacket (afterwards Bishop of Lichfield and Coventry), Dr. Prideaux (afterwards Bishop of Worcester), Dr. Ward (Regius Professor of Divinity at Cambridge), and some learned Presbyterians, such as Dr. Twisse, Dr. Cornelius Burges, Dr. Calamy, and others—put forth the following "Consideration."

"Whether the rubric should not be mended where *all vestments* in time of Divine service are *now commanded*, which were used in the second year of Edward VI.?"*

* See Collier *Ecc. Hist.* ii. 799, Fuller *Church Hist* book xi., cent. xvii., and a scarce volume entitled *History of Nonconformity*, p. 349, 2nd ed., London, 1708.

Evidently that Committee supposed the vestments to be then obligatory.

Yet further: At the Savoy Conference in 1661, the Presbyterian Divines objected to the "Ornaments Rubric" as it then stood, (*i.e.* in the Prayer-Book of Elizabeth, James I., and Charles I.) because it "seemed† to bring back the cope, albe, &c., and other vestments forbidden by the Common Prayer-Book, ‡ 5th and 6th Edward VI," *i.e.*, the *Second Book*.

Still more, in the year 1667 the Presbyterians, in the Bill drawn up for their benefit by Sir Mathew Hale, Chief Baron, Sir Orlando Bridgman, Lord Keeper, and Sir Robert Atkins, did not ask to be relieved from using "the vestments"; but only from wearing the *surplice* (see Thorndike's Works, ed. Haddan, vol. v., p. 301-308).

And after the Revolution, the Royal Commissioners for revising the Liturgy in 1689, appended the following note to the "Ornaments Rubric." "Mem. a Canon to specify the Vestments."§

How are these seeming discrepancies to be explained? Clearly some change in the law had taken place in the interval between 1630 and 1690, which had made the vestments which before had been *obligatory*, to be only permissible.

Now, when we come to compare the "Ornaments Rubric" as it stood in the Prayer-Books of Queen Elizabeth, James I., and Charles I., with the "Ornaments Rubric" as it stands in the Prayer-Book of Charles II., and as it is *now in force*, we find that precisely *that* change was made at the Restoration which solves all the difficulties, and reconciles all these seeming inconsistencies.

In the Prayer-Books of Elizabeth, James I., and Charles I., the rubric is *imperative*. "*The Minister* at the time of the Communion, and at all other times in his ministrations, *shall use* such Ornaments in the Church as were in use by authority of Parliament in the *second year* of the reign of King Edward VI.," *i.e.*, in Edward VI.'s *first* Prayer-Book of 1549.

But in the Prayer-Book of Charles II. of 1662 (now in force), we find that the words *have been softened*, and that what was before special, active, and obligatory, has become general, passive, and permissive.

The Ornaments Rubric then assumed the following form:—"Such Ornaments of the Church, and of the Ministers thereof, shall *be retained* and *be in use* as were in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI."

It is not said that every "minister *shall use them*," but only that they shall "*be retained*,"|| (*i.e.*, not abolished), and "in use."

No clergyman can be forced to use them; but a clergyman *may* use them, and is not liable to penalties for doing so. This softening of the Ornaments Rubric in 1662 was a wise and conciliatory condescension to the scruples of Presbyterians and others. And while the rubric in its former stringency accounts for the strong language of Dr. Cosin *before*

† Cardwell, *Conferences on the Book of Common Prayer*, p. 314.

‡ Not by the advertisements of Queen Elizabeth. The authorities at that time do not refer to them as valid. Indeed Bishop Williams and the Lords' Committee in 1641, expressly declare "that the injunctions and advertisements of Queen Elizabeth were *not in force* but by way of commentary or impysition." (*Read "exposition."*) *Hist. Nonconformity*, p. 348. Fuller, *Ch. Hist.*, book xi., cent. xvii.

§ P. 9 of the document containing their proposed alterations ordered by the House of Commons to be printed in 1854.

|| Here we may remark, in passing, that the objection of some, who are puzzled by the use of the word *retained*, disappears when we remember, as we have shown, that the vestments were legal till the last review in 1662.

1660, and for the equally strong words of Bishop Williams and the Lords' Committee in 1641, and of the Presbyterian Divines in 1661, the mild and charitable modification of 1662 supplies the reason why Bishop Cosin *did not* enforce the vestments in his Visitation Articles after the Restoration; and it explains also why the Presbyterians, guided by their learned legal advisers in 1667, did not ask to be relieved by Parliament from using the *vestments*, but only from wearing the *surplice*.

At the same time the words of the Royal Commissioners on Ritual in 1689, who desired to facilitate the reunion and comprehension of Nonconformists within the pale of the Church of England, clearly show that the vestments were lawful, inasmuch as they proposed that a canon should then be framed in which they should *be specified*.

May I presume to add,—with all due deference to legal and judicial authorities,—that these considerations appear to supply a peaceful solution of our present difficulties.

A charitable consideration is due to the opinions and feelings of a large number of clergy and laity ¶ in this and other dioceses, who, while they think that no vestment ought to be *required* of any clergymen but a surplice, are also united in the opinion, confirmed by the decision of the Court of Arches, and by many high legal authorities, that (notwithstanding a recent Judgment in an undefended suit) the Vestments are *permitted* by Law and ought not to be prohibited, at the same time that they readily allow that the Vestments ought not to be introduced by any minister except under careful control and with the hearty good-will of his flock.

Now that the surplice has become not only the usual attire of the clergy in preaching, but also is a common vestment of laymen and boys in parish choirs, there seems to be stronger reason for such sentiments as these.

To set at nought such feelings and opinions as these at the present time, would expose the Church of England to the danger of disruption, and would jeopardise her efficiency and her existence as a National Establishment.

In the middle of the seventeenth century, many things which are now accepted without scruple by all persons in the Church, were looked upon by many with suspicion, and even abhorrence, as if they symbolised the worst errors and corruptions of Popery. Such were painted windows in churches, organs, the use of the sign of the cross in baptism, the ring in marriage, candlesticks on the Communion Table, kneeling at the Communion, the railing off of the Communion Table, the placing of it altarwise and at the east end of the church, the surplice, and even the black gown in preaching.**

Even thirty years ago, the appearance of the surplice in the pulpit produced a riot in some of our churches.

But these things have passed away, and we look back upon them with calmness, and many persons have learnt a lesson of charity and wisdom from them. And there seems little doubt that our successors will regard with similar feelings our present controversies concerning "the vestment" and "the eastward position."

The "Purchas Judgment" of 1871 is, I humbly conceive, conclusive against those who would *enforce* the Vestments; but I venture to think that when carefully analysed, it may be found to have little weight against

¶ I have been requested to present a petition to Convocation in this sense signed by 8,000 Lay Communicants.

** A Royal Ordinance was put forth in 1629 that "lecturers in market towns should preach in gowns and not in cloaks, as too many do use." It may be seen in Heylin's "Life of Laud," p. 199.

those who believe that the Vestments are *permitted*, but *not required* by Law.

This is what was declared by the Judicial Committee of the Privy Council in the case of "*Liddell v. Westerton*." Speaking of the Ornaments Rubric, the Court declared (Moore, p. 159) that "the rubric to the present Prayer-Book . . . means that the same *dresses* . . . which were used under the First Prayer-Book of Edward VI. *may still be used*."

It has been said by some that "to leave anything as an open question is contrary to the mind of the English Church, which enjoins *uniformity* in public worship."

But is not this a mistake? The Church of England, in the third rubric for her Communion Service, leaves the position of the Communion Table itself an open question. The table may stand "in the body of the church, or in the chancel." Two hundred and forty years ago the position of the Communion Table was a subject of far more acrimonious controversy than the position of the Celebrant is now. But in 1662 Wisdom and Charity prevailed, and left the position of the Table an open question—and so it is now.

Is there not here a lesson for ourselves? is there not a precedent for 1875? If the position of the Table itself is an open question, why not the position of the minister at it?

Persons can hardly feel much aggrieved if any other vestment but the surplice is *not required* of themselves, but allowed to others,—under sufficient safeguards;—but others, both clergy and laity, may consider themselves much wronged, if another vestment (believed by them to be lawful) is forbidden under penalties; and great discontents and dissensions would probably ensue from such a prohibition.

Our present perils are from ourselves; they are not from external assaults, but but from internal divisions. Our safety and strength are in charity and unity. "*Concordiâ parvæ res crescunt, discordiâ magnæ dilabuntur.*" Let us be tolerant and live in peace among ourselves, and our adversaries will be powerless against us.

If, with the Divine blessing on temperate and wise counsels, at the present grave crisis, the Church of England can emerge from her present difficulties, she will have a career before her, for promoting the divine glory and the welfare of mankind at home and abroad, such as probably was never vouchsafed to any Church in Christendom since the time of the Holy Apostles. "A great and effectual door is opened to her; and there are many adversaries." (1 Cor. xvi., 9.) May she have grace and wisdom to enter the one, and to foil the devices of the other! May she have grace to realise in all its fulness the message brought from heaven, and proclaimed in the hymn of the angels, "Glory to God in the highest, and on earth peace, goodwill toward men." (Luke ii, 14.)

We copy the following letter from the *Guardian*:—

Sir,—You were good enough to admit into the last *Guardian* an extract from a letter received by me from an eminent American Bishop on this subject. May I ask for the insertion of the following from another Bishop of the same Church, who, from age, experience, wisdom, and learning, is justly entitled to be reckoned as one of the most venerable living prelates of Christendom? His letter is dated Dec. 10, 1874; and, after some interesting historical observations on the progress of the Church in America

(which are perhaps too long for your columns, but which, if desired, I would send you), he thus writes :—

“I have all my life been accustomed to what is now called ‘eastward celebration.’ The parish minister (a convert from Lutheranism) to whom I first remember saying Catechism as a child, so celebrated. His successor (a convert from Quakerism), under whom I passed my youth, so celebrated. Bishop Hobart so celebrated, in his visitations of our parish. Ordained by him to the diaconate, and by Bishop Croes, of New Jersey, to the Priesthood, I learned of them so to celebrate in my own ministry in New Jersey and New York, so that when after fourteen years’ presbyterate I was called to my present position thirty-five years ago, I had no thought of any other mode, no question in my mind whether or not it was to be my practice as a Bishop, but went on as a matter of course doing what I had always been doing; and have never once in all my episcopate had question or objection made to me on that account. My *teaching*—and some other particulars in my mode of celebration—*have* been objected to by some, but this particular matter of ‘eastward celebration,’ never.

“Perhaps, however, I ought to state that this ‘eastward position’ means *only* in saying the Prayer of Consecration—all else being said or read, the Epistle only excepted, at the north, ‘right,’ or Gospel side of the altar.

“I do not doubt that others may have had a different experience. I know there were those in New York who did not consecrate in the ‘eastward’ position—although I cannot now distinctly recall to memory any person or place; but I am sure that such there were, and think it likely that in southern dioceses that usage may have prevailed—I doubt whether ever to the extent of one third.

“May I be allowed to express my satisfaction at seeing how many of the archidiaconal and ruridecanal Chapters in England have recently expressed themselves, by considerable majorities, in favour of leaving both the ‘eastward position’ and ‘eucharistic vestments’ open questions for varying adjustment in different places and circumstances? It seems to me to be the wisest arrangement, and most promising of future peace. Certainly, among us, the tendency is to such breadth of mutual toleration in matters of opinion, taste, and feeling; while, as I verily believe, doctrinal soundness and intelligent recognition of spiritual authority are steadily on the increase.”

Such, Sir, is the language of an American Bishop who is revered by his Episcopal brethren and by the clergy and laity of the American Church, and by not a few among ourselves.

X.

THE EUCHARISTIC SACRIFICE.

From the Guardian.

SIR—Mr. Sanderson, of Lancing College, puts very well and ably the meaning of “the commemoration before God.”

The late Mr. Keble also puts it most forcibly in his clear and simple way. In his sermon on “Eucharistical Offices,” published in *Sermons Academical and Occasional*, he says, “When we say ‘A memorial sacrifice,’ we mean that the offering in the Holy Communion does not only put *us* in mind of the great, unspeakable things which Christ has done for us, but also that it puts God in mind of them.”

Those words first taught me the doctrine of the Eucharistic Sacrifice. Those words always rise up in my mind now when any mention is made of it.

EDWARD STUART.

Munster-square, Regent’s-park.

SIR—I cannot help thinking that Mr. Walsham How, in his letter in your impression of February 24th, has considerably underrated the evidence for the sacrificial significance of the word *ἀνάμνησις*. It is a word of very rare occurrence in the Septuagint and New Testament, but in every place where it occurs it points to a memorial before God in the sacrifice, whatever that sacrifice be.

In Numbers x. 10 it is commanded that trumpets should be blown over certain solemn sacrifices, “that they may be to you for a memorial before your God” (*ἀνάμνησις ἔναντι τοῦ θεοῦ ὑμῶν*).

In Leviticus xxiv. 7 the Septuagint reads—“And ye shall put upon the row (of loaves) pure frankincense and salt, and they shall be for loaves for a memorial (*ἀνάμνησις*) set before the Lord. On the day of the Sabbath it shall be set before (*ἐναντι*) the Lord in the face of the children of Israel”—i.e., in the public congregation.

Besides these two places it occurs only in the headings of two Psalms, the 37th and 69th in the Septuagint, 38th and 70th of our numbering. These Psalms are each confessions of sin addressed to God, not Psalms of instruction addressed to the congregation.

In the New Testament we find it used (apart from where it is applied to the Eucharist) only once—in Hebrews x. 3—“But in those sacrifices there is a remembrance again made of sin once a year.” Now, the particular sacrifices alluded to here were commanded to be made so wholly and exclusively “before God,” that no man was to be in the tabernacle when the High Priest made the *ἀνάμνησις* by presenting the blood in the Holy of Holies (Levit. xvi. 16).

With respect to *καταγγελῶν*, no doubt in many places in the New Testament it means “proclaiming” or “preaching;” but do those who cite these places mean us to infer that the Blessed Eucharist is mainly, or principally, a rite for “proclaiming” or “preaching” Christ?

I confess that I myself have the greatest difficulty in realising that it was ordained by our Saviour with this view. If so, why do we celebrate it with closed doors? Why do we, as far as possible, keep out the non-communicant world—that world which most requires the “preaching” of Christ crucified to bring it to God? It seems more consistent with this preaching or proclaiming view to celebrate the Eucharist and elevate the Host as the Romish Church does (practically) before the world, as the most public rite of Christianity, that it may be seen by converted and unconverted alike.

Again, if the *anamnesis* be “before men,” why do we recite the solemn memorial of our Lord’s words and acts in a prayer to God the Father, which our Consecration Prayer is? It seems strange to “preach” or “proclaim” Christ to men in a prayer to God. Calvin was much more consistent. He abolished the Prayer of Consecration altogether; and ordered, in his Genevan Service, that the account of the institution in 1 Cor. xi. should be read and “expounded” to the congregation, and by this he effectually got rid of all idea of sacrifice.

The very early Liturgy of St. James (in Greek) understands the *καταγγελῶν* as referring to “proclaiming” to God, for after the priest has recited the words, “Do this in remembrance of Me, for as oft as ye eat this bread, and drink this cup, ye show forth the death of the Son of Man, and confess His Resurrection.” the people are directed to respond, “O Lord, we show forth (*καταγγελομεν*) Thy death and confess Thy Resurrection.”

Here, then, we have the very word, which Mr. How thinks cannot be used to describe showing forth or commemorating before God, actually employed by very early Christians in a Greek Liturgy to do the thing itself.

I need hardly say that in every Eucharist there must be a threefold act of remembrance. We must gratefully remember the all-atoning Death in our hearts, or the whole service is a dead letter; we must make the act of remembrance before our brethren, for it is not a private, but a Church act of devotion; but the whole is "our bounden duty and service" of worship offered to God the Father, and such, from the structure of the whole service, must be its intention. Of course, I am speaking now of Holy Communion as an act of remembrance rather than of partaking for the strengthening and refreshing of the soul.

M. F. SADLER.

Honiton.

MINISTERS OF CHRIST'S PRIESTHOOD.

SIR—I shall be thankful to be allowed to close my correspondence with a few words of explanation, not without hope that what has been said may tend to draw together the two parties which he and I represent.

I refrain from discussing the meaning of our Lord's words *τοῦτο ποιεῖτε* (*ποιῶ* being used even to express our Lord's words, "I will keep—i. e. celebrate—the Passover at thy house with my disciples"—Mat. xvi. 18), believing that the *consensus* of Christendom and the ancient Eucharistic offices are in favor of my view; and that He meant that whereas hitherto the bodies of lambs, &c., had been offered and eaten, for the future the Body and Blood of the Lamb of God Himself was to be offered and partaken of as the perpetual sacrifice of the Christian Church, offered in the heavenly Holy of Holies by the High Priest of our profession, and on earth by his ministering representatives under the form of Bread and Wine.

It is no disparagement of this sacrificial view that St. Paul concludes his description of this institution of the Eucharist with the words, "As often as ye eat this Bread and drink this Cup ye do show the Lord's death till he come." (1 Cor. xi. 26).

It was called the Paschal feast and supper—not the Paschal sacrifice or offering though the master of the household always made a solemn oblation of bread and wine; and now that "Christ our Sacrifice is sacrificed for us," St. Paul speaks of our keeping the feast or holy-day, and of our eating and drinking the bread and wine of the Eucharist as the great consummation of the sacrifice previously offered. The Jews eat of the Paschal lamb which had been sacrificed in the courts of the Temple, and Christians feed upon the Lamb of God, Whose Sacrifice is commemorated upon our altars. The communion with God was in both cases the great end and satisfaction to be attained and impressed upon the people, and under both dispensations this communion was symbolised by feeding upon the sacrifice.

I do not understand Mr. Dale's apprehension, that any idea of our Eucharistic participation in our Lord's intercessory offering in heaven is open to the extravagant objection which he suggests. Christ alone, Priest and Victim, is the only meritorious cause of our salvation; and though St. Paul speaks of his "filling up the measure of His sufferings" no sacrifice of ours is of any value apart from the merits of that all-sufficient offering upon the cross.

It does not rest with any school, but with those who object to the terms *ἱερεὺς* and *sacerdos*, to account for their use in the ancient Offices and in the Communion Service of our Church.

It is unsatisfactory to say the word priest is only used 'figuratively.' 'Receive the Holy Ghost for the office of a priest in the Church of God', are solemn and emphatic words upon which the reality of our holy orders depends.

In my first letter, I had pointed out that St. Paul could not apply the term *ἐπίσκοπος* to any one but to Christ Himself in proclaiming Him to be the Great Priest of the New Covenant, without causing confusion in the minds of the Jewish converts. I maintained that no title could be more honorable or full of meaning than *ministers* of Christ, with the explanation that they were stewards also of the mysteries of God and ambassadors for Christ.

The Levitical priesthood prefigured an absent Messiah,—the Christian ministry are called by the Holy Ghost to bestow upon others the gifts and graces of a present Saviour. They minister his offices as Prophet, Priest and King: His prophetic office when they preach His word; His priestly office when they stand at the altar; His kingly office when as ambassadors they proclaim a royal pardon to the penitent. They minister the Divine Humanity of Christ, and carry on the work which He commenced on earth. They minister that life by which He saves us; for as He redeemed us by His death, so "He saves us by His life," (Rom. v. 10), by His Sacraments, and by the powers of the world to come bestowed upon us through these ministrations.

This priesthood which is conferred at ordination must be distinct from that which is received in common by all the faithful in baptism. By a union with the Sinless One all are "made kings and priests unto God," and are entitled to come boldly to the throne of grace in prayer; but in holy orders a few are especially called by the Holy Ghost to minister the missionary work of Christ for the benefit of others. They are called to offer the Holy Eucharist, to feed Christ's flock with the Bread of Life, to absolve and bless in Christ's name, and lead the public devotions of the people.

They are the hands and voice on earth of the Incarnate in heaven. Christ is spiritually present with them in their ministrations, for they are not only members incorporate in His mystical Body, but they have received a commission from the Holy Ghost to speak and act with authority in the Church of God.

I think that this doctrine, which dignifies the name "*minister*," and maintains that the honor of the "*priesthood*" is not their own, but Christ's, is likely to remove some of the misunderstandings of parties in the Church. Our presbyters are simply ministers, agents, stewards, and unworthy channels of the grace, riches, and powers of Christ.

A word, in conclusion, on the Bible as the sole rule of faith. The three texts quoted by Mr. Dale may show that the Christians in Apostolic times honored, and celebrated the Eucharist upon the Lord's Day; but they are no authority for so great a change as the abrogation of the divine institution of the Sabbath on the seventh day of the week. And nothing more clearly shows that the regulations of Christian worship rest on the inspired acts of the early Church as well as on the inspired Word.

In these acts, under the guidance of the Holy Ghost, in the Sacramental Offices, and in the Creeds, we may fairly expect to find the embodiment of our Lord's teaching during the great forty days, and "the rest of those things which were set in order" by the Apostle on his visitation of the Churches, (1 Cor. xi. 34). The rule of Vincentius, "*Quod semper*," &c., appears to be the Church's safest guide in faith and worship.

CECIL WRAY.

THE SACRIFICE OF SUFFERING.

Purposelessness is, consciously or unconsciously, one of the greatest trials we can any of us feel, and it surely is often some such sense, more or less expressed, that makes many of our trials—our weary hours of pain and languor, or utter sadness—so hard to bear. But a vigorous, earnest sense of uniting them to those Sufferings, the purpose of which we all realise and believe in most intensely, would give a point and sacredness, we may say even a charm, which nothing else could give; and set forth not only the sacredness of suffering, and the sole means of consecrating it and of consoling the sufferer, but also lead men to look upon suffering as a real offering, which, in unison with the Sufferings of our DEAR LORD, is an “acceptable sacrifice.” “In the Jewish Temple of old,” says the Père Lyonard “there were two altars,—that of sacrifice, without the porch, and the altar of sweet savour,—*i.e.*, of prayer, within the sanctuary.” And he quotes S. Gregory, who says that within the temple of the Christian’s soul there are in like manner two altars, and that in order to attain the second,—that of prayer, the altar of Sacrifice must first be approached,—there must be an immolation of the sufferings.

“Prier et souffrir sont deux conditions de la vie surnaturelle.”

Vous regardez comme une bénédiction d’avoir un crucifix suspendu dans votre chambre, votre oratoire. Ah! croyez-moi, un chrétien malade, infirme, éprouvé, qui supporte ses souffrances avec patience et amour, c’est un crucifix vivant. Sa seule présence attire sur votre maison et sur ceux qui l’habitent les bénédictions célestes, ou en écarte les malédictions qui peut-être tomberaient sur elle à cause des péchés de plusieurs de ses membres.”—(Page 125.)

. La prière et le sang versé de JÉSUS au Jardin des Oliviers et sur le Calvaire ont tiré de l’abîme d’erreur et de corruption où il était enseveli, l’ancien monde Qu’on ne s’y trompe pas, c’est encore la prière et le sang de JÉSUS versé au Jardin des Oliviers et sur la Croix qui arrêteront le monde moderne sur le bord du même abîme, où des hommes pervers voudraient le replonger en le ramenant au paganisme des anciens jours. Et ce sont les prières et les souffrances des Chrétiens, membres vivants de JÉSUS-CHRIST, qui contribueront le plus efficacement à cette grande œuvre de préservation et de délivrance.”

Following up the idea set before us by S. Paul when he speaks of “filling up the sacred sufferings of CHRIST,” and summing up the results of the patristic commentators on this passage, the author goes on to say:—

“O vous tous qui avez à souffrir quelques afflictions d’esprit ou de corps, n’oubliez jamais cette explication consolante; surtout retenez bien la conclusion plus consolante encore qui en découle, savoir: que vos souffrances unies à celles de JÉSUS, votre chef, ont non seulement une divine efficacité pour vous, mais encore une divine efficacité pour les autres. A ce prix qui n’estimerait la souffrance et ne se résignerait volontiers à souffrir pour les autres avec JÉSUS-CHRIST?”—(Page 83.)

An old country parson writes to the John Bull—does anyone suppose (will the Church Association?) that Mgr. Capel was sincere in condemning the advanced Ritualists because they led converts into the Roman Communion? Credat Judæus! But he has cleverly turned the popular feeling still more strongly against them—only to drive many *against their will* into the fold of Rome when the hour of their trial comes, as it will in and after July.

THE SANCTITY OF DIRT.

One of the cleverest replies to a modern scientist, who thinks that all human enlightenment and civilization began with the advent of chemistry and the steam-engine, appears in the *Contemporary* for February. In a speech at Glasgow, October 5, 1874, Dr. Lyon Playfair made the following remarks, which form the text of the article referred to, of which we copy the substantial part:

"When the civilization of the Egyptians, the Jews, the Greeks, and the Romans faded, the world passed through dark ages of mental and physical barbarism. For a thousand years there was not a man or woman in Europe that ever took a bath. No wonder that there came the wondrous epidemics of the Middle Ages, which cut off one-fourth of the population of Europe—the spotted plague, the black death, sweating sickness, and the terrible mental epidemics which followed in their train, the dancing mania, the mewing mania, and the biting mania. But even when the Middle Ages had passed away, and the sun of civilization was again rising over the gloomy darkness of these centuries, what a heritage of filth-produced disease still remained. . . . Go back only to the time previous to the Reformation, and you can have no difficulty in understanding why luxury and squalor produced the plagues of the times of the Tudors and Stuarts. . . . Filth, instead of being abhorred, was almost sanctified. The monks imitated the filthy habits of the hermits and saints of early Christian times, for the early fathers commended them. Even St. Jerome used to praise the filthy habits of hermits. He especially commends an Egyptian hermit, who only combed his hair on Easter Sunday, and never washed his clothes at all, but let them fall to pieces by rotteness. S. Anthony never washed his feet. S. Thomas à Beckett, when martyred, had undergarments in a state which makes one shudder in the remembrance. And so the monks, up to the time of the Reformation, and indeed in part up to the present day, thought, or professed to think, that by antithesis, pollution of the body indicated cleanliness of the soul. Practically, indeed, it helped to it; because the odour of sanctity which infested these old monks and hermits, helped to keep them apart from the temptations of the world; for the world scarcely cared to come into too close contact with these odoriferous saints. But this association of filth with religion was unhappy in its consequences, for men ceased to connect disease with uncleanness, and resorted to shrines and winking virgins for cures of maladies which were produced by their own physical and moral impurities."—*Speech of the Right Hon. Dr. Playfair, M. P., at Glasgow, October 5th, 1874. Report of The Times, October 6th, 1874.*

When did this dirty millenium begin? when did the clean centuries come to an end?

The Rome of the Emperors had splendid bathing establishments, as it had splendid theatres for gladiatorial combats. The Church, from the conversion of Constantine, strove against the theatres, and they resisted all her efforts for a century. It was not until A. D. 404, when the Monk Almachus rushed between the combatants, and was slain in his attempt to stop the effusion of human blood, that they were finally abolished by a decree of the Emperor Honorius. But no martyr or confessor is honored for denouncing the Roman baths, no decree of Emperor was issued to abolish them.

Towards the end of the 5th century S. Sidonius Apollinaris, who, before he was made Bishop of Auvergne or Clermont, had been Senator and Prefect of Rome, and whose father and grandfather had been Christians, writes verses in praise of the elegance of the baths in his villa in Gaul. He says that finer ones are not to be found at Baia. In a letter to his friend Domitius he enters into more details, and we find that water was brought from a mountain summit, that the baths were both hot and cold, and especially that they were Christian. There were no immodest paintings on the walls, he says, nor combats of gladiators, but only a few elegant vases inscribed.*

* *Sidonius*, Carmen XVIII, Ep. lib. II.: 2 Ed. Sirmond.

Evidently, Christianity had purified but not abolished baths. Nor did the advent of the Barbarians make any change.

Magnus Aurelius Cassiodorus was principal Minister of Theodoric, and Prefect of Rome under Athalaric. He died in 562. His writings were esteemed second to none in the Middle Ages. Our own BEDE calls him a doctor of the Church. This eminent Christian becomes quite eloquent in praise of the Roman aqueducts, which carry cleanliness through the city, as the muddy Nile carries fertility through Egypt and he warns the city architect to keep them in good repair.† From a letter written by him as secretary to Athalaric, we find leave of absence given to an officer to go to the baths of Baïæ, which are minutely described and greatly extolled. Again, as secretary to King Theodatus, he gives leave to Count Vuinusiadus to visit the baths at Bormio, in order to cure his gout.‡

Cassiodore built a monastery, into which he retired in later life. Amongst other things, such as laboratories and observatories, he took care to construct baths, "with water so clear running through them"—these are his own words—"that it might serve for drinking as well as for bathing."§ This did not prevent him from having the reputation, and with some even the honours, of a saint.

St. Gregory of Tours, in his history, makes frequent mention both of public and morastic baths in Gaul.

Perhaps it may be said that these were the last remains of Paganism. But when, I ask, did these come to an end? The year 800, and the establishment of the Christian Empire of Charlemagne, bring us far into Dr. Playfair's millennium. Yet, on opening the works of Alcuin—our own Saxon Alcuin, the friend and adviser of Charlemagne and the master of the Palace school—I find a copy of Latin verses which that good priest wrote for his royal and noble pupils in praise of warm baths; and Eginhard, in his life of Charlemagne, tells us the nature and magnificence of the baths built by the Emperor at Aix la-Chapelle.

"He used to invite to take baths with him not only his sons, but his friends and courtiers, and sometimes even his soldiers and bodyguard, so that often a hundred and more were in the bath at once."—(*Eginhard, Vita Karoli*, sec. xii)

Nor were baths merely an Imperial luxury. An author who lived some time between the 8th and 10th century at Rennes, in Brittany, in relating an incident connected with St. Melanious writes as follows:—

"It is the custom of Christians, who everywhere venerate the Lord's day in honor of his resurrection, on Saturday to take a bath, by which they cleanse and refresh their bodies after the labors of the week; and instead of their soiled clothes to put on clean ones, that they may enter the Church, which is the Palace of the heavenly King, more clean in body as well as in heart."—*Bolland. Acta SS.* tom. I. p. 334.

This is the language of a monk in the very darkest of the Dark Ages. This was, according to an eye-witness, the conduct of Christians in those days. Dr. Playfair says that no man or woman ever took a bath for a thousand years. The eye-witness says that in the 10th century Christians generally took a bath every Saturday. Could the same be said at the present day?

M. Viollet le Duc, a French architect, who is one of the highest authorities on mediæval subjects, tells us that—

"In the 12th century bath rooms were built in houses as at the present day, though they were probably more commodious than ours."

† *Cassiodorus*, *Variarum*, lib. VII. n. 6: Ed. Garetius.

‡ *Ibid.* lib. IX. 6; lib. X. 29.

§ *Lib. div. lit.* cap. 29.

And he thus sums up the result of his architectural researches:—

"From all the quotations which I have given we may conclude that during the Middle Ages, the use of baths as they are now taken, was very common; that there were public bathing establishments, in which there were vapor baths, and everything that belongs to the toilet, where refreshments could be had and where people could even spend the night; that in the castles and great houses there were rooms set apart for baths, nearly always in proximity of the bed-rooms; that the use of baths during the 16th and 17th centuries was much less common (*beaucoup moins répandu*) than it had been before that period, and was confined almost exclusively to the 'higher classes.'—(*Dictionnaire de l'Architecture Française. Art: Etave.*)

M. Viollet le Duc's testimony refers more directly to France. M. Wright has made a special study of the *History of Domestic Manners and Customs in England*; and in his book on this subject he arrives at conclusions very different from those of Dr. Playfair. "We know," he writes, "from many sources, that washing and bathing were frequent amongst the Saxons." And again, of a later period:—

"The practice of warm bathing prevailed very generally in all classes of society, and is frequently alluded to in the mediæval romances and stories. . . . People sometimes bathed immediately after rising in the morning, and we find the baths used after dinner and before going to bed. A bath was also prepared for a visitor on his arrival from a journey."—(Pp. 59 and 260.)

It may well be doubted whether any candid historian of our own times will be able to write as favourably of the habits of cleanliness "in all classes of society."

I. Baths never Discountenanced.

Dr. Playfair is perhaps already sufficiently refuted, but let us now see whether the Catholic Church discouraged baths; whether she taught principles on the sanctity of dirtiness, which make the use of the bath an imperfection, if not a sin.

And, first, I gladly admit that her doctrine is not that of ancient or modern Pagans. She did not teach that to have had a good wash makes one nearer heaven, like a Protestant clergyman at the late Church Congress at Brighton. She knew well that Dives, in spite of baths and fine linen, went to hell; and Lazarus, in spite of the dirt he contracted from lying in rags on the pavement, went to heaven. Yet she did not, on that account, teach that dirt is necessary to sanctity or a help to it.

The Latin Church—and it is of Europe that Dr. Playfair spoke—counts four great Doctors. The simplest way, therefore, to ascertain the Church's doctrine, since no Council has spoken on the subject, will be to let St. Ambrose and St. Jerome, St. Augustin and St. Gregory speak in her name.

St. Augustin tells us how, in his great sorrow at his mother's death, he had recourse to a bath, having heard that its Latin name was derived from a Greek word signifying refreshment; but that he found in it no relief. In the book of Confessions, where he relates this, he accuses himself of faults so slight that to others they would be imperceptible, but he does not accuse himself for taking baths, though the instance related was doubtless no solitary one.

In the rule he drew up for nuns, he writes:—

"Let the washing of the body and the use of baths not be too frequent, but keep to your old regulation of taking them *once a month*. But if any sickness demand a more frequent use, let it be done according to the pre-

scription of the doctor; and even if the sick nun be unwilling in such matters she must obey her superioress. But, on the other hand, if we wish it, and it is judged hurtful by the doctor, she must not follow her own inclination."—(*S. Aug.* Ep. 211., Ed. Ben.)

St. Jerome does not write about ordinary civil life, nor about monastic discipline, but in the directions which he gives to consecrated virgins and widows, living in the world, he certainly dissuades them from the luxury of Roman baths, served as they were by eunuchs, and public to all. Even though his counsels were taken in a stricter sense, they can neither be interpreted as opposed to cleanliness, which can be obtained without such means, nor can they be drawn into a general rule, since the saint often says that there is one rule for ascetics, another for seculars.

St. Ambrose does not write on this subject; but in commending the modesty of Susanna, he finds no fault with her for taking a bath.

St. Gregory writes as Pope, with authority, and he falls within the thousand years of evil note. This is his language:—

"It has been reported to me that some perverse men have been giving out that no one ought to take a bath on the Lord's day. Now, if the bath is taken for mere luxury, I do not grant it to be taken on any day. But if it is taken for the requirements of the body, then I do not forbid it even on the Sunday. It is written: 'No man ever hated his own flesh, but nourisheth and cherisheth it' (Eph. v. 29), and again: 'Make not provision for the flesh in its concupiscences' (Rom. xiii. 14). He, therefore, who forbids the care of the flesh in its lusts, certainly permits the care of the flesh in its needs. Surely if it is a sin to wash the body on the Lord's day, then it must be a sin also to wash the face. But if leave is given for a part of the body, why not for the whole, when it is needful?"—(*S. Greg.* Ep. lib. XIII. 1.)

This is the most authoritative declaration we have on the subject of baths. It is that of a Pope and a Doctor. Surely no one will pretend that the authority of St. Gregory was not great in the Middle Ages. He wrote the above when the old Roman civilization was coming to an end; and he lays down the principles which always governed the Church in her endeavors to reform the world—distinguishing between the Pagan luxury which he reprobates, and the natural cleanliness which he commends.

2. Apparent Exceptions.

No doubt, at the same time, Christian writers, while allowing, and even praising cleanliness, have extolled those who, in certain exceptional circumstances, have endured dirt as a penance of the flesh. Let this not be misunderstood. They have never praised the love of dirt for its own sake. They have never praised the endurance of dirt from sloth and immortification. They have never recommended neglect of the person as a general mortification. But they exhort Christians, especially those who lead an ascetic life, not to be too delicate and fastidious. They have praised some who, by an exceptional impulse, and living apart from others, have mortified their flesh after this fashion, as in the case of S. Hilarion and Blessed Benedict Joseph Labre, and certain hermits and recluses. The case of S. Thomas of Canterbury, mentioned by Dr. Playfair, was an exceptional one. His biographers tell us of his luxurious habits in his youth; and they relate that when he changed all this, after being made Bishop, the weakness of his stomach still obliged him to live on delicate food and wine. Hence he was not judged to be an austere man, even by those who lived with him; and when they found at his martyrdom that his body was covered with a hair shirt, which had remained long unchanged, they were filled

with admiration at the circumstance, which showed both his real spirit of mortification, and the humility with which he had so long concealed it.

3. Monastic Baths.

I have already said that greater indulgence was granted to seculars than to monks and nuns. To show, therefore, the full extent of the mistake of Dr. Playfair, I will examine the constitutions of the religious orders of Europe.

Though S. Augustin wrote in Africa, yet his rule was greatly followed in Europe, not only by the Augustinians, but by others also, as Premonstratensians and Dominicans. We have already seen that he grants the use of the bath once a month; and oftener when necessary.

S. Benedict, the great monastic legislator, writes:—

“The use of baths is granted to the sick as often as they require it; but to those in good health, and especially to the young, it should not be granted too frequently (*tardius concedatur*).”

According to the addition made in the time of the Emperor Lewis, the frequency of the use was left to the judgment of the prior.

By S. Isidore's rule in Spain, baths were to be reserved for the sick, and then used without scruple. The rule of S. Cæsarius of Arles was exactly similar; so was that which S. Leander, in Spain, drew up for his sister. These rules were gathered together by S. Benedict of Anianum.

Lanfranc, when Prior of Bec, drew up a directory for every day in the year. From this we find that on the vigil of Christmas, and on the Wednesday in Holy Week, all the monks of the monastery took a warm bath. When he became Archbishop of Canterbury this directory was adopted in all the great Benedictine Abbeys in England.

No monastic rule was so austere in early days as that of the Irishman, S. Columbanus, and it was maintained very rigidly in many continental monasteries. Yet in the life of S. Godwin it is related, as the most natural thing in the world, that one morning when the Bishop S. Lambert had been kept out in the snow during a winter's night, the brethren hastened to prepare a bath for him and a change of clothes; this was in 680.*

Petrus de Honestis of Ravenna, who drew up his rule in the 12th century, writes that baths must not be refused to the brethren for the preservation or restoration of health, but only to those who ask them too often out of luxury.

S. Bernard, who may be considered the founder of the Cistercians, is the author of the saying: “I ever liked poverty, but never dirt.”

4. Mediæval Purifications.

This would, perhaps, be the place to say something of certain purifications which were prescribed by the early penitential codes, and of the use of which we find traces all through the Middle Ages; but the nature of this subject prevents me from entering into detail. However, as Dr. Playfair has praised the purifications of the Levitical Code, I recommend the subject to his investigation. To put him on the track, I advise him to begin by reading the answers of S. Gregory to the questions of S. Augustin of England, as well as the Canons of the Greek Archbishop of Canterbury in the 7th century, S. Theodore. The result of his investigations will probably be to deride and reproach the Church for prescribing baths; but in any case he will see how wide of the truth he was when he reproached her for forbidding them.

I have shown the perfect liberty of the laity, and the modified liberty of the monastic orders. I will now go a step further, and consider the state of the criminal classes in the Middle Ages.

* *Boll, Acta SS. tom. 60, p. 710.*

5. *Penitential Discipline.*

It is well known how severe for many centuries was the penitential system of the Church, yet I have looked in vain through many collections of canons, made in different ages and countries, without finding abstinence from the bath imposed on the penitents, even for the greatest crimes. I say *imposed*, for it is once or twice recommended as a very severe penance for enormous crimes. Thus S. Dunstan has sketched a perfect penitent atoning for great sins, and among his austerities he mentions his not sleeping on a soft couch, or entering a warm bath.*

In the terrible penance imposed by S. Paulinus, of Aquileia, on Heistulf, who, after murdering his wife had falsely accused her of adultery, he has the choice of entering a monastery, or of doing a far severer penance in his own house. Amongst other things it is enjoined that he must never use a bath; but when this decision was received into the canon law, the gloss was added: "except for necessity."† It must be remembered that such penances, though imposed by the Church, were sanctioned by the civil power as adequate atonement for crimes against society; they must therefore be compared with modern prison discipline. Let those who have read what Howard found in modern prisons judge whether a bath, "in case of necessity" was granted to the prisoner, and whether the Church of the Middle Ages is to be aspersed for encouraging filth by those who have but just cleansed the Augean stables of their own prisons.

Let it also be remarked that the use of baths must have been very common in those centuries, when it was considered one of the severest of all punishments to be deprived of them. In Dr. Playfair's theory of the dirty ages it would have been a grievous penance to be compelled to take a bath.

6. *Care of the Poor.*

It may, perhaps, be asked what provision was made for the poor? If baths were accessible to the rich, if they were provided for monks and nuns by their monasteries, if they were forbidden to none, were any positive measures taken to put them in the reach of the poor?

I might, perhaps, ask in reply, What means are now used to procure baths for the labouring poor? They will be found very scanty; yet now that our towns and cities have grown so populous, now that our streams are poisoned with sewage and the refuse of factories, the want is far greater than in former times.

Besides, I am considering this question only as it regards the Church, and because it has been made a charge against her that she, by her teaching or her action, prevented cleanliness, or encouraged dirt. Having disproved this charge, I am not bound to show that the Church took positive action in the matter of baths. Water was generally accessible enough, and the means of warming it were not hard to procure. It is well known that the Church encouraged almsgiving, the feeding of the hungry, the clothing of the naked, the visiting of the sick and of prisoners, and hospitality to the stranger and the homeless. These works were almost unknown in heathen times; they became frequent under the influence of the Church. But baths were common in heathen times, being the result, not of charity, but of natural care of self. It would seem that the Church was not called to show herself zealous in such a matter. Might she not have left it to men's own self-love, or was it not at most a matter for the civil power?

* The words will be found in Wilkins, and Haddan and Stubbs's *Councils*. A translation of this penitential has been made by Thorpe.

† See *Migne, Patrol.* tom. 99. p. 196.

And yet in so far as it is a work of charity to help those who cannot help themselves, or even those who neglect themselves, I have no doubt that a little research into the good deeds of our ancestors will prove that they did not reject the washing of the dirty from their list of works any more than the feeding of the hungry.

In the first place, I may argue from the ancient Catholic practice of washing the feet of the poor. Among Dr. Playfair's Scotch auditors there must surely have been some to whom the memory of S. Margaret, Queen of Scotland, occurred, when the President of the Health Department of the Glasgow Congress was declaiming against his ancestors. They may have remembered how she, and her good husband Malcolm, used every day in Lent to wash the feet of the poor and serve them at table before they sat down to their own repast. No doubt it is one of the sophisms of the day that such works as these were not done for the sake of the poor, but as pompous displays of ascetic devotion. Let those who think thus go to the Life of S. Margaret, written by Theodoric, an eye witness. Let them there read how the holy Queen prepared dainties for the little orphans whom she had collected, how she set free the captives and restored them to their families, how she established hospitals and hostelrys, how she sat by the road side to be accessible to the complaints of the poor, and they will probably modify their opinion about such acts as the washing of the feet. It was assuredly a ceremonial observance rather than a work of mercy, for if cleanliness had been the main motive, the Queen could have sent one of her menial attendants to do the work. But it was a ceremony intended by Him who first instituted it, as well as by those who have since observed it, to teach the duty of works of mercy to the poor, and—what is especially to my purpose—it indicated by its very nature that to procure cleanliness *is* one of the works of mercy.

It will not then be a digression to relate at least one example of the spirit taught by such ceremonies. Leprosy is said—I know not with what truth to have originated, or at least spread, from dirty habits. Now if there was one form of disease which inspired our forefathers with compassion more than another, it was this hideous leprosy. From S. Margaret of Scotland, her daughter Matilda—the “Good Queen Maud,” wife of Henry I. of England—had learnt that compassion, together with other virtues—

“She visited the sick and poor with diligence,
Clothes, meat, and bedding new and undefiled,
And wine and ale she gave withouten doubt,
When she saw need in countries all about.”*

Her younger brother David, afterward King of Scotland, often related to S. Aelred his intimate friend and biographer, the following anecdote:

“When I was a young man at the Court (of Henry), one night that I was in my lodgings, occupied, I forget how, with my friends, I was sent for to the Queen's apartments. I found the house full of lepers, and the Queen standing among them. Putting off her mantle, and girding herself with a towel, she began to wash the feet of the lepers, and when she had dried them, taking them in both her hands she kissed them devoutly. I said to her: ‘Lady, what are you doing? Certainly, if the King knew this he would never press his lips to yours, defiled as they are with those lepers’ feet.’ She looked up with a smile, and said, ‘Who does not know that the

* Harding, quoted by Miss Strickland. The incident of the lepers is somewhat differently related by Miss Strickland, but she has been misled by Robert of Gloucester. There is no doubt that S. Aelred's version is correct; since he had heard it frequently from David's own lips, with whom he was most intimate. Aelred's history has been overlooked by Miss Strickland.

feet of the King Eternal are more to be desired than the lips of a mortal king? I called you, dear brother, that I might teach you to act in the same way; take then a basin, and do as you have seen me do.' At these words, continued David, "I was greatly alarmed, and replied that I never could suffer it; for as yet I knew not the Lord, nor was His spirit as yet revealed to me. So when she insisted (to my shame I tell it) I only laughed and went away to my companions."*

This beautiful name, "the feet of Christ," was often given in the ages of faith to the poor; and, in washing the repulsive bodies of the lepers, our forefathers were strengthened by the thought that they were washing His feet. That they did wash the bodies as well as the feet of lepers is certain, and many such acts are in record in the *Lives of the Saints*, collected by the Bollandists. One example will be sufficient. In the life of Blessed Anfrid, Bishop of Utrecht in 1008, it is circumstantially related how he went to the river, drew water warmed it, poured it into a tub, and then laid a poor leper in the bath, washed him with his own hands, placed him in his own bed, and next day dismissed him with a new suit of clothes.†

S. Radegund, who from being Queen of France became a nun, not only built a bath for the use of her community, but had one also for the use of poor women. Her biographer, S. Venantius, Bishop of Poitiers, and a contemporary, has left on record how every Thursday and Saturday, girding herself with a rough bathing towel, she washed the poorest and filthiest of the beggars, using soap, moreover, and giving them clean and new garments.‡

Conclusion.

Dr. Playfair several times in his lecture quoted Scripture. His interpretations were curious, but he is evidently familiar with the letter of the Bible. I am sorry he overlooked the following passage: "But those things which proceed out of the mouth come forth from the heart and they defile the man, . . . but to eat with unwashed hands defileth not a man," (Matt. xv. 18, 20). His lecture was in many respects admirable, and I thank him for it. His valuable scientific suggestions were illustrated from many ancient sources. But it is evident that he has yet to study both Catholic doctrine and mediæval history, and in holding up to obloquy and ridicule the majority of Christians and of his own ancestors, he has neither promoted the cause of science nor enhanced his reputation. It is unworthy of a liberal mind to pander to popular prejudices, and it is but stale wit, after all, to sneer at the monks, to whom England and Scotland owe both religion and civilization.

T. E. BRIDGETT.

From the Literary Churchman.

DR. SCHLIEMANN'S RESEARCHES ON THE SITE OF ILIUM.

TROY AND ITS REMAINS: A Narrative of Researches and Discoveries made on the Site of Ilium, and on the Trojan Plain. By Dr. HENRY SCHLIEMANN. Translated with the author's sanction. Edited by PHILLIP SMITH, B.A., Author of 'The History of the Ancient World,' and of the 'Student's Ancient History of the East.' With Map, Plans, Views,

* Miss Strickland is doubly wrong in saying that he who refused could not have been David "who would have given his aid right willingly," and that it must have been his elder brother King Alexander the Fierce. Fierce as was Alexander to some S. Aelred, who knew him, says that he delighted in nothing more than "in washing, feeding, and clothing the poor."

† *Bp̄ll. Acta SS.* tom. XIII. p. 436.

‡ *Boll. Acta SS.* tom. XXXVII. p. 70.

and Cuts, representing 500 Objects of Antiquity discovered on the Site* London: John Murray, Albemarle-street. 1875. Pp. 392.

Of all merely secular records remaining to us from the ancient world, the "tale of Troy divine" has always, by common consent, held the place of chiefest honour. It is not merely that it preserves the only memorial of the protracted siege, and at length the capture and sack of a populous city. It is not merely that with Troy fell a widely extended sovereignty, so that "chaos came again" for a time in the subject countries. There have been in ancient history vaster empires than that of Troy, and whose fall caused cataclysms more considerable than this. Even in the pages of Homer himself Troy occupies a position of power and authority, dignified indeed, but far from supreme. But Troy formed a link in the history of civilisation. The fair and polished city on the windy plains of the Troad (*Ἰλίος ἡγεμύεσσα*), protecting, as these remains prove, a civilisation considerably advanced, marked a stage in human progress. Its position is significant, on the very banks of the Egean Sea, within so short a distance also of the Hellespont, where Europe and Asia come so near to each other. These (as has been well and truly said) "are *ferries* rather than sundering "seas, and the islands of the Egean are stepping-stones." Thus it lay in the very track of the primitive migrations of the Indo-European race from its cradle in the far East to its settled home in Europe. Waves of population surged to and fro in that narrow isthmus, and of necessity they left some traces of their presence behind them. We are enabled to trace affinities of race, of language, of religion, of knowledge between them and the races which stayed behind in the Eastern hive, between them and the races who went onward to colonise the waste lands of Europe, and found new nations there. In short, "the tale of Troy" gives us the key to a cypher in which one entire chapter of human history is written, and without which it cannot be deciphered. Hence, doubtless, and quite apart from the merits of the poem itself, it came about that the story of the fall of Ilium attracted an interest vastly greater than many another city of far vaster size which fell unpitied, and whose very name and site has altogether faded out of history.

"Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles
Urgueantur ignotique longa
Nocte, carent quia vate sacro."

Whilst Troy had its *vates sacer*. But with the mention of Homer arises another class of questions. The consentient voice of antiquity has placed the Trojan War at about B.C. 1200. Again, the most probable estimate of the date of the Iliad and Odyssey places them at the earliest about B.C. 850. There was then an interval between the Fall of Troy and the life of Homer (or the Homeric poets) of between 300 and 400 years, so that the entire city must have perished. Homer then, as all agree, never saw the city of which he sang. For, says Dr. SCHLIEMANN, it had long been buried in its own ashes, and another city had risen over it. Those who question the correctness of the cite of Hissarlik, where Dr. SCHLIEMANN has been digging, maintain on the contrary, that Ilium is altogether a mythical city, and that Homer created it, with all its topographical details, out of his own imagination. Dr. SCHLIEMANN says on page 345 of the present volume:

"Homer can *never* have seen Ilium's great Tower, the surrounding wall of Poseidon and Apollo [? Phœbus], the Scæan gate or the Palace of King Priam, for all these monuments lay buried deep in heaps of rubbish, and

he made no excavations to bring them to light. He knew of these monuments of immortal fame only by hearsay, for the tragic fate of ancient Troy was then still in fresh remembrance, and had already been for centuries in the mouth of all minstrels."

As Homer says himself:—

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια, δώματ' ἔχουσαι,
 Ὑμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα,
 Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.—Il. II., 484-486.

And the question of the site of Troy had never received a thorough examination until Dr. SCHLIEMANN appeared upon the scene. Of the autobiographical sketch which he has prefixed to the present volume, we shall say nothing more than to notice how clearly it shows the firmness, perseverance, and striking love of knowledge on the part of the writer. A man of mature age, and possessed of adequate fortune, he took this question up.

What he did was this. He studied the localities carefully, and having at length satisfied himself that the plateau of Hissarlik must have been the site of the city of Troy, if it had ever existed, he began to dig there, and kept an average of seventy or eighty labourers at work during the greater part of three years. We are told by his present editor, that the cost of these excavations alone has been 10,000*l.* There, after getting through the thin surface soil, he came upon the ruins of a Greek city, which he has named the *Greek Ilium*, rich in (Greek) coins, Hellenic painted pottery, and such other remains. But these only went down 6½ feet. About 17 feet deeper were remains of another city, whose remains show a vastly greater antiquity. This city had been destroyed by a dreadful conflagration, for it was covered (like Pompeii, as will, doubtless, occur to our readers) with a stratum of red ashes from 5 to 10 feet thick. The half-fused state of such metallic objects as were found goes to the same conclusion, and "a further proof of the terrible catastrophe is furnished by a stratum of scoriæ of melted lead and copper from 1-5 to 1 1-5 of an inch thick, which extends nearly through the whole hill at a depth from 28 to 29½ feet. That Troy was destroyed by enemies after a bloody war is farther attested by the many human bones which I found in these heaps of *débris*, and, above all, by the skeletons with helmets, found in the depths of the temple of Athena; for, as we know from Homer, all corpses were burnt, and the ashes were preserved in urns."—P. 17.

This Dr. SCHLIEMANN considers to have been the city of Troy. It appears to us that he cannot but be right in this opinion. And as to the rival site which was proposed by Lechevalier, *i.e.*, Bunarbashi, and Chip-lak, proposed by Clarke and Barker Webb (Paris, 1844), SCHLIEMANN has very decisively disposed of both by making such excavations in each place as enable him to state that in one no village ever existed at all; and in the other only a small town, whose remains prove that it cannot be dated farther back than B.C. 300

But the singular thing at Hissarlik was that Dr. SCHLIEMANN found the remains of another and far more ancient town from thirteen to twenty feet *below* Troy, which was founded on the solid rock. So that the site has been occupied *five* times; first by these pre-Trojan settlers, of whom all that can be said is that they were of Aryan race; secondly by the Trojans; next by another and kindred race, whose pottery was coarser, and who show signs of decadence as compared with their predecessors; fourthly by another race, who built what Dr. SCHLIEMANN calls the wooden Ilium, whereas preceding remains are of stone. In both these, we may notice,

there were found great numbers of stone implements, *contemporary with* others of copper and bronze; a very important fact, and one to be borne in mind, in the face of well-known theories about the Age of Stone. Lastly came the Hellenic settlement, which he has named the *Greek Ilium*; a vastly enlarged and improved city, which even now is but just under the surface.

Furthermore, Dr. SCHLIEMANN uncovered, as he believes, the entire foundation of the wall of Troy, the Scæan Gates, the Palace of Priam, and the great tower on the wall. He can find no trace of the Pergamus or citadel, and considers that its existence was merely one of the embellishments of the authentic city of Troy by the poet's fancy. Lastly, by the city wall and embedded in *débris*, he found a *treasure*. He calls it always by that name throughout the book, and really it was a find of considerable importance:—

"The first thing I found was a large copper shield (the ἀσπίς ὀμφαλόεσσα of Homer) in the form of an oval salver, in the middle of which is a knob or boss encircled by a small furrow (αὐλαξ). This shield is a little less than 20 inches in length; it is quite flat, and surrounded by a rim (ἄντροξ) 1½ inches high; the boss (ὀμφαλός) is 2½ inches high and 4½ inches in diameter; the furrow encircling it is 7 inches in diameter and 2·5 of an inch deep.

"The second object which I got out was a copper caldron with two horizontal handles, which certainly gives us an idea of the Homeric λέβης; is 16½ inches in diameter and 5½ inches high; the bottom is flat, and is nearly 8 inches in diameter.

"The third object was a copper plate 2·5 of an inch thick, 6½ inches broad, and 17⅓ inches long; it has a rim about 1·12 of an inch high; at one end of it there are two immovable wheels with an axle-tree. This plate is very much bent in two places, but I believe that these curvatures have been produced by the heat to which the article was exposed in the conflagration; a silver vase 4¾ inches high and broad has been fused to it: I suppose, however, that this also happened by accident in the heat of the fire. The fourth article I brought out was a copper vase 5½ inches high and 4⅓ inches in diameter. Thereupon followed a globular bottle of the purest gold, weighing 403 grammes (6,220 grains, or above 1*l.* troy); it is nearly 6 inches high and 5½ inches in diameter, and has the commencement of a zigzag decoration on the neck, which, however, is not continued all around. Then came a cup, likewise of the purest gold, weighing 226 grammes (7¼ oz. troy); it is 3½ inches high and 3 inches broad. Next came another cup of the purest gold, weighing exactly 60 grammes (about 1 £ 6 oz. troy); it is 3½ inches high, 7¼ inches long, and 7 1·5 inches broad; it is in the form of a ship with two large handles; on one side there is a mouth, 1 1·5 inches broad, for drinking out of, and another at the other side, which is 2¾ inches broad."—(Page 324.)

There was much else in the "Treasure," but these were the most notable objects.

There are other conclusions of some importance resulting from these discoveries which are best described in Dr. SCHLIEMANN'S own words:—

I venture to hope that the civilized world will not only be disappointed that the city of Priam has shown itself to be scarcely a twentieth part as large as was to be expected from the statements of the *Iliad*, but that, on the contrary it will accept with delight and enthusiasm the certainty that Ilium did really exist, that a large portion of it has now been brought to light, and that Homer, even although he exaggerates, nevertheless sings of events that actually happened. Besides, it ought to be remem-

bered that the area of Troy, now reduced to this small hill, is still as large as, or even larger than, the royal city of Athens, which was confined to the Acropolis, and did not extend beyond it, till the time when Theseus added the twelve villages, and the city was consequently named in the plural *Ἀθῆναι*. It is very likely that the same happened to the town of Mycenæ (*Μυκῆναι*), which Homer describes as being rich in gold, and which is also spoken of in the singular, *εἰς πόλιν Μυκῆνῃ*. But this little Troy was immensely rich for the circumstances of those times, since I find here a treasure of gold and silver articles, such as is now scarcely to be found in any emperor's palace; and as the town was wealthy, so was it also powerful, and ruled over a large territory.

"The houses of Troy were all very high and had several storeys, as is obvious from the thickness of the walls and the colossal heap of *débris*. But even if we assume the houses to have been of three storeys, and standing close by the side of one another, the town can nevertheless not have contained more than 5,000 inhabitants, and cannot have mustered more than 500 soldiers; but it could always raise a considerable army from among its subjects, and, as it was rich and powerful it could obtain mercenaries from all quarters."—(Page 343.)

A number of large sheets of illustrations from photographs of objects found in the course of the excavations—vases, jars, thousands of those singular objects the editor calls *whorls*, and whose purpose is still an enigma—something like two quoits put back to back they are—and one beautiful statuary group of the Sun God with four horses—are bound at the end of the book.

From Christian Evidence Journal.

THE VARIATIONS OF SCIENCE.

I have sometimes wondered at the assertion that the solid unity of opinion lies with the investigators of nature, whilst infinite division belongs to the theologians. I have imagined that if a catechism of scientific belief on the subjects common to both were compiled, it would evince strange disunion where there is boasted unanimity. Let me give a specimen of such a catechism, with the answers mostly in the *ipsissima verba*, the very words of our leading scientific men:—

1. Question.—Who created all things?

Buchner.—Matter and force are uncreated, and have given rise to the present order of things.

Huxley.—"When the materialists begin to talk about there being nothing else in the universe but matter and force, I decline to follow them."

Spencer.—The origin of things is unknowable.

2. Question.—What is the nature of the Author of all things, judging from His works?

Mill.—"It is impossible to believe that a world so full of evil is the work of an author combining infinite power with perfect goodness and righteousness."

Lyell.—"The Philosopher, without ignoring these difficulties, does not allow them to disturb his conviction that whatever is is right."

Huxley.—"We may liken life to a game of chess. The player who stands behind nature is hidden from sight, but his play is always just, fair, and patient, like a calm strong angel, playing for love."

3. Question.—What is the origin of life?

Darwin.—"The Creator at first breathed life into a few forms."

Sir W. Thompson.—"Perhaps the first germs of life reached our globe falling through the sky in a moss-grown fragment from the ruins of another world."

Spencer.—"The origin of life is probably undiscoverable."

Dr. C. Bastian.—"Living things are being generated every instant all the world over."

Huxley.—"There is no experimental proof of spontaneous generation. The doctrine that life now only springs from already living creatures is triumphant."

4. Question.—Have men and the higher animals sprung from lower?

Darwin.—"The conviction rises firm and strong "that man was descended from some lowly-organised form."

Professor Phillips.—"This hypothesis everywhere fails in the first and most important step"—want of proof.

Agassiz.—"We find no indication that any animal has swerved from its type."

The varying answers given to this question remind one of the story told by Dr. Paterson. Three students—an Englishman, a Frenchman, a German—were ordered to write an essay on the camel. The Frenchman took his portfolio, and set off to see the animal at the Zoological Gardens. The Englishman set off to Africa, to study the creature in his native haunts. The German took tobacco and lager beer, and shut himself up in his study, to evolve a camel out of his consciousness. The divergence among the very chiefs of science on these points suggests that a considerable part of this theory is due to the splendid corruscations of what is called the scientific imagination, rather than a duly-matured study of the facts of nature.

Take another highly momentous question, and its scientific replies.

5. Question.—Is man a free agent, or is he fast bound in fate?

Spencer.—"Unless all that is contained in these pages (and there are 400 of them) be sheer nonsense, there can be no such thing as freedom of the will."

Huxley.—"In the struggle of life, 'a man's volition counts for something.'"

Dr. Carpenter.—"I cannot regard myself, either intellectually or morally, as a mere puppet pulled by suggesting strings."

We do not find the boasted unanimity on this high subject.

As a closing question, we may ask, as the human soul has from the dim and silent past always asked—

6. Question.—Is man immortal?

Lyell.—"To man alone is given this belief in immortality, so consonant with his reason, implanted by nature in his soul, a belief that tends to raise him morally and intellectually in the scale of being."

Buchner.—"When we die, we do not lose *ourselves*, but only our personal consciousness; we live on in nature, in our race, in our children, in our deeds, in our thoughts."

This, then, is the immortality which this Goth among thinkers would give to man. The lonely wanderer, who lays him down to die in the awful solitude of the bush, is called to exult that he will live in the grass among his whitened bones, and the flies that boom around his corpse. Let science be silent where she can only speak to shock the soul with such harrowing humiliation. To surrender Christ for such a doctrine as this! It is to prefer midnight, with the crawling, slimy worm, to the eternal splendours and the august societies of all that is noblest in the universe. I have deviated into this catechetical argument to show that on those momentous

questions that science now claims to settle by demonstration, her students, like the men of Babel, are smitten with confusion of tongues.

[From an inaugural address by Rev. J. Legge, M. A., Chairman of the Congregational Union, Victoria, delivered at Melbourne, October 12th, 1874, as published in the *Victorian Independent*.]

BISHOP WILBERFORCE.

Whatever else Bishop Wilberforce was *not* he was preëminently an individual. Perhaps no other man known to the world ever united the two qualities of an almost unlimited Sympathy and yet of an irrepressible Individuality to a like degree. We imagine that it was this remarkable combination which led to his being misunderstood by those who saw the surface only, for, in actual fact, no man ever was more distinctly Himself and no one else, and that too with a persistent consistency of opinion, will, and purpose, through a life which, if not long in mere duration, was yet a far longer public life than falls to most men. Bishop Wilberforce became a prominent character at an early age; and with his intently strong will and with his natural tendency to enforce to the uttermost whatever he believed strongly, it follows that for him to be prominent was also to make his views not merely known but felt.

From 1840 to 1873 he was never for one moment silent, never for one moment resting, never for one moment unfelt. Even before that he had made his mark as a University Preacher. We doubt if a year had ever passed between the dates above given without some strongly marked, vigorous, and decisive utterance on the question of the day. And being, as we have said, above all things a man who took his own view and held it, there is a unity about his pronouncements and his decisions which is extremely striking. Never a Tractarian, yet never what is popularly called a Low Churchman:—holding most tenaciously to the doctrine of the Church as a Spiritual Corporation informed by the SPIRIT and united to CHRIST, holding also the inherent indefeasible grace of Sacraments, and yet as strongly holding to the subjective side of Religion so long as it was *en rapport* with the foregoing;—with a love and appreciation of a decent pomp, and yet an impatient dislike of finikin ceremonial, or superstitious observance;—Bishop Wilberforce's theology was as distinctively Anglican as it is possible to conceive, and he presented the uncommon spectacle of a man who pursued *Via Media*, not because therein *tutissimus ibis*, but because he believed it with the whole force of a most powerful will. We should imagine that in this he is almost unique. *Via Media* is seldom attractive to men of such force as his. And *Via Media* has never been advocated with such tenacious energy as was exhibited during the three-and-thirty years of his Preaching and Charging life. We cannot but think that this point has not been sufficiently brought forward in what has been written and said about Bishop Wilberforce. To take one horn of a dilemma and work on that line is comparatively easy, and many a second-rate man will for a while secure a reputation above his merits. But to create an enthusiasm for *Via Media* wants higher powers, and to do it at all successfully is an achievement attained by few. Even Bishop Wilberforce would hardly have done what he did had not his peculiar gifts as a worker and an administrator lent a prestige a given and momentum to all else that he undertook.

Look at the history of the last thirty years. See what its course has been—one steady, onward movement, increasing study and appreciation.

of the value of Prayer-Book usage and teaching, of the meaning of Worship, of the significance of Ritual detail. Can any one suppose that this is going to stop exactly at the point to which we have just now attained? Where is there the least hint of such Finality?

There are many "works" which will stand as memorials of Bishop Wilberforce as long as the Church endures. But Convocation, perhaps, towers above all. Its revival was so entirely *his* work: and it cost him so dear.

A word must be said of Bishop Wilberforce's shrewdness, and his peculiar power of penetrating forecast into the ulterior results of choosing this or that course of action. Long experience of affairs had here brought to high perfection the exercise of what was a high natural endowment. There was something almost startling in the instantaneousness of his perception of the *paulo-post-future* entanglements you might get into if you took this or that apparently easy way out of some difficulty of the moment. Take him all round, and we think that perhaps this was the one thing which made him so preëminently valuable to the Church, and lifted him so high above his fellows. Take, for example, his wise, Christian, and we will add, statesmanlike view of the Ritual question—his scorn of a frozen uniformity, his dread of bringing Parliamentary legislation to bear upon it;—Perhaps even Bishop Wilberforce never penned a more vigorous passage on the Church's spiritual duties towards the spiritual stirrings of which the ritual movements have been the index:—

"It is the special duty of the Church's living governors to understand such symptoms and to minister to their relief whatever powers of relaxation or control have been left to them, without incurring the hazard or waiting for the tedious issues of actual legislation. . . . Great, no doubt, is the judgment, the courage, the knowledge, and, above all perhaps, the impartiality which is needful to enable them to discharge aright these momentous duties. But they cannot leave these duties undone without serious danger to the polity over which they are appointed overseers. Such difficulties are the sure accompaniments of times of earnestness and growth; when the full current of the inner life must, by reason of its strength, cast itself forth into some new development. Dull and lazy governors marvel at and hate such times. . . ."—But the question is, how are points in dispute to be adjusted so as to avoid a dead-lock? There are only two ways in all such cases—Reason and Force. Reason to harmonise conflicting schools:—or Force to compel one to yield to the other. Now where the dispute is one which affects opinion—especially Religious opinion—Force is a very dangerous way of settling things. No doubt "the other side" imagines that Force will succeed. Hence there is clamour for legislation, and for its full and remorseless execution. It is a dangerous course to enter on; and, what is more, it is not one which does credit to those who expouse it. Force may exterminate, but it cannot control opinion. Men who feel that they have right on their side, *in matters of faith and opinion*, are never in a hurry to use Force. They dread so doing. They feel that they are spoiling their best chance of winning adherents. The very disposition to use Force is in itself the symptom of a secret conviction that they are the losing side. And, unless Force is used to the point of extermination, it only intensifies what it seeks to check, and issues in a reaction more violent than ever; and the conflict of opinion reaches a vehemence which nothing can assuage. On every ground, then, under our present circumstances, a wise man would seek the easiest and the simplest adjustment of the difficulty—an adjustment whereby, "Sirs ye are Brethren" should be said to both sides in the dispute, and neither be permitted to gain a polemical victory over the other.

From the John Bull.

MANNING AND CAPEL ON GLADSTONE.

A REPLY to the Right Hon. W. E. Gladstone's Political Expostulation.
By the Right Rev. Monsignor Capel, D. D. Longmans.

The Vatican Decrees in their Bearing on Civil Allegiance. By Henry Edward, Archbishop of Westminster.

We are tired of replies to Mr. Gladstone's Expostulation. This quarrel is too unreal to excite more than a passing interest. Neither side means mischief: they will shake hands, like Peachum and Lockitt, the moment their interests coincide again. Dr. Newman's personal worth and sincerity will always command our respect and sympathy; we have no such feelings towards Drs. Capel and Manning. The electroplate of their foreign titles cannot hide the inferiority of the metal. They write smoothly and plausibly, as they are bound to do; but both pamphlets may be summed up in the single word—*Duplicity*. Their history is false, and their explanations deceitful. Dr. Capel pretends, and Dr. Manning repeats the fiction, that the temporal supremacy exercised over the Powers of Europe by the Popes of the mediæval era was a civil right conceded by the several States for the general good, and ceased as a matter of course when the Powers no longer acknowledged their supreme arbitration. The audacity of this assertion is enough to take away the breath of anyone reading history for himself. Did Hildebrand depose the German Emperor as "supreme judge and arbiter in civil matters *jure humano?*" These are Dr. Capel's words; and the slightest knowledge of history shows how false they are. The Pontiff's sentence was based in express terms on the *jus divinum*—indeed, it called on "St. Peter, Prince of the Apostles," to depose the monarch in right of his power of binding and loosing; and, assuming the Apostle to have heard and acted as his successor desired, the Pope proceeded to absolve the people from an allegiance no longer due; and, having reduced the Sovereign to a private person, excommunicated him for contumacy to his pastor. How often in the long controversy that followed did the Popes adduce the text, "I have set thee over the nations, and over the kingdoms, to root out and to pull down and to destroy?" Where is there a single instance of their accepting an arbitration by consent of the parties in the sense now pretended? It is a simple untruth, concocted for the occasion (like the disclaimers of Papal Infallibility before the Emancipation Act), and only meant for English credulity. We should like to hear these gentlemen tell their master so at Rome. In fact, the notion is distinctly refuted in a preface from Dr. Kenrick, which Dr. Capel adduces in support of it. Dr. Manning shows a similar duplicity in pretending that Pius IV. deposed and excommunicated Queen Elizabeth because she was "baptized a Catholic," and would have no such power over the Protestant Queen Victoria. Did not the Pope himself lately write to the German Emperor that all baptized persons belong to him? Does Dr. Manning suppose we have forgotten the Jew Mortara's case at Rome? Did he never read that Urban VIII. urged Spain and France to invade England under James I? or was he, too, baptized a Catholic? Did he ever happen to hear that Gregory XIII. when he despatched an English adventurer with an expedition to invade Ireland, created him at the same time *Marquis of Leinster*, by the same right that the present Pope has made another Englishman Archbishop of Westminster? What sort of readers these writers hope to bamboozle we can hardly guess. We forget whether History was one of the studies which Mr. Gladstone proposed to sacrifice to Popish

intolerance in his University Bill. Certainly the Roman Catholic laity must have but a slender acquaintance with it if they can accept the apologies here put forward. On the main question Dr. Newman has said all that can be said with more force and directness than either of these two dignitaries. There are two cases in which the claims of the Papacy will not *directly* interfere with civil allegiance: first, when the object can be effected *indirectly* by spiritual pressure on the individual conscience; and, secondly, when the Pope (as at present) is wholly destitute of the means of physical coercion. Wherever and whenever the latter condition prevails, the first is all that is to be feared. No Protestant Government which is strong enough to make rebellion hopeless has anything to apprehend from the Papacy. So long as the aggregate force of Protestant consciences, working independently, is plainly superior to the collective force of Romanist consciences, stimulated and directed from Rome, nothing is to be apprehended from the civil and religious liberty of which Dr. Manning professes the most intense admiration. Whenever there is a chance of turning the balance the other way, the Papacy may certainly be troublesome, as just now in Germany. And if it ever gets the victory again, then of course *vœ victis*. That is about the sum of these Replies: and we knew it quite well before they or the Exposition was written. One piece of news (if Dr. Capel could be trusted) is, that Romanism is making much greater progress in England than is generally supposed. Forty Romish priests in London alone are said to be perverts. We should like to see the names. Two thousand persons are said to be received every year. We should like some proof of the fact.

Dr. Manning, too, has a noteworthy speciality in what he calls the "conspiracy" of the European Governments against the Vatican Council and its decrees. They were against the Council before it met. They misrepresented it all through the session, and they are now persecuting its adherents, all from prejudice and malice, without the slightest offence on the part of the Church or the Pope. Poor innocents! Similar complaints of the police are not unusual in Bow-street. It never occurs to the plausible doctor that it is the function of Governments to watch against disturbers of political safety, and that in civilized countries exceptional laws are understood to indicate exceptional dangers. As we have before said, we do not know enough of the state of things in Germany to advocate the Falck legislation. But we believe the Irish Peace Preservation Acts are not unfrequently described in the sister island very much as Dr. Manning describes the German persecution. The Irish, like the Church of Rome, have done nothing whatever to call for coercion. It is all a conspiracy of the Saxons against a people whom we can never comprehend, because their motives, genius, and traditions are so much loftier than our own. For Dr. Manning to ape the *homme incompris* is simply ridiculous.

AUTHORISED LAY PREACHING.

We are of opinion, and always have been so, that the Church makes a great mistake in throwing away the weapon of *lay-preaching*. We should welcome, earnestly, any improvement in this matter. Yet we feel that our course in advocating it would be not a little impeded if the cause of lay-preaching as such were to get associated in people's minds with that of throwing our pulpits open to all and sundry, provided they were such as would not accept a Bishop's license. We are old enough to have seen many a wholesome movement damaged or ruined by being popularly asso-

ciated with something altogether different; and we are proportionately anxious about the future. We can see no reason whatever why a layman who has made a special branch of sacred learning—or of even *quasi*-sacred learning—his study, should not be invited, under Episcopal sanction, to give a Parish the benefit thereof in a Lecture-sermon from the Parish-pulpit. The place where we should draw the line would be this: that, when the sermon is an integral portion of the day's devotion, *then* it should be only under the rarest circumstances that it should come from any other than the spiritual head of the Parish—the Parish *Priest*. But there are sermons *and* sermons. There are sermons devotional, sermons eucharistic, sermons expository, sermons which for want of a better name we must call *Lecture*-sermons—a large and miscellaneous class, and we can see no reason at all why there is not room for lay-preaching as well as that of Bishop, Priest, and Deacon. But if Priest and Deacon should not preach unless licensed by the Head of the Diocese, surely the rule should apply *à fortiori* to the layman; and we think, moreover, that some definition should be given of the occasions and the subjects of his licensed preaching. But it will be time enough to discuss the details of the subject when it begins—as we think it shortly must begin—to occupy public attention. The amount of preaching—and of services, too, for that matter—demanded of our clergy in places where their activity has stimulated the demand for all sacred Offices, is far greater than men of average powers can supply, consistently with the due discharge of their other duties, for anything like a man's ordinary life-time. Every one who is known to be willing to help in special Services, Missions, and the like, knows that the demands on his good nature are absurdly in excess of his powers to comply with, and all this is increasing, not diminishing. Where there is anything like Church-life, the Church will soon be forced into using lay-help in Church as well as out of it. Would that the Bishops would, for once, take the lead in supplying Church-needs, instead of waiting and waiting until irregularities have grown past cure, or until opportunities have vanished past recall.—*Literary Churchman*.

DR. NEWMAN.

Reviewing Dr. Newman's Postscript in reply to Mr. Gladstone's second pamphlet on *Vaticanism*, the *Saturday Review* remarks that if Dr. Newman is by no means always successful in meeting his opponent, his clear appreciation and frank exposition of the matter in dispute are very serviceable, as might be expected, in bringing it to a definite issue. "The remarkable and touching confession with which he opens, that he 'has had more in various ways to try and afflict him as a Catholic than as an Anglican,' will surprise no one who has observed the strange treatment accorded during the last thirty years by the Church of Rome to the greatest convert she has ever won from the ranks of Anglicanism. It is not merely or chiefly that Dr. Newman has never received a single one of those marks of distinction which the Popes know so well how to bestow on those whom it delighteth them to honour, while a convert of later date, and whatever may be his merits, of mental characteristics so vastly and notoriously inferior as not for a moment to come into competition with him, is raised to the purple. That would be significant enough, but there is worse and stranger still than that behind. Dr. Newman has not only not been honoured, but in every single public work he has undertaken in the interests of his Church he has been—to put it plainly—mercilessly snubbed

by his ecclesiastical superiors. It was thought that capital might be made out of his great name for the terribly uphill undertaking of founding a Catholic University in Ireland; but the Irish Bishops so little understood with whom they had to deal that, with the best intentions, he found it simply impossible to work under them. There was a scheme started for bringing out a new translation of the Bible under his auspices, and he had begun the work, and organised a staff of assistants, when the late Cardinal Wiseman took fright, as was supposed, at the narrow jealousies of the dominant party, and the one man who might have given English Roman Catholics a Bible of their own in the English (instead of the Douay) tongue was summarily bidden to desist. Dr. Newman then opened a school at Edgbaston for the sons of the Roman Catholic gentry, modelled, as far as circumstances allowed, on the English public school system, and received, as was natural, considerable support from the laity; but it was promptly denounced by certain trusted devotees of the Papal Court as 'the school without the Sacraments.' Religious tests were abolished at Oxford, and a large number of the Roman Catholic laity were anxious to avail themselves of this new opening for the University education of their sons, and subscribed liberally to enable Dr. Newman to found an establishment there to provide spiritual ministrations and guidance for them. Twice over he had actually bought ground for the purpose, which he was obliged to part with, returning the subscriptions received, through the adverse influence exercised at the Court of Rome by an authority who however did not scruple on a recent public occasion to honour his old University, which he has rigorously placed under ban, with his dignified presence. On the whole, for a man of Dr. Newman's keenly sensitive as well as intellectual nature, and with his chivalrous, almost romantic, deference to authority, it must be allowed that 'trial' and 'affliction' enough has been provided in his adopted Church."

DEAN STANLEY ON THE PILGRIM'S PROGRESS.

The Dean, speaking as "a Christian to Christians, as a man to his fellow-men," says of the "Pilgrim's Progress":—

Such a combination of Protestant ideas with mediæval forms has never been seen before, perhaps never since; it is in itself a union of Christendom in the past sense, to which neither Catholic nor Protestant, neither Churchman nor Nonconformist can possibly demur. The form, the substance, the tendency of the "Pilgrim's Progress" in these respects may be called latitudinarian, but it is a latitudinarianism which was an indispensable condition for its influence throughout the world. By it, as has been well said by an admirable living authority learned in all the learning of the Nonconformists, John Bunyan became the teacher, not of any particular sect, but of a whole universal Church; and secondly, this wonderful book, with all its freedom, is never profane; with all its devotion, is rarely fanatical; with all its homeliness, is never vulgar. In other words, it is a work of pure art and true genius, and wherever these are we mount at once into a freer and loftier air. Bunyan was in this sense the Burns of England. On the tinker of Bedfordshire, as on the plowman of Ayrshire, the heavenly fire had been breathed which transformed the common clay and made him a poet, a philosopher—may we not say a gentleman and a nobleman in spite of himself. "If you were to polish the style," says Coleridge, "you would destroy the reality of the vision." He dared, and it was, for one of

his straitened school and scanty culture, an act of immense daring, to communicate his religious teaching in the form of fiction, dream, poetry. It is one of the most striking proofs of the superiority of literature over polemics, of poetry over prose, as a messenger of heavenly truth. "I have been better entertained and more informed," says the famous Dean Swift, "by a few pages of the '*Pilgrim's Progress*,' than by a long discourse on the will and on the intellect." "I have," says Arnold, "always been struck by its piety. I am now, after a long interval, struck equally even more by its profound wisdom." It might perhaps have been thought that Bunyan, with his rough and imperfect education, must have erred, as it may be he has sometimes erred, in defective appreciation of virtues and weaknesses no longer his own; but one prevailing characteristic of his work is the breadth and depth of his intellectual insight. For the sincere remorse of Mrs. Muchafraid he has as good a word of commiseration as he has for the ardent aspirations of Faithful and Hopeful. For the dogmatic Talkative he has a word of rebuke as strong as he has for the gloomy dungeons of Doubting Castle; and for the treasures of the past he has a feeling as tender and as appreciative as if he had been brought up in the cloisters of Oxford or Westminster Abbey, where, if I might for a moment speak of myself, in early youth I lighted on the passage where the pilgrim is taken to the House Beautiful to see the pedigree of the Ancient of Days, and the rarities and mysteries of the place, both ancient and modern. I determined if ever the time should come when I might possibly be made Professor of Ecclesiastical History, these should be the opening words in which I would describe the treasures of that magnificent storehouse; and, accordingly, when, many years after, it so fell out I could find no better mode of beginning my course at Oxford than by redeeming that early pledge, and when the course came to an end and I wished to draw a picture of the prospects yet reserved for the future of Christendom, I found again that the best words I could apply were those in which, on leaving the beautiful house, Christian was shown, in the distance, the view of the Delectable Mountains, which they said would add to his comfort because they were nearer to the desired heaven. What was my own experience in this matter may be also the experience of many a one beside: and those who appreciate both the difficulty and the necessity of refining the atmosphere and cultivating the taste of the uneducated and the half-educated may well be thankful, for in this instance there is a well of English language, and of Christian thought, pure and undefiled, at which the least instructed and the best instructed amongst us may alike come to quench their mental thirst, and to refresh their intellectual labours. Nowhere else could such a rustic assemblage have been seen taking part in the glorification of a literary work as we have witnessed thisday in Bedford. That is a true education of the people—an education which is neither denominational nor undenominational, but truly national, truly Christian.

THE VARIOUS FORMS OF THE CROSS.

The Latin Cross—of the four limbs of which the lowest is the longest.

The Passion Cross or Calvary Cross—being the Latin cross raised on three steps, the lowest (the largest) representing Charity, the middle one (smaller in its dimensions) representing Hope, and the uppermost (bearing the cross aloft) representing Faith.

The Greek Cross—consisting of four arms of equal length and thickness, capable of being enclosed in a circle. This is the Cross of St George,

the Patron of England, borne in the national flag in *Gules* (red) on a white ground.

The Tau Cross—so called from the Greek letter T—being the Latin cross without the summit. This is otherwise called an Egyptian Cross or St. Anthony's Cross, or in Heraldry a Cross Potent or Crutched, potent being the old English word for crutch. It is the anticipatory cross of the Old Testament on which Moses lifted up the brazen serpent in the wilderness.

Saint Andrew's Cross—shaped like the letter X—was obviously so called from the instrument of destruction upon which the brother of St. Peter was crucified. This in Heraldry is called a Saltire, and is the national cross of Scotland, St. Andrew being the Patron of Caledonia. At the accession of James the First of England and Sixth of Scotland, it was added to the Cross of St. George on the national flag—thus forming the original *Union Jack*, so termed from "Jacques," otherwise James.

The Cross of Jerusalem—otherwise the Cross Potent—is formed of four Tau Crosses, concentrated otherwise with the foot of all, touching.

The Cross-Crosslet—is formed by four Latin crosses similarly united.

The Cross of Iona—otherwise the Irish Cross—is the earliest known form of the sacred symbol used in Great Britain and Ireland as a Wayside Cross. It is a Latin cross, broadening at its extremities, and having the four limbs linked midway by a circle.

St. Patrick's Cross is a rather thicker, shorter St. Andrew's Cross—a red saltire. It was united in 1801 to the Red Cross of St. George and the White Saltire of St. Andrew on the Union Jack, thus completing the national banner.

The Maltese Cross—having eight points representing the eight beatitudes—is worn by the Knights Hospitallers, or Knights of St John of Jerusalem.

The Cross Pattée resembles the last-mentioned, or Cross of St. John—when the lines in it are curved inwardly, Pattée Concave; when outwardly, the Pattée Convex.

The Cross of Constantine, being the combination of the first two letters of Greek word Christos—the X (*Chi*) and P. (*Rho*) united. This was the symbolic cross seen in the heavens by the Emperor Constantine on the eve of his great victory over Maxentius—that sign in the heavens being surrounded by the words "In hoc signo vincis."

The Cross Trefflée—its four extremities being triple-leaved.

The Voided Cross in Heraldry.

The Cross Fitché—its three upper limbs like Latin crosses, its lower limb dagger-shaped or pointed.

The Cross Pommée—the four extremities being balled or apple-shaped.

The Cross Moline—having arms shaped like those of a windmill.

The Cross Fleurie, or Flory—having its extremities tipped as by the fleur-de-lys.

The Pope's Cross—with three horizontal bars, making, in fact, three crosses, these tapering upwards in size, the top one being the smallest, and the lowest the largest.

The Archbishopal Cross—a sort of double cross in the same way—namely, with the lower the larger, the upper the smaller of the two crosses.

The Cross Potent Rebated—another notable cross in Heraldry—having one arm cut off each crutch-headed extremity.

Correspondence.

BISHOPS-ELECT AND STANDING COMMITTEES.

REJOINDER TO THE REV. DR. WILSON.

MR. EDITOR:—In Dr. Wilson's remarks, in your last, upon my article in your April number, he pays me the very high compliment of quietly leaving the bulk of my article *unanswered*. And in other points, even where he seems to wish to controvert what I have said, a close examination will show that not much damage is done.

When he says: "No Standing Committee or House of Deputies will ordinarily feel called upon to go behind the usual testimonial from the Diocese, duly executed and signed," I agree with him entirely. He thinks, however, that an exception should be made "if there is presented to them reasonable ground to doubt whether *any* true and canonical election was made,—in fact, any valid election at all." And I agree with him here also, entirely. But there was no such case. The doubt alleged was *not* in regard to the election, or the count of the votes, or violence, or bribery, or intimidation, or fraud, or disorder. The count was admitted to be correct. There was no question as to the election. The *only* question raised was as to the Secretary's roll of clergy and laity entitled to vote: and the question thus raised was settled by the vote of the Convention itself, with a clear majority of both orders, *before* going into the election at all. I hardly think that even Dr. Wilson will contend that the correctness of the Secretary's roll in a Diocesan Convention, when settled by the express vote of the body, is open to revision and correction by any and every Standing Committee of all the other Dioceses. Yet nothing short of this will touch the Illinois case.

The Doctor abandons the claim that the Standing Committees, who are generally half laymen, are competent *judges of doctrine*. The Canon, he says, and very truly, "neither requires nor calls for any such thing." So far, so good. We hope *that* point may now be considered *settled*.

Moreover, he concedes that they are only to bear *Testimony*: which is also entirely correct.

But now we come to something which we really could not have anticipated. In regard to the words "justly liable to evil report," the good Doctor says:

Now here is doubtless an opinion as well as a fact; a fact, namely, that there is or is not such an evil report; and the opinion that, in their judgment, the elect is "*justly liable*" to such a report. The fact is undoubtedly the main thing; the opinion is only subordinate as a means indispensable to the giving of testimony to the fact.

I think that the Deputies and Standing Committees need not even so much as know what doctrines the elect holds; that they need not judge whether they are true or erroneous. The point is the fact that he is *reported* to be unsound in the doctrines. Those who get up or start the report have of course judged or declared that the doctrines are erroneous. * * * *

Does any one say that this is hard, that it makes a man liable to rejection for a mere report, and a report too which may be false after all?

I answer first, that the word "justly," "justly liable," requires that the Deputies and Standing Committees shall consider the motive of the report, the source from which it comes, and the probability of its being well founded. They may even be

satisfied that the report is false, and yet find that the elect has been so imprudent, so unguarded, so indiscreet as to make himself *justly liable* to such a report. He has not "abstained," as all Christians are commanded to do, "from all *appearance* of evil." We do not want *indiscreet* men in the Episcopate, how sound soever they may be in their doctrines.

This is the most wonderful specimen of reasoning we have yet seen. Any Bishop-elect may be rejected "for a mere report, and a report too which may be false after all!" And Standing Committees may declare a man to be "*justly liable* to evil report" for doing what *they know* he never did at all! And only look, what delightful work the Standing Committees are to do by way of bearing "testimony." In order to bear "Testimony," they are "required" to "consider the *motive* of the report, the *source* from which it comes, and the *probability* of its being well founded." And this is what is meant by "so far as we are *informed*," is it? Instead of bearing "testimony" on clear, definite, legal "information," they are to sit in solemn consideration on the "*motive*" of a "mere rumor," and "the source from which it comes," and "the *probability* [a very different thing from legal "*information*"] of its being well founded." There is not a strong name in the Episcopate of the Catholic Church from the beginning that would not have been excluded by this rule. Why, according to Dr. Wilson's new rule, even our blessed Lord Himself was "justly liable to evil report" as "a gluttonous man and a wine-bibber!" Why was He so "*indiscreet*" as to eat with "publicans and sinners?"

The Doctor claims that this is no more than "the Scriptures themselves prescribe." He must be "blameless," and "have a good report of them that are without" as well "as those that are *within* the Church." Yes: but this don't mean exactly the same thing that is elsewhere spoken of thus: "Woe unto you when *all men shall speak well of you*." It don't mean that men *like St. Paul himself* should be excluded from the Apostolate, on the ground that there were rumors against *him*, both "without" and "within." But the climax is reached in considering the character of Satan:—"Satan," says Dr. Wilson, "is too sharp to start a report against any man which is so far unfounded and unjust as to admit of a complete and successful refutation, with the recoil, which is inevitable in such cases, upon the inventors of the falsehood." Really, Dr. Wilson may know him better than any of the rest of us. I had supposed, from what I took to be good authority, that Satan was the "*Father of lies*." But Dr. Wilson thinks Satan is "too sharp" to tell downright lies. Bishop Hobart must have been "justly liable," therefore, to the rumor that he was reconciled to the Church of Rome on his death-bed; and the great Bishop Butler, author of the "Analogy," must have been "justly liable" to a similar rumor about *him*; and the Anglican Church must have been "justly liable" to the evil rumor of the Nag's Head fable; and S. Chrysostom must have been "justly liable" to the evil rumor of unchastity which was so long believed of him in Western Christendom; and S. Athanasius must have been "justly liable" to all the abominable fabrications coined against him; and so on, and so on, *ad infinitum*. The general rule may be laid down for the guidance of all Standing Committees in case of a Bishop-elect, that any and every rumor started by *Satan* against such an one must necessarily have sufficient basis of truth to justify the rejection of the "candidate:" for "Satan is too sharp to start a report against any man which is so far unfounded and unjust as to admit of a complete and successful refutation." Oh Doctor Wilson, Doctor Wilson! How *could* you thus accept the *Father of lies himself* as sufficient authority for any Standing Committee in rejecting a Bishop-elect! I do not wonder at your confession that this rule "might

exclude some of our ablest men and most learned scholars from the House of Bishops." Satan would have no objection to such a result!

In reply to a position taken by me, that the Bishops ought not to refuse consent to the consecration of a Bishop-elect unless they know something against him which was *not* known by the Convention electing him, Doctor Wilson says: "A view so extreme and so absurd as this needs no refutation. It places the will or choice of a Diocese—or rather that of a predominant party in the Diocese,—above the law of the Province, the unity of the Church, and even of the integrity of the Faith itself." It really does not do any such thing. There is no "law of the Province" which says that a Diocese shall not have the man of its own choice. The unity of the Church, and even the integrity of the Faith, are not at all inconsistent with letting a Diocese choose to have its own Bishop, provided he be *not* guilty of "error in religion" or "viciousness of life." On the contrary, that "the will or choice of the Diocese—or rather that of a predominant party in the Diocese,"—in electing its own Bishop, *should prevail*, is actually *according to* "the law of the Province;" and is the mode most likely to *preserve* "the unity of the Church." As to "the integrity of the Faith itself," it is ridiculous to allude to it as involved in the issue, when it has been granted that even "the rumor" of unsoundness may have no real foundation in fact.

Dr. Wilson is careful to leave untouched what I said about the uncatholic and intolerable absurdity of having one standard of orthodoxy for priests and another for Bishops. And yet he tries to take, by a flank movement, a position which cannot safely be assaulted in front. He says, of a Bishop-elect:—"To tolerate him where he is, in a lower office, is one thing; to promote him to a higher office is a very different thing, and implies an approval of his course, and a sanction of what he has done and taught, as a part of the law and rule of the Church." According to this, the fact that Dr. Jaggar has been consecrated Bishop of Southern Ohio, "implies an approval of his course" in signing the letter of sympathy with Cheney, "and a sanction" of that letter "*as a part of the law and rule of the Church!*" According to this, every party act and partisan shibboleth is "a part of the law and rule of the Church:" which is just as true as to say that the Democratic platform and the Republican platform, and the platform of the Grangers and the Prohibitionists, &c., are all parts of the Constitution of the United States! Parties are free to make and change their own partisan peculiarities, because *none of them* forms "a part of the law and rule of the Church."

But I am happy to agree with the Doctor in his closing paragraph:—

I can imagine—and that too without departing from what history has taught is possible—that some Diocese in our Church might choose a man for its Bishop who is so far from holding the Faith, that he might be presented, tried and degraded for heresy, provided only we could bring him to trial and secure a fair trial. But he may be in a Diocese where not only the majority, but even the Bishop himself, sympathises with him so far that either no trial could be had, or only one that would be prearranged to acquit him. If ever one Diocese should shield a Presbyter, holding Socinian views, or Romish views, and another, or possibly the same Diocese, by a bare majority, doubtfully obtained, should elect him Bishop, must the whole Church, the House of Bishops and all, be compelled to assent and consent to his consecration? Nay, even consecrate him to that holy office with no voice or vote, no right of protest, no means of protection against such an outrage?

Here, at last, the Doctor touches exactly the object for which our present checks were intended. They were *not* intended to deprive minorities in the Church of any right except such as they may enjoy at the mercy of the majority. They were *not* intended to be applied on mere rumor, to

exclude a validly chosen priest who was "in good standing." They were *not* intended to be an instrument of prejudice and tyranny, to proscribe any set of men within the Church, or put any Diocese under the ban. They were intended for *clear cases* of "error in religion" or of "viciousness of life." They were meant to keep out men who were actually and clearly guilty of holding "Socinian views," or "Romish views," or something else that is positively "*contrary* to the doctrine of this Church." And it will not do to say: "Dr. A. holds *Socinian views*, for he teaches the *Unity of God*, and so do the Socinians." This will not do, I say: because the Catholic Church teaches the Unity of God quite as strongly as do the Socinians. And it will not do to say: "Dr. B. teaches *Romish views*, for he teaches the Real Presence in the Holy Eucharist:" because the Catholic Church from the beginning has held the Real Presence as strongly as it was ever held by the Church of Rome. That *sort* of Socinian or Romish views, therefore, should be a bar to nobody. But a sufficient ground of rejection would be, the clear proof that the Bishop-elect held *such* Socinian or Romish views as are "*contrary* to the doctrine held by the Protestant Episcopal Church of the United States of America." The power to stop the consecration of a Bishop-elect was given, so far as doctrine is concerned, for such cases as these, and for *none other*. And the attempt to evade the clear proofs of this have led so able a writer as Dr. Wilson into positions which practically assert that the consecration of Dr. Jaggar, has sanctioned the Cheney letter "as a part of the law and rule of the Church;" and that any "mere rumor," started by "Satan," is ground enough for a Standing Committee to reject a Bishop-elect, even although they know the story is not true.

J. H. HOPKINS.

ASCENSION AND PENTECOST.

From anchored boat—in lane or field
 He taught: He blessed and brake the bread;
 The hungry filled; the afflicted healed!
 And wept, ere yet He raised the dead.
 For Forty Days He lingered yet,
 And then ascended to the skies;
 They Saw—ah how could *they* forget
 The Form they loved, the Hands, the Eyes?

Now Mary's Son is throned on high,
 The angelic Hosts before Him bend:
 The sceptre of His empery
 Subdues the worlds from end to end.
 Rejoice O Earth, thy crown is won!
 Rejoice, rejoice, ye Heavenly Host;
 And thou, the Mother of the Son,
 Rejoice the first; rejoice the most.

Rejoice! He goes the Paraclete
 To send! Rejoice! He reigns on high!
 The sword has broken at thy feet,
 His triumph is our victory.

And now on that predestined Frame,
 Complete through all its sacred mould;
 The Pentecostal Spirit came,—
 The self-same Spirit who of old,
 Creative o'er the waters moved,—
 Thenceforth the Church, made One and Whole!
 Arose in Him, and lived and loved—
 His Temple she; and He her soul.
 This is the Birthday of the Bride,
 The new begins; the ancient ends;
 From all the gates of Heaven flung wide,
 The promised Paraclete descends.

He who o'er shadowed Mary once
 O'ershades Humanity to day;
 And bids her fruitful prove in sons,
 Joint-heirs of Heav'n with Christ for aye.

And now the Pentecostal torch
 Lights-on the courses of the year;
 The "upper chamber" of the Church,
 Is thrilled alway with joy and fear.

THE MYSTICAL SENSE OF HOLY SCRIPTURE.

As pebbles flung for sport, that leap
 Along the superficial tide,
 But enter not those chambers deep
 Wherein the beds of pearl abide;
 Such those light minds that, grazing
 spurn
 The *surface* text of Sacred Lore,
 Yet ne'er its *deeper sense* discern,
 Its halls of mystery ne'er explore.

Ah! not for such the unvalued gems,
 The priceless pearls of Truth they miss;
 Not theirs the starry diadems
 That light God's temple in the abyss.
 "The letter kills,"—make pure thy will,
 So shalt thou pierce the text's disguise;
 Till then, revere the veil that still
 Hides Truth from truth-fronting eyes

How oft the half-shut eye hath roved
 From sacred page to page, and read
 Those words that *unaffirming*, proved
 The Resurrection from the dead!
 Texts plainer were there;—"I shall go"
 "To him; he cannot come to me"—
 "Though worms consume this Body, lo!
 I in my Flesh my God shall see."

Such texts the Saviour challenged not;
 He willed to prove that at the core
 Of well-known words, to reverent Thought
 There lurked a mine of unknown Lore.
 Ah! barren brain, heaven-taught in vain!
 So blind! in *texts* so parrot-learned!
 Truth grasped by Sense is undiscerned;
 Jesus was God yet *seemed* but Man.

* "The God of Abraham, Isaac, and Jacob."—
 St. Luke, 20: 37.

THE SCOTCH COMMUNION SUNDAY.

To which are added certain Discourses from
 a University City. By the Author of
 "The Recreations of a Country Par-
 son." London: Henry S. King and
 Co.

The followers of John Knox do not
 agree with frequent Communion. A
 daily, a weekly, or a monthly Celebration
 would be most abhorrent to them, nay,
 even the old dreary Anglican legal "three
 times in the year" is a great deal too
 much for them. But then they endeavour
 to make amends in some degree for this
 lack of frequency by the immoderate
 length of the service; while excited feel-
 ings are supposed to be more than a set
 off against absence of belief in an Ob-
 jective Presence. A Scotch Commu-
 nion Sunday is "something more than an
 ordinary Lord's day" (p. 113). It is rather
 a sort of periodical revival, an occasion
 for the display of oratorical gifts on the
 part of the minister, who is expected to

labor to the utmost to stir up the feel-
 ings of piety and zeal dormant in the
 members of his flock. This appears to
 be the one object contemplated and
 aimed at in all the day's proceedings—
 in the religious exercises, prayers, hymns,
 lessons, and numerous addresses.

The following is an outline of these
 proceedings:—

1. A metrical version of Psalm xliii.
 1-5 is sung.
2. A long, prosy Prayer, chiefly for
 the Light of the Holy Spirit.
3. The Lesson from the Old Testament,
 Isaiah liii.
4. A metrical version of Psalm cxvi. is
 sung.
5. The Lesson from the New Testa-
 ment, Rev. v.
6. Paraphrase lxv. is sung.
7. A short Prayer for guidance "to the
 right and full understanding of some
 portion" of the Scriptures.
8. The Lord's Prayer.
9. The Action. Sermon—a Discourse
 on the death of Christ.
10. Paraphrase liv. is sung.
11. A short Prayer, introducing
12. The Apostles' Creed, which ap-
 pears to be said by the minister alone,
 who then proceeds.
13. To pray briefly for faith.
14. The fencing of the Tables, intro-
 duced by reading I Cor. xi. 23-29. This
 is a sermon warning the audience against
 unworthy reception.
15. The Ten Commandments.
16. The Beatitudes.
17. A short explanatory warning.
18. Paraphrase xxxv. is sung.
- Rubric* directing the presiding minis-
 ter, other ministers, and elders to arrange
 themselves around the Communion Ta-
 ble.
19. Table Service I. A Sermon on the
 woman of Sychar.
20. Prayer of Consecration, conclud-
 ing with the words of institution from I
 Cor. xi. 23-36, with some slight addi-
 tions.
- Rubric*.—The presiding minister gives
 first the bread and then the cup to the
 assisting ministers and elders. Then
 the elders carry the consecrated ele-
 ments to the communicants, reverently
 seated at tables covered with white cloth.
 Entire silence is preserved till all have
 received.
21. Sermon on the water from Jacob's
 well (continued).
22. A metrical version of Psalm ciii.
 1, 2 is sung.
- Rubric* directing communicants to rise
 and depart, and their places to be filled
 by others.
23. Table Service II.—i.e., Table Ser-
 vice I. repeated, except that the sermons
 must be on new subjects, and the Prayer

of Consecration is omitted, the words of institution only being said.

24. A metrical version of Psalm ciii. 3, 4 is sung.

25. Table Service III., in like manner.

26. A metrical version of Psalm ciii. 5, 6, 7 is sung.

27. Table Service IV., in like manner.

28. A metrical version of Psalm cxv. 12-18 is sung.

29. Concluding address, a sermon on St. Matt. xxvi. 30, in which the kirk or the Communion Table, it is not quite clear which, is called "the Mount of Ordinances," and the Mount of Olives compared to the world of every day life.

30. A blessing. Heb. xiii. 20, 21.

31. A Prayer of self-dedication and intercession.

32. A metrical version of the *Nunc Dimittis* is sung.

33. The parting benediction, "The peace of God. . . ."

This excessive amount of sermonizing must tax pretty heavily the powers of the most gifted preachers, and so long as they permit the tyranny of a foolish fashion or the caprice of the ignorant multitude to exact it of them it would be unreasonable to expect any increase in the number of Communion. On the contrary, one would expect the ministers to labour to decrease them as much as possible.

But the labours of the day are not yet ended. After a pause, during which, it may be presumed, all parties betake themselves vigorously to the work of corporal refreshment, there comes "The Evening Service," of which this is the outline:

1. The hymn i. is sung (in "Hymns A. and M.," No. 135), "Holy, Holy, Holy."

2. A Prayer, rambling and prosy.

3. The Lesson from the Old Testament, Isaiah lx.

4. The *Te Deum* is sung.

5. The Lesson from the New Testament, St. John xvii.

6. Hymn clxvi. (in "A. and M." 142, part 3) is sung, "Jerusalem the Golden."

7. Prayer "Prevent us. . . ."

8. The Lord's Prayer.

9. Sermon on St. John xvii. 15.

10. Hymn cxlviii. (in "A. and M." 14) is sung, "Abide with me."

11. A Prayer.

12. Hymn clxxiii. (Bp. Ken's "Glory to Thee.")

13. Benediction.

—A Mr. J. W. Cudworth, a Convert from Quakerism to the Church, has published an interesting book.—*Which is the Church?* (London: Simpkin and Marshall).

Literary Notes.

—*The American Church Review*, for April, 1875. New York.

The second article of this number "the Apocalypse of the Past" by Rev. E. S. Wilson, has for its object to show that even if the new scientific hypotheses of evolution be true, it would by no means contradict the Mosaic Cosmogony, but would be found, if any thing, rather more consistent with it than the doctrine of instantaneous creations. If we were to indulge in a little criticism of the article, it would be more verbal than logical, for there is little to be said against the argument, other than that the writer shows some leaning to a real belief in evolution. As to the Apocalypse of the Past, Hugh Miller long ago familiarised us with the vision theory, and it seems very obvious that Moses was not present at the creation. But Mr. Wilson has worked out this thought admirably, and led it on to some inferences Miller never thought of, *i.e.*, evolution in the sphere of the Spiritual and immortal. To our mind, this would necessitate the system of Calvinism. The idea was not unknown to the profound speculations of S. Augustine. There is doubtless a strain of thought in Scripture which represents eternal life as something to be attained, sought after, labored up to, a "standing in the lot," and the very etymology of the words put for eternal death imply a loss, a perdition, a non-attainment. But there are various schemes of evolution. We do not like to see a theologian taking the Nebular theory for granted. Even La Place regarded it but as a pretty fancy at last. And it is useless to deny that the prevailing theory of evolution based upon it, leaves out all intelligence, will, and purpose. There is no place for teleology in the Darwinian system. All is a blind, unmoral succession of accidents, the *vis-atomorum* of Democritus and Epicurus. As Dr. Garrison so well shows in the next article, the theory has hardly acquired the consistency of an intelligible theory yet, as distinguished from a poetic *jeu-d'esprit*, to say nothing of the proof required by

facts. Mivart's theory of evolution, indeed, saves teleology, and even the *principle* of creation. He shows, and Huxley himself acknowledges, that there are *leaps*, and catastrophes, and sudden transitions in nature. To this sort of evolution we should have no objection. Creation is creation, whether it began with organisms, or with the elements of which they are composed. But for our part, we cannot admit that any *force* is exerted in nature, except as the *modus agendi* of some Personality. Here is the root of the matter. The modern atheistic doctrine of *matter and force* alone constituting the *universe*, as a self-acting and self-operating whole, must be resisted *à l'outrance*. To talk of the possibility of science "discovering" this, is unbelief at the outset. Science can only discover facts. It is for Christian Philosophy to put the true interpretation upon them. Science describes the technical processes of vegetation, and may maunder about self-acting laws. Can it possibly shake the assertion of the religious philosopher, "The trees of the Lord are full of sap?" There is no more contradiction than between two persons saying the same thing in different languages. Mr. Wilson's article will serve a good purpose in drawing the attention of clergy to the importance of knowing something about matters that we fear are exercising many religious minds more than mere ecclesiastical subjects.

Dr. Bogg's article on the Cummins Schism is very clear and satisfactory. That schism is a sheer stultification. Nothing is plainer, than that on its principles, no kind of *organization* is needed above a loose sort of Congregationalism, even if with such views we should not *resent* any man sprinkling us with a little water under pretence of *doing* anything for us whatever. Why do not people see that either the *principle* of Apostolic succession is true, and must be acted on, or else that Quakerism is true? Perhaps some would be glad to find that the succession is in the sacraments and not in the ministry. The poor "Proposed Book" of 1875, with which Bishop Cummins was going to "tread in the

footsteps of Bishop White" has fared as badly in his hands as that of Geneva did in Elizabeth's time when Lord Burleigh tried in vain to find out what would suit the Puritans. Each having a different opinion, declared he must not be "partaker of other men's sins." Each must get a step-ladder of his own to Heaven. On what terms must we have an "Evangelical Alliance,"—that all shall interpret scripture exactly alike? But the whole thing is a lesson to our expediency men, who gloss over the Prayer-Book, and never touch upon "controverted subjects," so that the Church is getting full of people who have not the least idea of the real doctrine of the Prayer-Book, and are the first to take alarm when it is pointed out to them. One thing we have ever found, the Presbyterians always agree with the High Churchmen, in taking the Prayer-Book to mean what it says. They recognise there *is* a difference between Church and sects in the substance of Gospel teaching.

—Late numbers of *Littell's Living Age* have contained that wonderful series of articles, "The Abode of Snow" or descriptions of the Himaliya region in India, from *Blackwood*, also the splendid story of "Alice Lorraine;" Mivart's article from the *Contemporary* on "Instinct and Reason;" Miss Thackeray's story, "*Miss Angel*" from the *Cornhill*, and Wm Black's story, "The Three Feathers;" "Milton" from MacMillan; "William Hazlitt" from *Cornhill*; "Debt of English to Italian Literature," from the *Fortnightly*; the "Heart of Africa" from *Edinburgh Review*; "Saxon Studies" from the *Contemporary*; besides a great variety of shorter pieces from *Saturday Review* and other London papers. *Littell & Gay*, Boston, weekly, \$8 per annum.

—The third *Annual Report* of the Managers of the State Lunatic Asylum, Utica, N. Y.; (for 1874). These reports are always of great interest for the light thrown on the progress of psychological science, as well as the medical aspects of insanity. Dr. Gray has pretty well succeeded in demonstrating by photographic autopsies that insanity is a physi-

cal disease and always indicates some lesion or morbid condition of the brain itself. Of course, moral causes produce or bring on various bodily ailments, this as well as others, but insanity is, according to this classification, one of the *diseases* of mortal flesh, coming under the treatment of the physician, and not a mere affection of the mind.

Appended to the Superintendent's Report are some excellent "Thoughts on Hygiene," which ought not to be so much beneath the attention of the doctors. Too many practise as if they thought of nothing but pills and potions, never regarding air, ventilation, and pleasant surroundings as of any consequence.

—Mr. Witherspoon's "*New Hymnal for Sunday Schools*" embraces 107 Hymns and tunes, the former following strictly the course of the Christian Year, and the latter being mostly *original* or unpublished before. Price 20 cts. Martin Taylor, Buffalo.

—Coleridge's *Memoir of Keble* (Parker) has reached a fourth edition.

—Mr. Herbert Gedpey's tract of the Primitive Position of the Celebrant is favorably noticed in the *Church Times*. It shows that the celebrant anciently always faced *eastward*, even if he had to stand *behind* the altar to do it when the chancel was toward the west.

From the Book Buyer.

So far as literature is concerned, antiquities seem to be in the ascendant, as testified by the researches on Ancient Troy, by Dr. Schliemann, and the explorations on the site of Nineveh by Mr. George Smith. It is hoped that, in good time, more will be heard of both these gentlemen, as at the latest accounts, Dr. Schliemann had propitiated the Turkish government by the promise of allowing it to share in the results of any future "finds," and Mr. Smith has already made sufficient progress in the deciphering of the inscriptions he discovered to give assurance of a new book of most important and interesting character. This may be expected in the autumn of the present year.

The Valley of the Nile has long been recognized as the great seat of ancient culture hitherto, in fact, the earliest on record, and the aim of all explorers of the original history of our race has been

to show the nature and extent of the impulses thence derived, on the natives of the Eastern and western Worlds. It results, now, from these latest discoveries, that *another seat of primeval civilization* and developed intelligence existed in the *valley of the Euphrates*, far more important to us in its influence than that of Egypt. It is proved indubitably that the country at the mouth of the Euphrates was the seat of empire of a race called the Accad or Accadian people, who can be traced back to the mountains of Armenia and Central Asia. Through the Babylonians they were closely connected with the Phœnicians, Assyrians, Aramæans, Canaanites, and Hebrews, who all assimilated in various degrees their traditions and culture, and all looked to Southern Chaldæa as the birth-place and original home of their race. Now, for the first time, the inscriptions in the cuneiform character and language of Accad have yielded to the investigations of scientific students. As might be expected, scarcely anything that can be defined as history can be collected from them. But in mythology they are excessively rich, and most of the elements entering into the construction of the Phœnician and Hebrew cosmogonies have been recognized in their primitive form. The world is already acquainted with the very remarkable Deluge narrative given at length in Mr. Smith's late work. He has deciphered the Accadian or Babylonian versions of the Creation, the Fall, and the Tower of Babel, and is engaged on following up this line of investigation day by day. We learn from a fellow-worker (Rev. A. H. Sayce, author of an *Assyrian Grammar*), that so much progress has been made, that new light is thrown on the formation of the Book of Genesis—what is well known to critics as the "Elohistic" document or portion of the book, being imbued more with a Phœnician coloring, while in the "Jehoistic" portion is found a most startling resemblance to narratives peculiarly Babylonian, either in substance or form. It is needless to remark how many topics of inquiry are started by these researches, involving matter of the highest interest. One only of them may be slightly mentioned. No ancient people, not even the Egyptians, lived more in the light of another world than the old Accadians, as proved by their literary remains. This life, indeed, was only an infinitesimal step, a single point in their existence; the Spirit World was behind and before them, and formed the chief object of their thoughts. Yet, in the legislation of the Hebrews, who came out from them, the whole subject was practically ignored, and for centuries passed out of the national conscious-

ness as a motive for action, or an incitement for the conduct of life. It needs a robust intellect like that of Bishop Warburton to grapple with this class of facts in a new *Divine Legation of Moses*, though such a thing can hardly be expected in this day of feeble thinkers.

A book worthy of the best days of Church of England literature is *The Nicene and Apostles' Creeds: Their Literary History, together with some account of the Growth and Reception of the Sermon on the Faith, Commonly called the Creed of St. Athanasius*, by Dr. Swainson, Canon of Colchester and Professor of Divinity at Cambridge University. The learning and research of this work recalls the time of Bishop Hall and Dr. Waterland. Its object is to prove, that the so-called "Athanasian Creed" is in no sense a creed, but a discourse or sermon aiming to explain some unrevealed mysteries of the Faith.

From the highest of High-Church writers, Dr. Frederick George Lee (author of the *Directorium Anglicanum*), we have a book of some-what remarkable character: *Glimpses of the Supernatural, being Facts, Records, and Traditions, relating to Dreams, Omens, Miraculous Occurrences, Apparitions, Wraiths, Warnings, Second Sight, Necromancy, Witchcraft, etc.*, in two volumns, crown octavo. It is needless to say that the writer is a believer (in the widest sense of the word) in the class of occurrences, that he relates. His theory seems identical with that of Romish writers, recognizing the continued existence of demoniacal powers and intelligences in the universe, who are only kept within bounds by the constituted authority of the Church and its ministers. It is a book which would have delighted Dr. Johnson, as it relates about fifty new instances of supernatural interposition verified, by the personal knowledge of the author or his friends.

From the *Literary Churchman*,

ASSYRIAN DISCOVERIES.

We think that the following account, communicated by Mr. G. Smith to the *Daily Telegraph*, of the narrative of the *primitive Chaldee Tradition of the Fall of Man*, as related on a cuneiform tablet discovered by him at Kouyunjik, will interest our readers and be worth preserving in our columns. Mr. Smith says:—

"Whatever the primitive account may have been from which the earlier part of the Book of Genesis was copied, it is evident that the brief narration given in the Pentateuch omits a number of incidents and explanations—for instance, as to the origin of evil, the fall of the angels, the wickedness of the serpent

&c. Such points as these are included in the cuneiform narrative; but of course I can say little about them until I prepare full translations of the legends. The narrative on the Assyrian tablets commences with a description of the period before the world was created, when there existed a chaos or confusion. The desolate and empty state of the universe and the generation by chaos of monsters are vividly given, 'The chaos is presided over by a female power named Tisalat and Tiamat, corresponding to the Thalath of Berossus. We are told, in the inscriptions, of the fall of the celestial being who appears to correspond to Satan. In his ambition he raises his hand against the sanctuary of the God of heaven, and the description of him is really magnificent. He is represented riding in a chariot through celestial space, surrounded by the storms, with the lightning playing before him, and wielding a thunderbolt as a weapon. This rebellion leads to a war in heaven and the conquest of the powers of evil, the gods in due course creating the universe in stages as in the Mosaic narrative, surveying each step of the work and pronouncing it good. The divine work culminates in the creation of man, who is made upright and free from evil, and endowed by the gods with the noble faculty of speech. The Deity then delivers a long address to the newly-created being, instructing him in all his duties and privileges, and pointing out the glory of his state. But this condition of blessing does not last long before man, yielding to temptation, falls; and the Deity then pronounces upon him a terrible curse, invoking on his head all the evils which have since afflicted humanity. These last details are, as I have before stated, upon the fragment which I excavated during my first journey to Assyria, and the discovery of this single relic in my opinion increases many times over the value of the *Daily Telegraph* collection. I have at present recovered no more of the story, and am not yet in a position to give the full translations and details; but I hope during the spring to find time to search over the collection of smaller fragments of tablets, and to light upon any smaller parts of the legends which may have escaped me. There will arise, besides, a number of important questions as to the date and origin of the legends, their comparison with the Biblical narrative, and as to how far they may supplement the Mosaic account. It will probably be some few months before my researches are sufficiently advanced to publish them in full; meanwhile, the interest which I know the public feel in these discoveries must be my excuse for this short and imperfect notice.

Summaries.

FOREIGN.

—The *Church Times* says that in the event of the S. Albans Bishopric Bill becoming law, Bishop Claughton will elect to be Bishop of S. Albans and Canon Miller will be raised to the See of Rochester—both Evangelicals.

—Three of the large landed proprietors in Ireland have withdrawn their subscriptions from the Church on account of the action in regard to the Athanasian Creed.

—The second Synod of the Old Catholics was to meet at Bonn, May 19th, to compile a Catechism, a Bible History, a hand-book of religion, and a German *Ritualet*. The bill disendowing Roman Bishops and Clergy is now law. A new law suppressing religious orders excepts those devoted to care of the sick.

—Prolocutor Bickersteth was installed Dean of Litchfield Cathedral, April 28th.

—The *Sun* says in London the early communicants on Easter Day were more than 15,000—at one Church, 7 A. M., where lights were used, seven M. Ps., and two Bishops attended.

—Sisters from All Saints Margaret St. have established a new Home at Wolverhampton.

—The "Bollandists" or compilers of the *Acta Sanctorum* at Brussels have got nearly to the end of October, 60 folio vols. so far.

—It is said Bishop Ryan, vicar of Bradford will become Archdeacon of Craven in place of Dr. Charles Musgrave, deceased. Archdeacon Musgrave, who died in April, was vicar of Halifax, and brother of the Archbishop of York of that name.

—The London School Board educates 100,000 children, but the voluntary schools yet have 300,000 at less than half the cost of the school board.

—The *Church Times* strongly condemns a new "Guild of the Sacred Heart of Jesus" as "distinctively Romish."

—The *Catholic Directory* for 1875 gives the names of 34 Romanist peers and 46 baronets. Only seven of these noble-

men were present at Cardinal Manning's Reception, and five baronets. Some of these gentlemen deem Manning's elevation a "great blow" to their Church. There is evident alienation among them.

—The Bishop of Oxford delivered his Second Triennial Charge to the clergy of the diocese in Christ Church on Tuesday. He said unbelief was the Church's most dangerous enemy, as from it all other hostile agencies derived their importance; and unbelief appeared for the time to have gained the victory. To speak the plain truth, a considerable number of graduates who held office in the Oxford University or Fellowships in its colleges, had ceased to be Christians in anything but the name, and by some the name even was repudiated.

—Mr. Osborne Morgan's Bill for throwing open the churchyards, has been rejected again, but this time by a majority of only 14. Mr. Gladstone supported it.

—The Bishop of Bombay has been obliged to leave for England, by an incurable tumor in the throat. He was hardly expected to survive the passage home.

—The Irish Synod by a two-thirds majority of Broad Church and Puritans united, has struck out the warning clauses of the Athanasian Creed.

—Canon Selwyn died at Cambridge, April 24. He was made Margaret Professor of Theology at Cambridge in 1855. He was a brother of the Bishop of Litchfield.

—Dr. Alexander, Bishop of Derry is the Bampton Lecturer for the coming year.

—Mr. Mackonochie's appeal from the last decision against him is to be prosecuted.

—The Bishop of London's Fund has added 115 churches and 220 to the clerical force of the diocese, besides 100 new schools. Besides Scripture readers and mission women, there are 90 lay readers by Bishop's commission, and 2,000 members of the Lay-helpers Association. The Crown is to subscribe 1,000 £. a year for 10 years to the Fund. The population of London increases at the rate of 36,000 a year.

—Dr. Tregelles, the eminent Biblical scholar, is dead. He is said to have been a member of the Plymouth sect.

—The humble people of Ammergau refused 30,000 florins offered by speculators if they would perform their Passion Play at the Vienna Exhibition.

—The May number of Good Words has an article by Archbishop Tait on "Fallacies of Unbelief."

—Mr Gladstone's *Vaticanism* has been issued in Germany in a translation.

—The actual resolution adopted by the Canterbury Convocation as to the "position of the Celebrant" reads as follows:

"That this House, having regard to the fact of the existing wide-spread diversity of practice with regard to the position of the celebrant in the administration of the Holy Communion, is convinced that it will be most for the welfare of the Church that such diversity be not disturbed, provided that in cases where changes are made and diversities arise it be left to the Ordinary to determine which practice shall be adopted. And further, that by this resolution no sanction is intended to be given to any doctrine other than what is set forth in the Prayer-Book and the Articles of the Church of England."

—The Irish Synod it appears have only directed that in saying the Athanasian Creed, the warning clauses shall be omitted. It has also substituted the Absolution of the Communion office for that in the Visitation of the Sick. Considerable debate is made over a new Preface apparently intended to put a Puritan gloss over the whole Book.

—The Pastoral Aid Society in England shows a falling off in receipts of 7,409*l.* the Additional Curates Society an increase of 5,690*l.*

The following is very suggestive of the real state of feeling in Germany, even among Romanists, as to the contest with ultramontanist:

The voting in the Upper House on the "Disendowment Bill" was a cruci-test of the state of feeling in Roman Catholic circles. The minority against the Government was only 29, consisting of 12 Protestant and 17 Catholic votes. There were 25 Catholic peers present, of whom 8 voted for the bill, but the great majority were absent, 11 on leave and 17 without. Altogether there are 53 Roman Catholic members of the Upper House, including 9 princes, 2 dukes, 25 counts, 7 barons, and 10 civilian representatives of the large towns. Only 17 of these were present to vote against a measure

disendowing their own clergy. As a further statistic, of these 17 one is a pervert from the Protestant Church, another is a member of an old Lutheran family, the younger branch of which has changed sides lately, while one of the Protestant peers, who voted against Government, has seen two members of his family go over to Rome since '48.

On the other hand a Lutheran clergyman has been brought before the Supreme Church Council in Berlin, for wearing a beard. The President of the Brandenburg Consistory declares a "beard is unseemly" in a minister. The momentous question is to be "decided" after a German debate upon it.

—Cardinal Manning and the English-Roman Bishops have addressed letters of sympathy to the German and Swiss Bishops. In Prussia there are 3,619 vacancies for schoolmasters, owing to scanty remuneration.

—In England since 1870, 1148 school boards have been formed, which have provided 80,000 "school-places."

—Messrs. Moody and Sankey held services for some time at the Opera House and Victoria Theatre.

A correspondent of the *Times*, signing himself "W. H. Hoare," thus describes the Opera House services:—

Mr. Moody does not, like some Revivalists, preach a religion of mere hysterics; neither does he preach terrorism, and shake his wicked man over the pit's mouth; but it is of the very essence of his belief that the world may be divided into the converted and the unconverted, and that conversion is something occurring at some particular time, by virtue of which the natural man becomes spiritualised. I came away asking myself whether this sort of teaching did people good; and the conclusion I came to was that, as a sort of religious gadfly to sting the listless and the ignorant and the apathetic into some sort of interest about other things than meat and drink and gossip and pleasure, it probably was of service, and that its serviceableness bore an inverse proportion to the education of the hearers. So far as he reaches those whom no books, no preaching, no schools have as yet reached, he unquestionably does at least temporary good. Whether the fire he kindles will glow when he is gone we must wait to see; but it is something to kindle it at all where all was black and cold. And, further, in so far as he makes people read their Bibles and learn what was the life

of Christ he does well. But the educated man wearies of the cant phrases, the illustrations used as arguments, the arbitrary division into those who have found Christ and those who have not—he feels that, though “unconverted,” he is doing his best; he feels that for his doubts and difficulties the Revivalist has no sympathy because no understanding of them; and he thinks religious education, like other education, is the slow and gradual work of the whole of life.

—Dean Hook's Vth vol. of *Lives of the Archbishops* contains Grindal, Whitgrift, Bancroft, and Abbot. He is not exactly an imitator or admirer of Fox's Book of Martyrs.

HOME.

—The following is an item we are glad to see as an exemplification of what will have to be done on a larger scale in our new territories, and perhaps too in older regions. The list of theological books set forth by the House of Bishops does not limit or even control the Education required to take hold of the people of this country.

On Thursday, the 4th ult., at Albuquerque, New Mexico, the Hon. Hezekiah Spear Johnson, Judge of the Second District, and Associate Justice of the Territorial Supreme Court, was admitted to the Diaconate by the Rt. Rev. William F. Adams, Missionary Bishop of New-Mexico and Arizona. Judge Johnson was admitted under the canon providing for the ordination of candidates for the Diaconate only, and will continue to pursue his secular avocations.

—The address of Bishop Spaulding, is Denver, Colorado.

—The address of Bishop Garrett is Dallas, Northern Texas.

—The address of Bishop Elliot is San Antonio, Texas.

—The address of Bishop Gregg is Galveston, Texas.

—The address of Bishop Pierce is Little Rock, Ark.

—The address of Bishop Beckwith is Atlanta, Ga.

—The address of Bishop Dudley is Louisville, in charge of Calvary Church.

—The address of Bishop Welles is Milwaukee.

—The address of Bishop Odenheimer is Trenton, New Jersey.

—Rev. Drs. Perry, of Geneva, Norton of Louisville, Morgan and H. C. Potter

of New York, have gone to Europe for the summer.

—Dr. Fairbairn's letter to Bishop Potter on S. Stephen's College, Annandale, is a clear emphatic setting forth of the history, wants, and purposes of this noble Church foundation, and school of the prophets. S. Stephens may well be proud of the alumni she has already contributed to the ranks of the clergy. The Society for the Promotion of Religion and Learning has here an institution it may help and foster without outside dictation, and with some certainty of security in its results. It is supplied with all the students it can accommodate, and might have many more with sufficient additional buildings. An attempt is making to erect a “centre building and north wing which will cost over \$60,000. The Professorships too need to be endowed. The College bills, including board are only \$225 per annum. The Commencement will take place June 17.

—A “Historical Club” has been formed in New York for the purpose of republishing in *fac-simile* by photo-lithographic process, some of the most important documents of early American Church-History. This publication is superintended by Rev. Dr. Perry, Historiographer of the Church, and the Rev. Chas. R. Hale, Secretary, 123 Fifth Ave. New York. To defray the actual cost, those joining or subscribing agree to pay \$10 annually, receiving 5 copies of each paper issued.

We have received the first 12 papers in fine shape for binding, including Minutes of the Meetings at New York and New Brunswick in 1784, the Letters of the English Bishops to the Convention of 1785 as to plan of organisation, the Act of Parliament authorising consecrations for foreign parts, memoranda and letters of orders &c. Also John Wesley's “Reasons for not leaving the Church of England” from a copy given by Chas. Wesley to Bishop White. The whole are remarkably interesting and would furnish material to any clergyman for an instructive Sunday Evening Lecture.

Mr. Whittaker, 2 Bible House, has an extra supply of Wesley's Letter.

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CHORAL SERVICE AND THE SINGING OF PRAYERS.

Mr. Editor.—Let us go into any of our churches in this land with here and there a few but increasing exceptions, and we find a curious practical interpretation of certain Divine precepts.

Very early in the Sunday Morning Service we are greeted with a burst of song, more or less appropriately rendered, "O come, let us *sing* unto the Lord: let us *heartily rejoice* in the strength of our salvation." And so we begin to sing ourselves, and to *praise God with the best member that we have*. But that little extract from the 95th and 96th Psalms is soon ended, and we are delighted, after a taste of worship like that, to hear the minister at once announce some more Psalms. We for one are ready to "*sing* unto the Lord," having opened our mouths for the first words, it may be on the *fourth* day of the month, but—the organ has ceased, a spell of silence intervenes, and the minister begins to *read* after the manner of a lesson the first verse of the glorious 19th Psalm. Well, perhaps "he's no voice" or "has a cold" or the organ blower has stepped out, or something. And we only hear a sort of general mum-mumble, a murmur over the Church, like the drowsy humming of bees, which only becomes intelligent by the short snappy style of a few who get through the second verse as quickly as possible; as much as to say, "Here's this stupid Psalter, we'll do this in a hurry." And so I learn that in most parishes now-a-days, "O come, let us *sing*;" "*Sing we merrily* unto God our Strength," really mean, "O come let us *read*." "*Read we merrily*" (or carelessly) the most of the Psalms, and not *sing* them at all; and as the Psalter for that morning closes, the last verse is curiously put by the officiating minister, "*So will we sing and praise Thy power*." And it is most likely that this will be one of those many parishes where it is honestly thought to be very proper to sing a short Psalm, but very improper to sing a long Psalm; very right to *sing*, "O come let us sing" on all days but the 19th day of the month; but on that particular day, if a selection is not used, it must be solemnly *read*. And if the Psalter should be sung by choir and people as God doubtless intended it should be, there might be a parish row; members would leave St. Clement's and go over to St. Lazarus where they never do such things, and a great deal of a dust stirred up generally—why? only because the divine exhortation used for ages and ages in

the Christian Church as an invitatory hymn to worship God, "O come let us *sing*," would be taken to mean *just what it said*!

In other words, some of the best people living, zealous, conscientious, and all that, have a curious twist in their minds that the *Choral service* is all wrong, and to *sing prayers* is very wicked.

Could an old Hebrew be raised up from Hades, what would he say to our poor undevotional *reading*, as an act of worship, of his grand national hymns and glorious Temple anthems, which we so calmly name The Psalter; when he had always heard them sung by rank after rank of white robed choristers, responding to each other in tremendous antiphon, with harp and psaltery, with trumpet tones and the crash of cymbals. (*Vide* 1st Chron. xxv, 1, 6-31. 2d Chron. v, 12, and Ezra, ii, 41, iii, 10, 11.)

The question, Mr. Editor, is mainly one of prejudice and false education or lack of education, rather than of calm and well matured opinion. It is an old battle revived again, with a new issue. The very stations of the leaders of old in the contest for Forms of Prayer, their old defences, out-works and weapons, are all now useful again for this new little skirmish, for we feel bright hopes that it will prove nothing more.

Some imagine that there is an apparent plausibility in the objection, that an humble penitent upon his knees would never think of *singing* his supplication. Perhaps not, to any man. But the Holy Ghost seems to have dictated or suggested this sort of supplication, to the Most High, as being eminently proper, though we by no means assert it as the indispensable manner of supplication at all times, but only "a more excellent way."

Is there any more humble prayer of penitence than the great *Miserere*, the 51st Psalm? "that which," says Dr. Neale, "of all inspired compositions has, with the one exception of the Lord's Prayer, been repeated oftener by the Church." And yet that prayer of the royal penitent has been *sung* vastly more times than it has ever yet been *read* or *said*. And so with all the Psalms.

Do we not hear commonly enough the Gloria in Excelsis sung in our Churches from beginning to end, not even omitting the middle paragraph which is a most complete and beautiful *litany* by itself?

This Catholic hymn is both a hymn of praise and a prayer beside, although we have heard it stoutly maintained that it is not a *prayer* at all, with curious sophistry. Most if not all of our collects and prayers proper begin with some eucharistic or laudatory expression, ending with something similar, but including between the two a distinct supplication, just as does the Greater Doxology in question.

How is it with the last ten verses of the other great Catholic hymn, the *Te Deum*? It is very plain, "We therefore *pray* thee, help thy servants &c." And yet it seems to be the height of ambition in most of our choirs to *sing* this *prayer*; not willing generally to chant it to something plain and sensible so as to make it *common prayer*, but the rather to twist and torture it out of all devotional shape, sometimes by use of some unheard of strains from the excited brain of "the organist of this parish."

Now, prayers are *sung* and always have been in every parish of our Communion, in the shape of metrical hymns. It is amusing to hear the stupid assertion that "hymns of the modern sort are not prayers." True, some of our legion of hymns are indeed not prayers, nor anything else hardly; and for that very reason are not fit to be the Church's hymns. But to deny that the best and most worthy selections in our Hymnal, are true and genuine prayers, is about the same as saying that when we sing them we don't mean what we say, really acting a mockery before God; or else for some mysterious reason it is a sin ever to *sing* anything

not in rhyme. And here you will recognise one of the old arguments, very useful now if set to the tune of *songs* instead of *forms*:—

Crito freely will rehearse
Songs of prayer and praise in verse :
Why should Crito then suppose
Songs are sinful when in prose ?
Must tuneful prayer be deemed a crime
For the want of a little rhyme.

Says the Apostle,—“*speaking to yourselves in psalms and hymns and spiritual songs.*” (Eph. v. 19.) What is that, if we mind the Greek, but *chanting antiphonally*? And how many *hymns* of the modern sort, have descended to us from the days of St. Paul? Hymns *then* were such as the *Magnificat*, *Benedictus*, *Nunc Dimittis*, and others of that sort not inspired, rather than “I want to be an angel, and with the angels stand” and such like, we think.

The Apostles and early Christians doubtless, like their ancestors in Ezra’s day, “sang together by *course* (antiphonally) in praising and giving thanks unto the Lord.” (Ezra iii, 11.) And we can easily trace this singing worship, so to speak, all through the Mosaic dispensation, through the apostolic, primitive and mediæval ages, up to the days of the Reformation, and afterwards, until Oliver Cromwell’s sacrilegious soldiery battered down the church organs, and took the sacred Fonts for their horse-troughs! The whole service in the worship of God was, until comparatively recent times, from the very beginning entirely musical—praises, prayers, and scripture lessons; everything was *sung* or *said* musically; *i.e.*, either, sung to a set tune or melody, or else *intoned* in a plainer manner. Ask an educated Jew now to read from the Hebrew Bible for you, and he will more likely than not begin to *chant* at once. He will tell you that in his opinion, from the days of the Temple worship the Holy Scripture, whether for instruction or praise, Law, Prophet, or Psalm, have never been heard in the House of God, without being sung or musically intoned; our ordinary style of reading has never been known to them. And in your Leipsic edition he will show you the *notes of his tune*, which to you are unintelligible marks and dots, aside from all the vowel points. One cannot help recalling one of the injunctions of good Queen Bess, “to both Clergy and Laity” in 1558, when she said to them,—“*that there be a modest and distinct song, so used in all parts of the Common Prayers of the Church, that the same may be as plainly understood as if it were read without singing.*” So only a few years before had the 1st Prayer-Book of Edward VI, this rubric:—“*And to the end the people may the better hear in such places where they do sing, there shall the lessons be sung in a plain tune after the manner of distinct reading, and likewise the Epistle and Gospel.*”

The Roman lawyer Pliny says, not ten years after the death of St. John, of the early Christians,—*Carmenque Christo, quasi Deo, dicere secum invicem.* To translate freely,—they sung antiphonally their hymns to Christ as if He were a God.” Says Bishop Wettenhal,—“it is certain the Nicene Creed has been *sung* in the Church in a manner from the very compiling of it.” So take up a book like Ffoulkes’ Letter to Archbishop Manning upon the Nicene Creed, and you continually meet with the casual references to that Symbol always being “*sung*” or “*chanted*.” And no candid investigation will allow anyone to doubt that until our present most uncatholic method of stupidly *reading* the hymns of the Holy Ghost, or the Psalms, they too were universally *sung* through the ages all along by Christians: while the chanting of *litanies* ever since litanies were known is simply a matter of liturgic record.

Yet, see our curious prejudices of this day. In how many of our American churches during the past Lent especially where a quartette does all the praise for the congregation on Sundays, was the so called Litany Hymn, the 53d, sung to a sentimental Spanish air while the people were on their knees, say at the close of an evening lecture. "Oh, how very sweet," says the boarding-school Miss. And yet were our true and venerable Litany of Sunday morning but attempted to be sung in those same churches to its rich setting of Tallis in the true Catholic style, what a fine row there might be! "The idea of *singing* the *Litany*! "It's wrong to *sing prayers*;" would be heard on all sides. Alas! for the jewel consistency in these ticklish days.

The truth is, as we believe, Liturgic worship and Choral service, as far as history goes, stand or fall together. The study and research for the one invariably develope the other. And Choral worship, we said, was always the rule until the Reformation. We have seen plainly that it was no Romish invention, and our English reformers never thought of throwing it out with the medieval corruptions. They did their utmost to retain it. It was Puritanism alone, in the 17th century, that tried to suppress it; the spirit of which *ism* alone to day opposes it. The first Prayer-Book of Edward VI, was issued in 1549. The very next year Archbishop Cranmer secured the valuable assistance of the great composer Merbecke and issued an edition of "Common Prayer Noted;" being the Prayer-Book with musical notes clear through from the opening sentences of Morning Prayer, to the end of the Burial Office with its own rich and solemn Eucharistic celebration. Copies of this musical Service Book, from the Chiswick Press, dated 1550, are to day in the hands of American Churchmen. And here's a pill for those who raise up a great tweedledum-tweedledee about the rubrical words "*say*" and "*sing*." In this Prayer-Book set to music now referred to, we find the familiar rubric, now and then,—"*Then shall the Priest say &c.*" and there are *notes of music* to which he shall *say* prayers, versicles &c. *Saying* to music is pretty near to *singing*, is it not? In fact, Scripture itself seems to be ignorant of this modern discovery of the arbitrary difference between *say* and *sing* and uses the two words with a sublime indifference to it. "And suddenly there was with the angel a multitude of the heavenly host *praising* God and *saying* &c." (St. Luke ii, 13.) "I will open my dark *sayings* upon the *harp*." (Ps. xlix, 4.) "And they *sing* the song of Moses the servant of God, and the song of the Lamb, *saying* &c." (Rev. xv, 3.)

Well, it may be said, even if you can make out a fair case historically, a musical service has no distinct authority in the American Prayer-Book, even if it is quite common, or has been, in England.

There are a great many gems in our Prayer-Book, and one is in the Preface:—

"This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." Now let Choral service be "*essential*" or non-essential, as you please; but what "*local circumstances*," if you please "*require*" us American Churchmen to ignore and despise the manner of "*worship*" which was doubtless the constant rule in the days of David, Solomon, Ezra, Christ and the Apostles, the primitive and medieval Church, and more or less in our dear Mother Church of England in the fiery days of martyrdom, and ever since, save only the dark days of Cromwell's usurpation? Perhaps "it is not practicable now—it is not the taste of the age &c." or "it seems to take the worship out of the mouths of the people." Well, the operatic quartette music puts the wor-

ship right into the mouths of the people, does it not? What is the Methodist's delight, a rousing peal of hymnody, but a *choral service* of a crude sort? will he admit to you it is not *worship* with him? The truth is, people *will* sing just when they please and not otherwise. They will sing heartily the dear old petitions in the Gloria in Excelsis, "*Thou that takest away the sins of the world,*" but perhaps keep their mouths shut very tight, the tune being just as plain and simple, when the choir responds to the Minister,—"*And our mouth shall show forth thy praise,*" or "*O God the Father of Heaven, have mercy upon us miserable sinners.*" Why? Why, *this* is Choral service, and *that* is not, and choral service is wrong, some authority has said so. Consistency! But thanks to good angels, "the taste of the age" is changing, a little bit; thank God, *not* the Faith and Order of the Church, one iota! In London to day the full Choral service is in use in 190 churches; partly choral in 209 more, making in all half or more of all the churches in the Metropolis where this old Scriptural mode of worship is recognized, generally, besides the English Cathedrals, and a host of parish churches. In not less than sixteen of our American dioceses the Choral service is well established as a rule in certain parishes.

The Sunday School children of our Church are growing up to be men and women scattered far and wide over the land. And they will not dream many of them, that Choral service is wrong, for they are as familiar with it as they are with the Lord's Prayer; thanks to many examples we might name, where for years, the Sunday School, if not the Parish, has known no other form of worship as the rule.

But then "many people can't sing, and to them Choral service is an unknown tongue." Are English and German throats made different from American throats, think you? Religious people over the water all sing lustily and with a good courage, and they don't put four or six artists up in a corner of the Church to do it for them, except in the Romish churches! Do people remember, in these days of perhaps a justified sensitiveness about *ritual* &c., how absolutely Romish quartette or sextette music is? Archbishop Manning, no doubt with a lingering love of the good solid music of his spurned and insulted mother, the Church of England, has tried in vain to introduce something like it into his diocese of Westminster, but has had to give it up. And the only surpliced male choir that we have yet heard of in the United States in a *Romish Church*, has been established now about a year by the organist, who is a very recent pervert from Presbyterianism but was in his boyhood a Cathedral chorister in the Church of England! And his choir now without doubt has some reference to the boy choir in the Episcopal Church in the same town, but which has been established for some sixteen years. Some facts are often significant when viewed in the light of other facts.

But then why don't American people sing? For the same reason that so many according to the census can neither read nor write, they may have never learned. Our American schools are mostly to teach folks how to do business so as to get rich—that is the plain story. In Germany a boy or girl *must* learn to sing along with their Geography and Arithmetic. How many are found there that "*have no voice,*" think you? People could not join in a liturgy probably until they had learned to read, and a great many can't read in a book to save them. Is that an argument against liturgic worship?

Well, Mr. Editor, if we have not spun it out too long let us frankly say that we write rather on the defensive than the aggressive. The introduction of Choral service, as good, edifying, and venerable as it is when properly used, is not independent of the laws of charity and prudence: by

no means. No parish ought to have the Choral service forced upon them all the time if they don't like it. If the minority like it, it is simply Christian courtesy for the majority to suffer it occasionally without disturbing the peace. If any parish choose to *sing* a small part of the Psalms which they call "chants," and *read* the most of the Psalter and find more peace to their souls by so doing, let them read to the end of the chapter. We have no positive rubric forbidding it. They may also prefer if they please to have the prayers in *prose* read by the Minister, and the *prayers in rhyme* sung by a choir; if so their edification is the better secured.

But let our Christian brethren of the same Household of Faith also cease condemning what Scripture and sound Catholic usage do not condemn, but in the strongest manner approve. Let the Sunday Schools frequently use the Choral service. It will, rightly managed always be found attractive to them. Children love it, it so accords with the innocent and joyous nature of childhood. Birds and children can always worship God musically more easily than in any other way. Let the musical leaders be reasonable, careful, and not too selfish. Let the people whom they both serve and lead before God, be reasonable, grateful, and indulgent as much as they are to many other worse things; and let the matter grow naturally and properly, as we believe it will (for we have watched and seen it grow) just so surely as our dear Church will grow in this land in spite of all backbiters, traitors, slanderers, and the Adversary himself.

Why, we can refer you to a parish Vestry book where stands recorded now this sagacious vote:—

"*Resolved*: that the chants *be read* and *not sung* in this parish!" But that day is past thirty years ago, and even in that same parish is *the whole Psalter* now *sung* occasionally, and nobody dares to name it a "*High Church*" parish.

The Choral service is coming; you can't stop it. It is the best thing out, and American churchmen will have it. *Festina Lente*. Thank God and take courage. The boy is not a baby now who will in our Church Conventions some day join in the grand tide of song, when in the glorious unison chant, the Creeds will be sung; and the Lord's Prayer and full Amens will roll forth with the power of many voices, supported by the organ's pealing harmony, with all the heartiness of the old Gloria in Excelsis.

It will be found to be the best expression of united love and faith, and will be counted as worship in the highest form that mortals can know, until in Heaven's golden palaces we may join the angels where the choral worship has ever been and will never cease, around the Throne of God and the Lamb. So thinks and humbly prays an

EARNEST CURATE.

Whitsun-tide, 1875.

THE SPIRITUAL LIFE.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE, Designed Particularly for the Consideration of Those who are seeking Assurance of Faith and Perfect Love. By Thomas C Upham, D.D., Professor of Mental and Moral Philosophy; Translator of 'Jahn's Biblical Antiquities,' &c. With an Introduction by R. Pearsall Smith. London: Daldy, Isbister, and Co., 56 Ludgate-hill. 1874. Pp. 429.

This little treatise is ushered upon the stage with a great flourish of trumpets by its English editor. And it is a very pious little book, and.

substantially orthodox, as far as we have been able to discover. But it is not so original as he fancies; and it has some serious defects. It is hardly practical enough, all through. Then the *commencement* of the Spiritual Life is very wrongly placed. Dr. Upham was, we believe, a Baptist or Independent Minister in America, and the faults of his book are those (in our eyes) of his ecclesiastical position. The Religious Life, according to him, must commence with "Religious Consecration" (of *himself* by the individual) and Appropriating Faith." And in order to fix this consecration to a point of time and make it assume the character of an *historical fact*, he recommends the writing down and solemn performance of an Act of Dedication, for which he gives *some blank forms*. All this strikes us as fundamentally wrong. Salvation proceeds from GOD, and all these expedients make it appear to proceed from the individual to be saved. He "enters into a covenant" on equal terms with GOD, and expects salvation as GOD's performance of His part of that contract. All this fiction of treating with GOD comes of crystallising into the stiffness of a false meaning certain figurative terms of an anthropomorphic philosophy. A creature is incapable *ex vi termini* of entering into any contract whatever with his Creator. And certainly a *sinful* creature cannot so far divest himself of his sin as to *raise himself* to the platform of a Divine covenant. All his efforts to raise himself from earth to heaven must end in his falling back, baffled and bleeding, to where he was before. He requires something analogous to the fulcrum of Archimedes—a *πῶν στῶν* external to his own nature. Of course this is just what the Incarnation of the Divine Son affords him. But the fact is, this which we may perhaps call by distinction the Protestant systematic philosophy of salvation goes upon the principle of assigning an important part—an integral part—the determining part, in fact, in the process to *man*. Its champions concede that the well (of the grace of GOD) is there, to be drawn from; but they insist that Man shall determine when and how and in what measure he will draw from it. It is thus philosophically the antithesis of, and it was historically a revolt from, that far nobler philosophy, Catholic, sacramental, which represents the human being as taken in infancy when no pretence of free will was possible, and placed, by the rite of Baptism, within the sweep of that vast current of spiritual life which is the *Χάρισμα* by which the Holy Spirit works—the spiritual atmosphere which is the vital breath of CHRIST's Mystical Body. It is *objective*, and so sure and certain; not depending on the fancied experiences or tricks which the nervous system plays but too easily; *external* to the individual, to all individuals; and therefore, the direct gift of GOD; a Sacramental gift, whether extraordinary and unique, as in Baptism, or Confirmation, or Orders; or as the Eucharist, ordinary and recurrent. But the full discussion of this difference would lead us too far from our immediate purpose. We have expressed our view of the introductory error—the *vitium originis* into which the treatise before us, like all non-Catholic treatises on the subject, enters, and upon which it insists. We are bound to say, nevertheless, that the work is singularly free from subsequent error. The Sacramental element is, indeed, uniformly absent. The Divine Being and the individual soul are (in it) the only two factors of the Religious Life. But we think we shall not be contradicted by divines, when we affirm that in the Spiritual Life the Sacramental principle is a subordinate one. It is essentially practical, and a method; whereas the fundamental facts, the foundations of relation, are GOD and the Individual. Here, therefore, this omission is comparatively innocuous in its consequences; we have no more fault to find; and, on the contrary, we cannot but admire the calmness and purity of the

tone of the book and the beauty of its precepts. But, as we said just now, it is not so purely original as its editor evidently thinks. The author was well read (we mention the fact to his honour) in the works of spiritual writers among Catholics; he quotes from them sometimes; and often too, when he does not quote, the stream of his thought has been coloured by their writings.

On the whole, the book is wonderfully devout, considering the characteristic tone of Protestant thought in America. And it leads us to form the very highest opinion of the author's character; though we question some of his positions.

We will conclude this notice with the writer's own sketch of Men of Faith; and a very noble portrait it is, full of power and realness:—

Men of Faith, *i.e.*, Christians having souls *fully* fixed in God by *Faith*, cannot consent to serve their heavenly Father with the instruments which Satan furnishes. They sow the seed; but they have faith in the God of the harvest, and they know that all will be well in the end. They are not inactive; but they move only at God's command and in God's way, and are fully satisfied with the result which God may see fit to give. At the command of the world, or of a worldly spirit, they would not 'turn upon their heels to save their life.' But to God they hold all in subjection; and they rest calmly in the great Central Power. These are men of grave countenance; of a retired life, except when duty calls to public action; of few words, simple manners, and inflexible principle. They have renounced self; and they naturally seek a low place, remote from public observation, and unreachd by human applause. When they are silent to human hearing, they are conversing with God, and when they open their lips and speak, it is the message which God gives, and is spoken with the demonstration of the spirit. When they are apparently inactive, they are gaining strength from the Divine Fountain; drinking nourishment into the inmost soul. And when they move, although with quiet step, the heart of the multitude is shaken and troubled at their approach, because God moves with them. There is no thunder, but the 'still small voice; no smoke, but consuming fire.

"These are the men of whom martyrs are made. When the day of great tribulation comes, when dungeons are ready and fires are burning, then God permits His children who are weak in the faith to stand aside. Then the illuminated Christians, those who live in the region of high emotion rather than of quiet faith, who have been conspicuous in the world of Christian activity, and have been as a pleasant and a loud song, and in many things have done nobly, will unfold to the right and the left, and let this little company, of whom the world is ignorant, and whom it cannot know, come up from their secret places to the great battle of the LORD."—(P. 416.)—*Lit. Churchman.*

MR. B. GOULD'S LOST AND HOSTILE GOSPELS.

THE LOST AND HOSTILE GOSPELS: An Essay on the Toledoth Jeschu, and the Petrine and Pauline Gospels of the first Three Centuries, of which Fragments remain. By Rev. S. Baring-Gould, M.A., Author of 'The Origin and Development of Religious Belief,' 'Legendary Lives of the Old Testament Characters,' &c. London: Williams and Norgate, 14 Henrietta-street, Covent-garden; and 20 South Frederick-street, Edinburgh. 1874. Pp. 305.

This work—one of grave weight and importance—is divided into three parts. We will take them up separately.

Part I. treats of the Anti-Gospels, which began at a late period to be current among the Jews. There are in the *Mischna*, in the *Gemara*, both that of Jerusalem and of Babylon, and more especially in the *Talmud*, puzzling and obscure traditions respecting various persons named *Jehoshua*, *Jeschu*, and equivalent names. Probably most of these have no reference whatever to our LORD, but relate to entirely different persons. The name *Jesus* was itself by no means uncommon among the Jews.

But in the thirteenth century it became known that the Jews (in Germany) were in possession of an anti-evangel. There were, in fact, two such, each of them entitled *Toldoth* or *Toledoth Jeshu*, and consisting of collections of the stories current among the Jews relating to the life of our LORD. It is not known by whom either was written; but internal evidence fixes the date of their compilation as not earlier than the twelfth century. They seem to have been intended as a counter-record (for Jewish use only) to the Canonical Gospels; and as Mr. B. Gould says with great probability:—

“The persecution to which the Jews were subjected in the Middle Ages, from the Bigotry of the rabble or the cupidity of princes, fanned their dislike for Christianity into a flame of intense mortal abhorrence of the founder of that religion whose votaries were their deadliest foes. The *Toledoth Jeshu* is the utterance of this deep-seated hatred—the voice of an oppressed people execrating him who had sprung from the holy race, and whose blood was weighing on their heads.”—(Page 74.)

They exhibit the most astonishing ignorance of the text of the Gospels, and fall into numerous errors of times and places and persons. It is obvious that copies of the Christian Scriptures would, in that age, be generally inaccessible to Jews. There were very few copies, comparatively speaking, in existence, and Jews would certainly not be allowed to approach them. Yet they would be able to gain, as Mr. B. Gould suggests, a certain acquaintance with prominent incidents in the Life of our LORD from miracle plays, and from sculptured and painted representations of Gospel scenes, which would meet the eye of a mediæval Jew at every turn. Such an acquaintance, although mingled with the grossest anachronisms, these documents do, in fact, show. But Matthias and Matthew are taken, in them to be the same; so are John the Baptist and John the Apostle; whilst Thaddæus is said to be “also called Paul,” and Simon Peter is confounded with Simon Magus. What is still more singular, and shows with great accuracy the place where they were forged, the statement is made that the synagogue of Worms remonstrated against the execution of CHRIST:—

“The people of Girmajesa (Germany), and all the neighboring country round Girmajesa, which is now called Wormajesa (Worms), and which lies in the realm of the Emperor, and the little council in the town of Wormajesa, answered the King (Herod) and said, let *Jesus* go, and slay him not! Let him live till he falls and perishes of his own accord.”—(Page 73.)

Of course this was intended to obtain merit from the Christians, and was, in point of fact, effective in more than one place in moderating the rigour of persecution to which as a rule, the unhappy race was exposed throughout those centuries.

These anti-Gospels are merely of antiquarian interest. They have no value in a critical point of view. It is clear enough, that they embody no authentic traditions, and, for any practical purpose, are entirely worthless. But it was worth while to publish them, nevertheless, for the sole purpose

of clearing away a possible source of misrepresentations. When one hears of documents relating the Life of JESUS in a hostile sense, and circulating among the Jews, one is apt to think that there must be something important in them; and it was worth while to show there is really nothing. It is but a harmless goblin after all, but Mr. B. Gould has done well to unmask it.

Parts II. and III. are occupied with the subject of "The Lost Petrine" and "The Lost Pauline Gospels" respectively. The conclusions which Mr. B. Gould arrives at in connection with this subject are:—1. That the Gospel known as S. Matthew's is founded on a collection really by the Evangelist of the "Sayings (*lóγια*) of "the LORD," which was afterwards vastly enlarged from floating traditions by a later unknown hand, and "edited" in the modern sense. 2. S. Mark's Gospel was founded on memorabilia contributed by S. Peter, but did not assume its present form until after S. Peter's death. 3. S. Luke's is professedly a mere compilation of the ordinary historical sort. A somewhat startling series of theses to find maintained by one who has no wish to be ranked as a mere rationalist.

We cannot hope within our remaining limits to examine what Mr. B. Gould considers as solid evidence upon each of these points. But we must remark upon a decided tendency to rule in his own favour doubtful points, and press them into the service of his scheme. We have come upon scores of instances, in which we should cry out vigorously *non sequitur*. Yet it is upon the support of these exceedingly doubtful syllogisms that he at length founds his conclusion. We will give a specimen of this later in a note. But to pass on, the method argues in this manner: a Father quotes a parable or a saying of the LORD, and attributes it (say) to the mysterious "Gospel of the Hebrews" which has so unaccountably vanished. But we find it in S. Matthew's Gospel now. The critic concludes immediately that it was not in the S. Matthew of that day, but has been foisted in since by a "deutero- "Matthew." But in all probability the passage was always there, and the thing was simply a mistake of reference. Are the Fathers to be considered infallibly and constantly correct in their references? We say that such a case as this is so doubtful that nothing can be built upon it. But grant this, and one of the main props of this criticism disappears. Again we think this criticism captious in the extreme. Do citations from a Gospel in an early writer differ from the text we have at present? A grand flourish of trumpets follows about the uncertainty of the true reading. Do citations agree? Then clearly, we are told, they have been corrected by a later hand, and so made to correspond. Either way the traditional view is to be discredited.

Another point is the magnifying and making the most of differences in citations. Now there is no fact more clear than that the citations of Scripture made by the Fathers were, in many cases, made merely from memory, and in many more were just the reproduction, more or less freely made, of the *sense* of the passage referred to, and *not* of the very words. We quote with far greater ease than did the Fathers. Dictionaries, encyclopædias, indexes, *printed* books of manageable size—all exist now; none existed then. We therefore are bound, and rightly bound, to strictness and accuracy of quotation. The ancients *could* hardly have been so accurate, even if they had tried; and we know that, as a rule, they did not try. We contend, therefore, that great part of the conclusions which are based upon an imaginary habit of correct quotation, analogous to that used by modern writers, is a mere house of cards. Another point that occurs to us, though we do not mean to say that it is of the same weight as the preced-

ing considerations, is this : that there are Gospels *and* Gospels; and that the one is different (not merely in degree of accuracy, as Mr. B. Gould would have it, but also in kind,) from the other. Mr. B. Gould seems to us to make too much of the mere title *Gospel*. *The Gospel-form was the one into which composition on a religious subject naturally fell during the first age of Christianity*. A pious writer penned a so-called "Gospel" as a man now-a-days pens a volume of sermons. But when it was done, neither he nor any one else assumed apostolic authority for it, any more than they took the writer for an Apostle. The same distinction as now between the inspired record and non-inspired commentaries was observed, with more or less clearness, from the first.

Mr. B. Gould often gravely quotes a so-called Gospel as "hostile," when the fact has about as much relevance to the question of authenticity as belonging to the Canonical Four as has the fact of the hostility of 'Essays and Reviews.'

Much of this structure of reasoning appears to us, as we have said, to be founded upon guesses, and itself the merest guessing.

We feel bound not to leave unnoticed Mr. B. Gould's brilliant and paradoxical Introduction. He may have, we do not say he has not, read aright the apostolic references to the various movements, Antinomian on the one side, Judaistic on the other, which surged to and fro within the limits of Primitive Christianity. He certainly has given a bold and forcible picture. Every lineament stands out with that distinctness which is the peculiar gift and special beauty of everything Mr. B. Gould says. But we must confess that the conception strikes us as intensely *modern*. We question whether the author has not transferred the mind of the nineteenth century bodily into the first A.D. We read between the lines, and we see modern controversies masquerading in ancient vestures. High, Low, and Broad,—there they are each and all, not obscurely traced. And the propriety of all this does not strike us as clear. No doubt the tendencies of human nature are pretty much the same in all ages; but after all, the human mind *plus* a special inspiration, must, one would think, differentiate itself in a marked manner from the same when left to ordinary helps and guides. Mr. B. Gould expressly acknowledges the Divine Inspiration of the Apostles; but we do not see that he allows in the least for it in practice. He puts Luther side by side with S. Paul, and suggests a marked similarity of procedure. We think he is on a dangerous line here; dangerous because it leads to pure humanism; and this we should feel forced to maintain, it must of necessity do, and that speedily.

We have said enough, however, if we have made it clear that Mr. B. Gould's brilliant historical parallels and critical conclusions generally must be taken with extreme caution; and this all the more because their writer is so single-minded and able, and his work so uniformly attractive. But, notwithstanding all deductions, the "Preface" will be of infinite use to such as will take it with the needful *granum salis*—with sufficient independent knowledge to check its conclusions.—*Lit. Churchman*.

DISPUTED RUBRICS.

Canon Trevor has written a powerful pamphlet on the "Disputed Rubrics." He calls the new Law a "Statute of Brawls," defining nothing that is now doubtful, and leaving everybody to prosecute what is obnoxious to himself. The ritual judgments are only conflicting and confound-

ing, while the *doctrine* of the ritualists "has been declared lawful in the most extreme statement of which it is capable." His general views are summed up as follows:

Practically, the "Ritualists" are victorious all along the line. Every judgment has been followed by an increase of their number, and in seventeen years of litigation no real check has been imposed on any one ritual development.

What then is to be done with these impracticable men? We cannot burn them: we cannot imprison or silence them: we cannot even goad them into leaving us: we should pull the house down in putting them out.

It remains that we must reason with them.

All Ritualists are not of one mind, and it is most unwise to drive them all into one boat. A few have shown some reprehensible resistance to Episcopal authority. But it is to be regretted that the Episcopal authority, in our day, prefers a hand-to-hand combat to the more concerted action of old time. If the Prelates, who complain of the lawlessness of the clergy, had advised with their Capitular Councils, or better still, resorted to the Diocesan Synods, which are our appointed remedy "for removing errors, and promoting love and concord between the Bishop and his clergy," it might be expected (as in other cases) that the weight and authority of the profession would have availed to restrain eccentricities. Or if their Lordships had themselves agreed on some common interpretation, to prevail on both sides of the Thames, the Humber, and the Tees, they might have escaped being driven to Parliament for a new penal law.

The improvement of the Church's ritual is one of the happiest symptoms of our day. The neglect of it was the blemish of the Evangelical movement, and a main cause of its weakness against Dissent. The weekly performance of the parson-and-clerk duet, in cold, damp, disfigured churches, drove the people to the meeting house; and Dissent, especially in country parishes, is the parent of the contemptuous indifference which we deplore in vast numbers of the working classes. The revival of public worship has proved the most effectual means of breaking up this apathy. Better churches, better music, daily prayers, weekly celebrations, varied services, accompanied (as they generally have been) by warm evangelical preaching, have kindled a devotion never dreamed of in the last generation.

This revival of public worship has been sustained by an increasing sense of Church unity. Real Church worship thrives only in the Communion of the Saints. It wearies of the self-glorification of the sects: it seeks to realise the article of the Creed, "I believe in the Holy Catholic Church." We want to approach our Father in heaven as members of the whole family who worship Him in heaven and in earth. We have come to see that the Great Atoning Sacrifice of the Cross is not simply for each man's private faith and benefit, but the common joy and union of the mystical Body. Hence, the Holy Eucharist re-assumes its character as the great central act of Church worship, no less than the chief means of grace to the devout communicant. We are no longer content with monthly Communions. Preaching the Cross, and pleading the Cross in every prayer we desire to plead it also in our solemn assemblies before God, by the appointed remembrance of the sacrifice of the death of Christ.

All this is Ritualism, and Ritualism that has been suspected and resisted by the prejudiced and ignorant at every stage; just as Simeon was suspected and denounced at Cambridge, when his parishioners not only left the church, but locked their pew doors to prevent others from coming to

hear. Yet this Ritualism is, beyond question, lawful. It is careful to respect the very letter of the rubrics. None the less may we have to defend it, under the new Act, against complainants who have no mind to be rubrical.

Of the Ritualism which glories in getting beyond rubrics, which derides the "mere Anglicanism" of our Reformed Liturgy, and seeks its standard in the Roman Mass, I have nothing here to say, but that it has no attractions, and no terrors, to a sound English Churchman. Its supporters are not numerous, nor influential enough to justify a panic. Least of all is it a hopeful remedy to prosecute them in courts which pronounce their *teaching* lawful, and only the ritual *expression of it* unlawful. The wiser and more Christian course would be to insist earnestly on the doctrine, and trust it to govern the worship.

SPIRITISM AND THE CHURCH.

The Church should be able to provide for every rightful craving and instinct of human nature. There is nothing on earth gloomier than the dismal silence with which Calvinism dismisses all departing souls to the regions of the dead, and the jealousy with which it puts under its heartless ban all recognition of permanent ties with the departed. The way in which it ignores the Intermediate State and anticipates the Day of Judgment, has brought about the revenges of time in the shape of a wild "spiritualism," which has become an instrument in the hands of anti-Christ and Infidelity, but has ensnared thousands by virtue of answering to the natural feeling in the human heart for fellowship with the dead, whom it vividly brings before us as "the living"—"for *all* live unto God."

We cannot help transcribing some passages from a private letter of a venerable friend on this subject:

In reference to ties with the departed. As you and I, and still more Bishops, are called to work *first* for the things nearest us—*our station*—Wo if we neglect this! *Second*—for a thousand years hence! and to adjust ourselves to this double rule,—*hoc opus*! Most fail on one side or the other. God help us. Nothing is really good which will not be good for a thousand years. Try "the Episcopal Church" by that! Try any school in it by that! Oh for larger horizon!

The question in hand is, *That of our ties with the blessed departed*. Is it a great question? How great? Let history answer. Pagan, Jewish, Christian;—and their religions. At the present moment Protestant Christendom is in *THEORY almost denying* these ties, in virtue of a formal protest against error and abuse in the mode of recognizing them, which grew up under the Papacy. But,

"Expelles furca, tamen usque recurret."

Rome knows this; and lives almost wholly by the abuse of this "*storgee*" of human nature. And Spiritualism counts more disciples than Congregationalism, the extreme form of individualism, and this among the very descendants of the individualists and protesters.

The children of the Church are lured towards Rome by what she offers for recognition of ties with the departed.

The Jew celebrates scrupulously by family gatherings and acts of religion in the Synagogue, the anniversaries of the death of parents. Did you

know this? Our Church and Prayer Book does not permit us to celebrate Holy Communion, and to "do this in remembrance of HIM," without commemoration also of the "faithful and Godfearing departed"—and again, thanks for "membership in their blessed company." So we *always* have a funeral Sacrament, if seldom a "Sacramental funeral." And there is no *Te Deum* and cannot be, without 1. Large commemoration—"Angels in rank above rank—Prophets, Apostles, Martyrs, and 2. "Make us to be numbered with thy saints in glory."

Our Church, then, has done what she could in the day of fierce trial, and in conscious protest against mere protesters (the progenitors of the spiritualists) who hated and maligned her,—to provide for a pure human instinct—to *direct* and *limit* its exercise—not to deny or to eradicate or even to suppress it. It was good for one thousand years to do this—yes, and for ten thousand!

And we shall fail to follow in her footsteps unless we carry out her principle "according to the exigencies of times and occasions."

The instinct is everywhere asserting itself and will take on forms of gross error, (*me judice*), unless the Church shall instruct and cherish it and guide and limit its expression.

How?

1. By authoritative instruction as to *private* acts of pious commemoration,—and here one rule will suffice: "We may pray for anything which God has promised." Who will deny this? Shall we *omit* to pray for *anything* which He *has* promised? or forbid prayer for it? or fail to encourage and guide prayer for all that he has promised?

2. By offices for the hour of bereavement and the anniversaries of such experience.

This is *the case in hand*. And I humbly commend my own judgment and my experience under it,—as ever so much better, than the celebration of the Holy Sacrament at *our* public funerals—viz: An early Communion at Church with kindred and friends, on the morning of the day of public obsequies.

Whoever has once had an experience of this, will learn more about it from the voice within and the memory of it,—than from all that all of us can write.

We add also the following very remarkable passages from one of the *Conferences* of Père Lacordaire, entitled the

"PUBLIC POWER OF JESUS CHRIST."

We are told that miracles prove nothing, because all doctrines have miracles in their favour, and because, by the help of a certain occult science, it is easy to perform them.

I boldly deny that any historical doctrine, that is, any doctrine founded in the full light of history by men authentically known, possesses miraculous works for its basis. At the present time, we have no example of it; no one, before our eyes, among so many instructors of the human race whom we see around us, has as yet dared to promise us the exercise of a power superior to the ordinary power which we dispose of. No one of our contemporaries has appeared in public giving sight to the blind and raising the dead to life. Extravagance has reached ideas and style only, it has not gone beyond. Returning from the present age back to Jesus Christ, we find no one, amongst the innumerable multitude of celebrated heresiarchs, who has been able to boast that he can command nature and

place the inspirations of his rebellious pride under the protection of miracles. Mahomet, at the same time heretic and unbeliever, did not attempt it any more than the others: this I have already said, and the Koran will more fully prove it to any one who will take the pains to read that plagiarism of the Bible made by a student of rhetoric at Mecca. Beyond Jesus Christ, in the ages claimed by history, what remains, if we put aside Moses and the prophets—that is, the very ancestors of Jesus Christ? Shall we notice certain strange facts connected with Greece and Rome? Shall we speak of that augur, who, says Livy, cut a stone with a razor; or of that Vestal who drew along a vessel by her girdle, or even of the blind man cured by Vespasian? These facts, whatever they may be, are isolated and belong to no doctrine; they have provoked no discussion in the world, and have established nothing; they are not doctrinal facts. Now we are treating of miracles which have founded religious doctrines—the only miracles worthy of consideration; for it is evident that if God manifests himself by acts of sovereignty, it must be for some great cause, worthy of himself and worthy of us, that is to say, for a cause which affects the eternal destinies of the whole human race. This places out of the question altogether all isolated facts, such as those related in the life of Apollonius of Thyana.

This personage is of the first century of the Christian era, and his life was written at a much later period by an Alexandrine philosopher called Philostratus, who designed to make of it a rival to the Gospel, and of Apollonius himself the counterpart of Jesus Christ. A most singular physiognomy is here presented to us, but that is all. What has Apollonius of Thyana accomplished in regard to doctrine? Where are his writings, his social works, the traces of his passage upon earth? He died on the morrow of his life. Instead of certain equivocal facts, had he removed mountains during his life, it would have been a literary curiosity, an accident, a man, nothing.

Where shall we look for doctrines founded in the light of history upon miraculous events? Where in the historical world is there another omnipotence than that of Jesus Christ? Where do we find other miracles than his and those of the saints who have chosen him for their master, and who have derived from him the power to continue what he begun? Nothing appears upon the horizon; Jesus Christ alone remains, and his enemies, eternally attacking him, are able to bring against him nothing but doubts, and not a single fact equal or even analogous to him.

But do there not at least exist in nature certain occult [mesmerism &c.] forces which have since been made known to us, and which Jesus Christ might have employed? I will name, gentlemen, the occult forces alluded to, and I will do so without any hesitation; they are called magnetic forces. And I might easily disembarass myself of them, since science does not yet recognise them, and even proscribes them. Nevertheless I choose rather to obey my conscience than science. You invoke then the magnetic forces; I believe in them sincerely, firmly; I believe that their effects have been proved, although in a manner which is as yet incomplete, and probably will ever remain so, by instructed, sincere, and even by Christian men; I believe that these effects, in the great generality of cases, are purely natural; I believe that their secret has never been lost to the world, that it has been transmitted from age to age, that it has occasioned a multitude of mysterious actions whose trace is easily distinguished, and that it has now only left the shade of hidden transmissions because this age has borne upon its brow the sign of publicity. I believe all this. Yes, gentlemen, by a divine preparation against the pride of

materialism, by an insult to science, which dates from a more remote epoch than we can reach, God has willed that there should be irregular forces in nature not reducible to precise formulæ, almost beyond the reach of scientific verification. He has so willed it, in order to prove to men who slumber in the darkness of the senses, that even independently of religion, there remained within us rays of a higher order, fearful gleams cast upon the invisible world, a kind of crater by which our soul, freed for a moment from the terrible bonds of the body, flies away into spaces which it cannot fathom, from whence it brings back no remembrance, but which give it a sufficient warning that the present order hides a future order before which ours is but nothingness.

All this I believe is true ; but it is also true that these obscure forces are confined within limits which show no sovereignty over the natural order. Plunged into a factitious sleep man sees through opaque bodies at certain distances ; he names remedies for soothing and even for healing the diseases of the body ; he seems to know things that he knew not, and that he forgets on the instant of his waking ; by his will he exercises great empire over those with whom he is in magnetic communication ; all this is difficult, painful, mixed up with uncertainty and prostration. It is a phenomenon of vision more than of operation, a phenomenon which belongs to the prophetic and not to the miraculous order. A sudden cure, an evident act of sovereignty, has nowhere been witnessed. Even in the prophetic order, nothing is more pitiful.

It would seem that this extraordinary vision should at least reveal to us something of that future which may be called the present future. It does nothing of this. What has magnetism foretold during the last fifty years ? Let it tell us, not what will happen in a thousand years, not what will happen the day after to-morrow even, but what will happen to-morrow morning. All those who dispose of our destinies are living, they speak, they write, they alarm our susceptibility ; but let them show us the certain result of their action in a single public matter. Alas ! magnetism, which was to change the world, has not even been able to become an agent of police ; it strikes the imagination as much by its sterility as by its singularity. It is not a principle, it is a ruin. Thus, on the desolate banks of the Euphrates, in the place where Babylon once stood and where that famous tower was begun which, to speak like Bossuet, was to bear even to heaven the testimony of the antique power of man, the traveller finds ruins blasted by the thunderbolt, and almost superhuman in their magnitude. He stoops and eagerly gathers up a fragment of brick ; he discovers characters upon it which belong, doubtless, to the primitive writing of the human race ; but vain are his efforts to decipher them, the sacred fragment falls back again from his hands upon the colossus calcined by fire : it is nothing now but a broken tile, which even curiosity despises.

I look around, gentlemen. I see nothing more : Jesus Christ is alone. Perhaps, however, you may yet say to me : If Jesus Christ wrought miracles during his life, and even in the early days of the Church, why does he do so no longer ? Why ? Alas, gentlemen, he works miracles every day, but you do not see them. He works them with less profusion, because the moral and social miracle, the miracle which needed time, is wrought, and before your eyes. When Jesus Christ laid the foundations of his Church, it was needful for him to obtain faith in a work then commencing ; now it is formed, although not yet finished : you behold it, you touch it, you compare it, you measure it, you judge whether it is a human work. Why should God be prodigal of miracles to those who do not see *the* miracle ? Why, for instance, should I lead you to the mountains of

the Tyrol, to see prodigies which a hundred thousand of your contemporaries have witnessed there during the last fifteen years? Why should I pick up a stone in the quarry when the Church is built? The monument of God is standing, every power has touched it, every science has scrutinized it, every blasphemy has cursed it; examine it well, it is there before you. Between earth and heaven, as says the Comte de Maistre, it has been suspended these eighteen centuries; if you do not see it what would you see? In a celebrated parable Jesus Christ speaks of a certain rich man who said to Abraham: Send some one from the dead to my brethren. And Abraham answers: *If they hear not Moses and the prophets, neither will they believe, though one rose from the dead.** The Church is Moses, the Church is all the Prophets, the Church is the living miracle: he who sees not the living, how should he see the dead?

* St. Luke xvi. 31.

DEAN STANLEY ON THE LAST FIFTY YEARS OF THE CHURCH OF ENGLAND.

The sermon preached by Dean Stanley at Christ Church, S. Marylebone, May 9, the fiftieth anniversary of its consecration, brings out very completely the characteristics of his school:

On the whole there can be no question that this half-century has contributed much to the life and light of the Church and of all national institutions. If the separation between the Church and Nonconformity, between Protestants and Roman Catholics, has increased, the legal barriers have, in many instances, been removed, and the Church has in this respect reaped the benefit of its national character, and the blessings which, if it had been a mere Episcopal sect, would have been withheld from it, have been conferred by the Imperial Legislature. Thus if the divisions of the Church have been more bitter and the litigation greater, yet that very litigation has produced a series of judgments which have placed the liberties of the several schools on an impregnable basis. The Gorham judgment, the *Essays and Reviews* judgment, the judgment in the case of the Bishop of Natal, the Bennett judgment, have one and all been boons to the Church, and those who most violently repudiated the decisions at first have in the end gladly accepted and acquiesced in them. Again, the general elevation of the public conscience, which has purified the appointments of the State, has also purified the appointments of the Church, and the same activity which has prevailed in all public departments has penetrated also within the Church. The revival of Gothic architecture, begun by Rickman, and carried on by the enthusiastic support of the Oxford and Cambridge antiquaries, has not only restored and adorned the churches of the Establishment, which led the way in this path of improvement, but has transformed every church and chapel of Nonconformity. The wonderful historical insight into the past, of which Walter Scott in the Presbyterian north was the great originator, has spread to our Episcopal south, and though it has been perhaps perverted and exaggerated by the excessive devotion to the work of the middle ages, it must be regarded as one of the beneficial influences which has widened the view of the Churches both of England and Scotland, and reanimated the romantic traditions of former days that had well nigh died out of recollection. The two great classes of institutions which are the least affected by the spirit of the sect,

and most affected by the spirit of the nation—our public schools and our cathedrals—have each sprung into new life, and from being the least active have become the most active branches of our religious polity. The teaching of the Church, too, amidst much of materialism and fanaticism, has been touched by the best spirit of the age, and has become, in many respects, more truthful, more moral, more spiritual, more filled with the breadth and freedom of the Gospel, than heretofore. Many Evangelical and Apostolical doctrines which were once taught only in a whisper are now preached upon the housetop. The doctrine of the salvation of the good heathen, which our Lord and St. Paul so emphatically proclaimed, but which mediæval and puritan theology alike denied, is now almost recognized amongst us. The doctrine of the final restitution of all things, which St. Paul taught with no uncertain sound, and which was the belief of the best and wisest spirits of the first four centuries, has now taken its place at least amongst our tolerated doctrines. The Theological writers of the Continent who were almost strangers to the English Church in 1824 have since become the chief teachers of some of its most distinguished sons, and at this moment there are not a few amongst the pastors of England who will mourn this week over the loss of the foremost theologian of Christendom, the death of one whose name twenty years ago was either unknown or loaded with anathema, the gifted scholar whose devout and perfect knowledge of the Bible was unrivalled in our own, or perhaps in any age—Ewald of Gottingen. In the course of the last fifty years, continued the Dean, there have been added to the theological literature of our Church—(I speak here only of the dead)—at least one series of sermons universally read and digested by all schools of thought—the sermons of Frederick Robertson; at least one volume of hymns, which has taken rank almost by the side of the Prayer-book, and which rises far above the school to which its reverend author belonged—*The Christinn Year* of John Keble; at least one ecclesiastical history which has wiped away the reproach that Christianity had no such historian as Gibbon—the *History of Latin Christianity* by the literary patriarch of our times—Dean Milman; at least two commanding characters, whose insight into things divine and unequalled grasp of things human the various classes of society in this country feel at different moments of their lives—Thomas Arnold and Frederic Maurice. The critical knowledge of the Scriptures has also steadily advanced and secured much that will not easily be lost. The voice of Coleridge at the beginning of the period under consideration has not spoken altogether in vain. The great truth that God spoke not always in one fashion or form, but “at sundry times and in divers manners,” has been gradually accepted by the English Church. The rigid scholastic theories of Thomas Aquinas, of Calvin, and of Luther, have given way to a more spiritual and lofty conception of Christian redemption. The wider and larger view of Biblical inspiration, which was not long ago denounced by eleven thousand clergy, is now tacitly if not openly accepted, and it is now no longer heresy to say that the Bible contains poetry as well as prose, that its history is to be read with the same knowledge of time and place as other history, and that the true value of its records does not depend on the accuracy of its geology, astronomy, or chronology. The Authorized Version, whose manifold errors amidst all its grace and dignity it seemed for so long a point of religious honour to refuse either to acknowledge or to justify, is now undergoing the revision which Christian truthfulness and scientific honesty alike required, and which has produced also the inestimable benefit of bringing together Churchmen and Nonconformists in a common religious work. Even in the formularies of our

Prayer-book improvements have been effected by the inferior house of the Imperial Legislature, which are alike improvements in themselves, and are proofs that the immobility of those ancient documents can, with the greatest advantage to the Church, be relaxed by the declared voice of the nation. The rigid forms of subscription, so long tenaciously retained as indispensable, have been swept away by the Imperial Legislature; as also, by a like process, the unfortunate political services for the 30th of January, the 29th of May, and the 5th of November, in which the Convocation of the Restoration expressed the violent passions of the times, and disfigured the Prayer-book to which they were appended. By the agency of a mixed Royal Commission of clergy and laity the Calendar of Lessons has been revised from first to last, and passages which tended to scandal rather than edification have been removed, and chapters which no ear of Anglican congregation had ever heard before in our Sunday worship, though confessedly among the finest in the Bible, have been introduced. The spread of the Colonial Episcopate—to which the fiftieth member was added only last week—within the last fifty years, though it owes its origin in some measure to the exaggerated hierarchical feeling of later days, and though it has fostered both at home and abroad some of the bitterest elements of ecclesiastical strife, yet, on its better side, has been co-extensive with the spread of our colonial empire, and has witnessed to the desire of Englishmen to carry with them to distant parts their own English institutions, whether political or religious.

Such, on the whole, said the Dean, in conclusion, is the general progress of this half century. The spirit of party zeal has done something towards it, but the spirit of the Christian nation and of Christian civilisation has done much more. Every school has contributed something, but the sum-total of good has been contributed by all the schools collectively. On the continuance of this spiritual connection between the Church and the nation at large for our own time, on the energy, the wisdom, and the charity of Churchmen and Nonconformists for the next fifty years, depends humanly speaking the momentous issue whether the Church of England shall continue the traditions of this Christian nation, or whether it shall be deservedly shattered to pieces, and its place know it no more. It may remain stiff, rigid, immoveable, and lose all hope of regeneration and reform, or it may become elastic, free, comprehensive, and so be worthy of its name as the Church of England. It may become a mere Episcopalian appendage to the Church of Central Italy, and a mere barren and exclusive sect, or it may become more and more the living expression of the intelligence and devotion of the whole English people. It may hold aloof from its Nonconformist brethren and treat them as strangers and schismatics, thus inflicting an equal injury on itself and on them, or it may treat them as brothers and allies, and so cause the whole body of Christ to work together for the edifying of the people. It may denounce each accession of knowledge as dangerous, or it may welcome each fresh ray of light as its divine inheritance. "Forsake us not, O God, in our old age, when we are grey-headed, until we have showed Thy strength unto this generation, and Thy power to all them that are yet to come."

DECANAL BUNCOMBE.

From the Church Times.

There is a story in Grimm's famous collection, of a wicked stepmother who desired to poison her beautiful stepdaughter, and to that end gave her

half of an apple which was divided with a knife poisoned on one side only of its blade, so that the intending murderess was able to eat the other half safely, and thus to lull her victim's suspicions as to the wholesomeness of the fruit. We have rarely met a more striking illustration of this ancient legend than Dean Stanley's recent sermon at Christ Church, Marylebone, on the history of the Church of England during the last fifty years. Throughout much of the earlier portion of his address, allowing for the constant presence of his peculiarities and for the under-current of his words, he appears to be vindicating, almost as we should do ourselves, the necessity of national Churches, and the exceptional position, wide comprehensiveness, and historical continuity of the Church of England. But the hands of Esau are matched with the voice of Jacob, and the Dean's stepmotherly devices against historical verity are only too apparent. No doubt, many of his frequent sins of this kind must in fairness be set down to the habitual inaccuracy of a very discursive but not very philosophic intellect, but even this charitable hypothesis will not cover the whole ground. There is one characteristic of Dean Stanley as a controversialist, which in some degree resembles' one of James II. as depicted by Macaulay in a graphic sentence, "To reason, indeed, he was not in the habit of attending. His mode of arguing, if it is to be so called, was one not uncommon among dull and stubborn persons, who are accustomed to be surrounded by their inferiors. He asserted a proposition; and as often as wiser people ventured respectfully to show that it was erroneous, he asserted it again, in exactly the same words, and conceived that by doing so he at once disposed of all objections." There are two particulars in which this description does not quite fit the Dean. He is clever and pliant, rather than dull and stubborn; and when he has been thoroughly demolished by an opponent, who has pierced some plausible windbag of his, he waits patiently and in silence till he thinks the public has forgotten all about his defeat, and then calmly reproduces the disproved assertion as a new item of evidence just discovered. He has done this no less than three times, for example, with Raffaele's picture of the Mass of Bolsena, and also with the position of the Pope at the altars of certain Roman Basilicas, when arguing against the eastward position, although the entire baselessness of the facts on which he professed to ground his theory was exposed each time that he adduced them. He is a great deal too shrewd to attempt any defence at the actual time of the rejoinder, but waits, as we have said, till he thinks the general public has forgotten the matter, as he cares but little for the longer memories of the learned.

The first great inaccuracy of his sermon is its entire ignoring of the idea of any Catholic Church. According to him, Churches were at first merely urban and municipal, but became national by a process of growth and development. The facts are that the Christian Church was founded as a Universal Society, with diocesan centres of action, in cities for the convenience of administration, but with a synodal scheme of joint government and intercommunion which abolished most local distinctions; whereas Nationalism in religion was forced on the Church by the breakup of the Western Empire under the barbarian invaders, whose diversities of language, habits, and interests gave rise to international jealousies which checked the free action of the Church, and disintegrated it into national societies, instead of combining a multitude of petty local communions into a larger organism, as the Dean puts it. Suppose the result of the American Civil War had been the development of State independence to such an extent that each of the sovereign Commonwealths which make up the Union, withdrew from federation, abolished the Senate and the Congress,

retiring within the jurisdiction of the local legislature of each State, would this be a development of municipalism, or an abandonment of federalism?

The Dean misquotes De Maistre in citing him as saying that the Church of England alone touches the Eastern Church with one hand and the Latin with the other. What De Maistre did say is what the Dean proceeds to say for him, that she touches Catholicism on one side and Protestantism on the other, and is thus, in all probability, the Divinely appointed medium for the reconciliation of Christendom. This is a mere detail, for we are in partial agreement with Dean Stanley in what he says here about the wider functions of the English Church as compared with the sectional character of Nonconformity. But when he inserts his little morsel of Erastianism, and remarks of our Communion that "the Sovereign and the law of England is its only earthly head, and no one can either change its laws, or permit the change of its laws, in opposition to the declared will of the nation, as expressed in the supreme acts of the Legislature, or in the supreme court of its law," we see that he is arguing beside the point. Not to dwell on the fact that the "supreme acts of the Legislature" happen to be in flat contradiction to the "supreme courts of its law" in a very notorious instance, we may just remark that there is at least one person who changes its laws, and permits the change of its laws, with a persistence worthy of a better object, without caring two straws for statute, canon, or judgment, and that person is the Very Reverend Arthur Penrhyn Stanley, who has broken more ecclesiastical laws in letter and spirit than all the Ritualists and Church Associationists put together, depending on his influence with the Court and the Primate, and the exceptional status of the Abbey, to secure his impunity for acts which would probably bring about the deprivation of an ordinary parochial incumbent.

There is much truth in what he says about the unwilling deference which Nonconformists are forced to yield to the Church of England, not by reason of any Establishmentarian privileges, but on account of her august religious and intellectual position. Yet if he had chosen to read the Earl of Crawford's brilliant book on the Œcumenicity of the Church of England, he might have made much more of this part of his subject. But he was compressing here, in order to come to his real end, the denigration of the Catholic revival, the object of his sincerest hostility, the one topic which invariably strips off his customary mask of toleration, and discloses the countenance of an inquisitor behind, a nineteenth century inquisitor, of course, who has not anathemas and stakes at his disposal, but who can at least depict his opponents as narrow, mischievous, retrograde fools, and blandly hand them over to the secular arm of the Public Worship Regulation Act. We need not trouble ourselves to quote or refute the mere clap-trap which he is not ashamed to utter about the external accessories of worship as affected by the Revival, but will merely dwell on the one point that he asserts them to have "created a distaste for practical reforms in the Church." Now, it is the distinguishing characteristic of the Oxford movement that it is the *only* one of the four great movements within the Church of England since the settlement of 1661 which has done anything at all for reform in the Church. These movements were the Broad Church triumph, beginning with the Revolution of 1688, and lasting till the middle of George III.'s reign; which resulted in almost completely stamping out Christianity from the Church of England, leaving it to take refuge in Dissent, and in creating, developing, and stereotyping an infinitude of jobs, abuses, and scandals. Next came the movement of Wesley and Whitfield, a mere reaction from Broad Church ungodliness, which passed speedily outside the Church, and therefore did

not bring about internal reforms; thirdly came the Evangelical Revival, which laboured for purely subjective and individual ends, never rising for a moment to the thought of corporate action and improvement; and lastly came the Oxford Movement of 1833, since which time, and almost exclusively through the agency of its sympathizers, the most remarkable, permanent, and valuable reforms have been carried out. The abolition of pluralities, the enforcement of residence, the war against the pew-system, the revival of church building, the awakening of Convocation, the establishment of theological colleges, the organization of women's work, the multiplication of Church services, the utilization of the deserted cathedrals, the establishment of Congresses, the institution of guilds to interest laics in Church work, the creation of Home Missions, the expansion of the Colonial Church, with many other reforms of less note, are all the children of the Catholic Revival, and yet the Dean mentions but two of them, which he qualifies with a sneer. But that is only "pretty Stanny's way," and we merely shrug our shoulders as we read his list of what he regards as desirable reforms, beside which all that we have detailed is unworthy of his mention; and we find the difference to be that we think reform means repairing the fences, clearing the ground of stones and weeds, digging the surface well and deeply, manuring it, and planting and sowing the best procurable articles from all sources; while his view is condensable into the simple formula of taking down the rails, and letting the pigs into the garden.

Not less characteristic is his half-penny-worth of eulogy to this unconscionable quantity of detraction. It is generally a glorification of Broad Church achievements, so supposed, to the exclusion of all others. In five names which he selects as typical of the fifty years last past, Keble's is the only one not belonging to the Broad Church party. It is, perhaps, natural that the author and propagator of the Arnoldian myth should continue the process of canonization of a man who never could think consecutively, and who produced as the one result of his system a crop of priggish bores who were the terror and despair of English society till they were found out and discredited; but we think common historical fairness would have named Henry Liddon along with Frederick Robertson among the preachers, James Craigie Robertson with Milman among the Church historians, John Henry Newman with Frederick Denison Maurice as a power in moulding Anglican thought and devotion, and John Mason Neale as the brain and heart which quickened the dead forms of Ritualism into benignant and fertile life. But that would have been to use a clean knife to cut the apple, which Dr. Stanley never intended.

In his suppressed proposition that the best use to make of the English Church is that it may be a lair for every unclean bird driven out by advancing civilization from other eyries, we see his persistence in the policy which has made Westminster Abbey unenviably notorious for the dead and living it has been welcoming to its bosom for some time past, but we would warn the Dean not to look for gratitude from his clients. He is especially tender to Scottish Presbyterians, but no one has scourged him like Dr. Rainy, and even in the proud moment of his breaking the laws by forcing Dr. Caird upon an Episcopalian congregation, he probably did not know the sententious proverb which Scotland has provided for him as one of a class, and to which we beg his attention, as showing what thanks he is likely to get from a religion which retains the Solemn League and Covenant against Bishops and Deans amongst its formularies:—

The Deil and the Dean begin with ae letter,
When the Deil gets the Dean, the Kirk will be better.

DR. FARRAR'S LIFE OF CHRIST.

THE LIFE OF CHRIST. By F. W. Farrar, D.D., F.R.S. In Two Volumes. Cassell, Petter, and Galpin: London, Paris, and New York.

Dr. Farrar's 'Life of CHRIST' has now been a good while before the world, and there has been ample time to form a cool and dispassionate judgment of it. It is the sort of book which one would not wish to review hastily or instantly. No book easier to praise, no book easier to criticise, according to the way you take it up and the principles on which you choose to judge it. No book that was ever written shows a greater wealth of accomplishments on the part of its writer, accomplishments of every kind that can be needed for the vivid illustration of his subject or for the vivid presentment and expression of whatever view he wishes to set before you. We may add, too, the further and not less important accomplishment—namely, that Dr. Farrar is evidently well "up" in the controversial side of his subject, though that is more commonly to be traced in the clever avoidance than in the convincing settlement of difficult points. All that abounding resources of collateral information and reading can effect in supplying the surrounding furniture (if we may use the word) of things, and persons, and ideas, amid which THE LORD moved in Palestine;—all that a style lavish to excess of ornament and colour can do to shed an ideal halo about the intense realism of the picture:—all this is done, and done with vast skill, with enormous pains, and, barring a sort of feeling that it is somewhat *over-done*, it is done with great success.

Then, on the other hand, one asks what one has *gained* in one's conception of THE LORD, whose incarnate life is thus marvellously pictured and painted in this glowing coloured photograph of scenes and characters, with all its accompanying explanatory detail? To our minds, and we must speak our mind, the very form in which we have put the question helps to *indicate the central weakness of the book*. We shrink from harshness, narrowness, or any disposition to carp at what is truly a work of large powers, and from which, as from a quarry, men may dig not stones but marble. But to us it is a quarry of rare marbles, rather than as a statue, that we value it. Still less does it satisfy us as the presentment of Him Whose life it circles round. So we say, how does it strike one when you reflect that it is THE LORD Whose life Dr. Farrar writes?

There is such a glow about Dr. Farrar's descriptions, there is such a halo of poetical expression about it, you are made to look at all his realistic details and information through such a lovely poetic haze, that many a reader will forget that much of the power of the book lies in these, and will also fail to distinguish between the exaltation of feeling which this excites, and that deep reverence and awe which is proper to the contemplation of the Incarnate LORD. Nevertheless, exaltation and sentiment are one thing, reverence and divine mystery are another. Dr. Farrar appears to us to fail in this. *He*, no doubt, is as full a believer as any man in the divinity of CHRIST. But, to our thinking, *he has not succeeded in giving you the everpresent sense that you are face to face with the outward forms of the most tremendous inward mystery the world has ever known*. All the surroundings of the mystery are wonderfully portrayed. The feeling that the Central Personality is THE LORD from Heaven—and that, consequently, each word and act must involve hints, revealings, and disclosures which no illustrations from this earth can reach—this *feeling* scarcely seems to us to dominate the whole treatment as it surely ought in a book which shows so much elaboration and care. The *fact* that all our LORD's life and actions here were in immediate, though unseen, connection with a

vast spiritual enterprise (to destroy the works of the Devil) and that there was, therefore, to every outward transaction a concurrent *unseen side* of fearful majesty and import,—this fact does not seem to be sufficiently present to the writer's consciousness. Thus, splendid as is Dr. Farrar's chapter on the Temptation, it seems to us to be totally wanting in that which is the central verity of all, namely, that then and there the LORD was acting as the Champion of the Race HE came to rescue from that mysterious EVIL ONE who assailed Him. The fellow-feeling *with us* which the LORD had to "learn" through the experience of His humanity—this Dr. Farrar draws out admirably. The achievement *for us*, of vanquishing our unseen oppressor the Devil, and so of commencing our liberation, is neglected.

Just so, again, while Dr. Farrar gives no uncertain sound as to miracles in general, yet he is clearly at a loss how to deal with particular cases, as, *e.g.*, of Possession. We are really surprised at this, since the Gospels make such constant and careful distinction between mere lunacy and Demoniacal Possession. But so it is. And Dr. Farrar evidently stumbles consistently. The world of Angels and of Evil Ones is not so real to him as we could wish. Even in the Agony in the Garden he speaks vaguely of the strengthening Angel as though it might be only a "seeming," while many of the most matter-of-fact mentions of Satan are dismissed as "metaphorical."

We have now sufficiently indicated the weak side as well as the strong one of Dr. Farrar's book. How *very* strong it is in its full and careful illustration, and especially from Rabbinical sources, illustrations of Pharisaic teaching and opinion and the like, no mere review could fully show. For that the book must be read. And we must add, also, that Dr. Farrar does not let himself be run away with by any mere Talmud worship, but uses his learning discriminately. Having, then, a weak side as well as a strong one, and these being what we have said, the consequence is that it is a book to be *used* rather than to be *assimilated*. Used as a perfect mine of illustrations, it can only be valuable and serviceable. But with all our admiration for it in this sense, we feel, as we go back from Dr. Farrar's pages to the Gospel of S. John, as if we had passed into entirely another atmosphere.—*Literary Churchman*.

Miscellanea.

MAGAZINE AND NEWSPAPER WRITERS.

The scale on most of the magazines a few years ago was a guinea a page. That was Thackeray's scale on the *Cornhill*. But the rate has been reduced upon most of the magazines in the course of the past three or four years. It is now seldom more than 10s. 6d. a page where the pages equal those of the *Gentleman's*. *All the Year Round* pays 10s. 6d. a column. The pay of *Chamber's* is 7s. 6d. a column, 15s. a page. A man like Sala, however, of course, seldom writes by scale. His minimum is 1*l.* 1s. a page. Hepworth Dixon can double even upon Sala, and demand 25 guineas for a dozen pages. The highest sums that have been paid for magazine contributions in our time were those paid by the *Edinburgh Review* to Macaulay. He often drew 200*l.* and 250*l.* for his contributions, and perhaps still more for papers like those on Bacon and Clive. The

tradition runs that Brougham once asked Jeffrey for 1,000*l.* upon a promise to work off the debt in a year, and did it, writing the whole of one number of the *Edinburgh Review*. That may, of course, be fable; for this story of Brougham writing the whole of an *Edinburgh Review* is told in several writers. Shirley Brooks, it is said, wrote the whole of one week's *Punch*, Christopher North wrote the whole of one *Blackwood*, Gilbert à Bockett wrote all the articles in one day's *Times*. But Brougham's capacity for work was equal to an *Edinburgh Review*, and the anecdote is at all events characteristic. The rule of pay for contributions to the *Edinburgh* and *Quarterly Reviews* is no longer what it was in the days of Brougham and Macaulay. Even Mr. Freeman has, I suppose, never received a cheque of 150 guineas for one of his articles. But a man of special note in literature may have almost anything he likes to ask. Thackeray's salary as editor of the *Cornhill* was 2,000*l.* a-year, and Charles Reade recently refused to take a magazine in hand for less than 3,000*l.* Yet when Jeffrey was retiring from the chair of the old bluff and blue, Messrs. Longman hesitated to fall in with Moore's terms of 1,000*l.* a-year, although for 1,000*l.* a-year Moore was willing to give up the greater part of his time to the conduct of the magazine. Jeffrey's salary had been 700*l.* a-year, and the editorship of the *Edinburgh Review* was then the blue ribbon of literature. The editor of the *Echo*, I presume, has no less than 700*l.* a-year to-day. The newspaper press, however, in the time of Jeffrey hardly had an existence. The *Times* was little more than a sheet of advertisements, market reports, police news, and scraps of scandal. Its articles were simply paragraphs like the "Notes" of the *Pall-Mall Gazette* of to-day. The Duke of Somerset would, no doubt, have consigned all the original articles in the newspaper of that day to the slop-basin. Tom Barnes the editor of the *Times*, was the only man with any pretensions to scholarship upon the London Press, and even Barnes did not relish the idea of being known as editor of the *Times* out of Printing-house-square. His salary was 1000*l.* a-year. But when Mr. Barnes retired from his post in 1830 the proprietor tried to tempt Southey from his books and the lakes by an offer of 3,000*l.* a-year and a share in the profits of the *Times*. And those were the terms upon which the appointment was offered to Moore. The editorship of the *Courier*, an evening newspaper like the *Globe*, was 1,000*l.* a-year, and that was Douglas Jerrold's salary as editor of *Lloyd's Newspaper*. It was looked upon then as a fancy salary. It is now the standard upon most of the London morning newspapers, the evening papers, with the exception of the *Pall-Mall Gazette* paying only about two-thirds of that amount. The salary of the editor of the *Globe* five years ago was 600*l.* a-year, and that is the salary of the editors upon most of the provincial morning papers, although in three or four cases at Edinburgh, Glasgow, Birmingham, Manchester, and Leeds the rate is equal to that of the London morning newspapers.—*Gentleman's Magazine*.

THE FLAGON.

Sir,—There is a rubric which requires a note for the correction of a long prevalent misapprehension. It runs "When there is a communion, the priest shall *then* place upon the table so much bread and wine as he shall think sufficient." It is obvious that the true meaning is that the bread should be brought on the paten and the wine in the proper "vessel, be it chalice or flagon, in which there is any wine to be consecrated," prepared beforehand, before they are carried up to the altar.

At this time it is usual first to present the vessels, and then to bring the elements from the credence or bye-table, a very needless ceremony making an unmeaning delay, where only one act is contemplated.

The wine is brought up in a so-called flagon, a name properly applicable to the standing pot or stoup of the canon; but not to the tankard with a lid, which is now in use.

The standing-pot or cup, with a tall stem and cover, held the well-known measure of a stoup; the flagon is properly a flask, and Bishop Montague forbade the use of both "wicker bottles and tavern-pots," the latter, no doubt, was brought in from the nearest public-house. Archbishop Laud uses the expression "flagon or stoup" in the sense of a large vessel or chalice.

The stoup appears according to its etymology in Bishop Andrews' "tunnel," and has nothing in common with the modern and objectionable tankard, which no ornament can disguise.

I have drawn attention to the matter in the hope that its use may be left aside; that the offertory may be made directly according to liturgical precedents; and the employment of glass cruets, equally modern as the flagon, may cease. The ancient cruse of metal—the amula—for containing wine, was a beautiful vase with a handle and spout, which was often of considerable length and thin, so that the wine could be poured drop by drop if necessary into the chalice. MACKENZIE E. C. WALCOTT.

DISSENTERS AND CHURCH-YARDS.

Sir,—The old English Presbyterians, the Fathers of Modern Dissent, invariably (so far as I know) attached a graveyard to their meeting houses, and thus made themselves independent of the Church in the matter of interments. If their descendants, with vastly greater wealth, had uniformly followed their example, we should have been spared the present controversy. It is my privilege to be the minister of an old Devonshire congregation of Presbyterian foundation, whose chapel is surrounded by a neat graveyard. I believe that we should unanimously regard it as an intolerable invasion of our rights if Mr. Osborne Morgan brought in a Bill to throw our chapel-yard open to Churchmen, Catholics, and Secularists, to celebrate whatever obsequies they chose. It is, surely, our duty to mete to Churchmen the same measure of justice which we should wish for ourselves, and to make their cause our own in this matter by defending their rights as they have defended ours in days not long gone by. It is said that the money spent by Nonconformists in obstructing and attacking the Church would have sufficed to supply them with graveyards. It would certainly have been better so spent.

A DISSENTING MINISTER.

John Bull, April 24.

MISSIONS.

The Mission in April at Dudley, was a great success.

The number of communicants at the various early celebrations steadily increased as the mission progressed; while at night the churches were thronged. The Revs. G. A. Mahon, J. Malcolmson, and H. Montagu Villiers especially enshrined themselves in the hearts of the people. Addresses to the navvies and to the workmen in various pits and elsewhere were very successful, as also the services for servants and children. A special feature of the Mission was the address delivered in the Market-place by the Vicar on the two Sunday afternoons. On the last occasion the Vicar said:—

But what had become of those who had opposed the Mission? They might doubt that anyone had opposed it, seeing that it was so great a success. Surely, they would say, it was not their Nonconformist brethren? No, thank God! that was not so; for they had been very kind and sympathetic in the matter. But they had been opposed by those who would fain come out and shout, "Diana of the Ephesians." They would if they dared: they would stand there and cry out, "Great is Diana; great is the beer barrel!" That's where the opposition had come from. The dread of the publicans was that their craft was in danger. Full churches made empty beershops—(a Voice, "Thank God for it"). Why should they be hindered from doing God's work because men were fond of their pockets?—(another Voice, "We don't; we'll work in spite of them"). The clergy had gone forth in the strength of God; but there had been a quiet undercurrent—a standing aloof by the class of men he alluded to—"Shame"). They did not dare to oppose publicly, but they stood aloof. There were some honourable exceptions, but with respect to the general body he had thus spoken out, for he was afraid of no one, and when he saw a wrong committed he honestly denounced it. Now that had been the only hindrance; but it had not kept away the people, for, thank God, they had their churches crowded and packed throughout the week. He believed it to be the work of the Holy Spirit.

THE IRISH PRAYER BOOK.

The *Guardian* thus sums up the changes in the Prayer-Book thus far made by the Irish Church Synod.

1. The two opening prayers, the Commandments, and the Prayer for the Queen may be omitted in the Communion Service.
2. A form of Burial Service is provided for unbaptized infants, and for persons desirous of and prepared for baptism.
3. Clergymen are no longer required to use daily, in public or in private, the Morning and Evening Prayer.
4. Confirmation is no longer made a condition of communion, but is only announced as a duty.
5. Communion on occasion of marriage is no longer recommended.
6. Laymen are no longer required to communicate three times a year (one being Easter), but are only to be exhorted in general terms to communicate often.

These changes may be viewed as *pro tanto* an abandonment of that attempt to maintain in the Church a spirit of orderly and systematic devotion, which is characteristic of the High Church movement.

7. The omission from the Burial Service of those most beautiful words, beginning "We yield Thee hearty thanks."
8. The Black Letter Saints'-days are not retained in the Calendar.
9. The Apocryphal Lessons are omitted. (This, we hardly know why, seems to have acquired a position among party questions.)
10. So is the Ornaments Rubric (of which, however, it is said to be "very doubtful" whether it ever applied to Ireland).
11. The time of placing the bread and wine on the Table is made optional, instead of being immediately after the offertory.
12. Consecration is to take place from the north side of the altar.
13. Communion may be administered with one form of words "to as many as shall together kneel."
14. Evening communions are allowed.

15. The mention of confession "*eo nomine*" is removed from the Visitation of the Sick, and in that service the precatory form of absolution (that in the Communion Service) is substituted for the declaratory.

16. The Athanasian Creed retains its place in the Articles of Faith, and is, as we understand, to be printed *in extenso* in the Prayer-Book—but the actual recitation in public worship is to be confined to the profession of faith excluding what are called the warning clauses in beginning, middle, and end.

17. The Catechism states that the Body and Blood of our Lord are "verily and indeed (not given but) taken and received," &c. After and in explanation of this a further question is now inserted, to which the answer is (in the words of the Twenty-eighth Article) that "The Body of Christ is (not given but) taken and eaten in the Supper only after a heavenly and spiritual manner, and the mean whereby the Body of Christ is received and eaten in the Supper is faith."

18. Lastly, the Preface declares "the opposite views of Baptism to be equally tenable."

The last commits the Irish Church to the Gorham Judgment.

The *Guardian* opposes any Schism from the Irish Church, on account of these changes, and remarks:—

In the great movement which has been in progress for the last forty years the High Church party have been righteously, wisely, energetically, and successfully the aggressors—aggressors, as against vice, and laxity and half-heartedness in the service of God, so also against a variety of customs and associations, indicative, no doubt, in general of laxity and half-heartedness, but, in particular cases and districts and classes of society, associated—perversely perhaps, but sincerely—not with laxity, but with devotion. Recoils must be expected. And the High Church party ought to make up their minds to take them as they come—trusting to the truth of their cause, and their own patient endurance of reverse and energetic use of success, for making, under any external circumstances of discouragement, that substantial progress in the hearts of men, in face of which such reverses as the present are but the momentary gushes of an ebbing tide.

ASCENSION DAY IN ENGLAND.

At Wantage the Feast of the Ascension was observed with the usual solemnity and heartiness. There were three celebrations of the Holy Communion at the parish church, the first being at four A.M., besides others at the Home and in the mission church of Charlton. In the afternoon the children were catechised, and Evensong closed a long day. The early service, which is the unique feature in the Wantage use at Ascensiontide, was well attended, the communicants exceeding in number those of previous years. The bells rang out merrily at half-past three, and, as we looked out into the grey dawn of morning lights began to appear in the windows of upper stories, and the streets to echo with the footsteps of old and young, rich and poor, hurrying to their parish church, where by four o'clock a large congregation had assembled. On the tower the Union Jack floated in the breeze, while the interior of the Church was prettily decorated, flowers meeting the eye in lavish profusion in all parts of the building, yet arranged with such skill and taste as to avoid a garish effect. The font looked especially charming, while the altar and chancel were decked with the choicest flowers and appropriate hangings. Banners were displayed upon the piers of the tower and the west wall. At four o'clock the

choir entered singing the hymn, "Hail the day that sees him rise," and although the tune was not the well-known and effective one by Monk, yet it seemed familiar to the congregation, and was taken up with vigour. The choir did not perambulate the Church, but passed directly from the vestry to their places in the chancel. The Vicar was celebrant, and was assisted by Epistoler and Gospeller, and by a fourth clergyman at the administration, all wearing cassock and surplice, with white stoles. The service was fully choral, and rendered with a softness and sweetness worthy of imitation. Canon Butler gave a very brief address on Elisha's request that a double portion of Elijah's spirit might rest upon him. There were more than 200 communicants at this service, the whole number throughout the day being about 320, out of a population of 3,000; a percentage which we fear very few parishes can equal. Matins were sung at eleven o'clock, when the Vicar again preached. A great work is being carried on here. At almost every turn one sees handsome Gothic buildings, chapels, schools, homes, all testifying to the energetic spirit of the esteemed Vicar.

LAW OF RITUAL.

We extract the following from the *Union Review*, an organ of what may perhaps, not unjustly be called the "Advanced Ritualists":—

"There must surely be some limits to the liberty allowed under the rubric. It is preposterous to suppose that it gives a license to any individual clergyman to select what he listeth out of the Ritual of the pre-Reformational Church, and to import it into the service at his pleasure. The English Prayer-Book differs very widely, not only in the letter but in spirit, from the old offices, and this difference was intended to be a marked feature of the Reformed Ritual. The Preface to the Prayer-Book sufficiently indicates this. We hold it to be incontestable that the Ritual of the Prayer-Book is marked by a simplicity which, as compared with the pre-Reformational offices whence it was taken, may be called severe, but is, notwithstanding, as capable of the highest degree of solemnity and beauty as any earthly thing can compass. Let the clergy, then, contend for whatever important points of Ritual can be lawfully claimed under the ornaments Rubric; but if they are wise, if they are prudent, if they would keep within the limits of the law, and not use their liberty so as to endanger the possession of their just rights, they must recognise their simplicity as a guiding principle of Ritual restoration. Whatever is not clearly consistent with the simplicity of the Prayer-Book must be held to be a violation of its spirit. To introduce the elaborate details of the gorgeous ceremonial of mediæval times into our English services is not only an abuse of the liberty which the law allows, but an offence against good taste and the sense of congruity. We hold, then, consistently with this limiting principle, that they make a great mistake who think themselves at liberty to incorporate into the Eucharistic Office all the details of the Sarum use which can be made available. They will only bear the semblance of purple patches stuck on a plain and simple, but withal rich and beautiful, vestment, and can be as little justified on the score of congruity as of legality. The same principle holds good in our judgment against another practice—the complicated ceremonial at the singing of the *Magnificat*. The putting on of vestments, the changes of position between the choir and the sanctuary, the use of incense, and the lighting of tapers are accretions which seem to be plainly inconsistent with the simplicity of the rubric, and can only be regarded as unauthorised innovations. We hold it to be certain that whatever Ritual additions are introduced into our services

which are not strictly accordant with the marked and intentional simplicity of the Reformed English Prayer-Book, as compared with older rites, cannot take permanent root in the soil, and in the inevitable process of extraction may endanger much which might otherwise have a chance of surviving."

MECHANICAL EDUCATION.

"I make bold to say that a man who has been thoroughly *well-trained as a practical mechanic is really better educated*, in the proper sense of the word, than one who has merely learned what are termed '*the usual branches of a gentleman's education*,' although there is no reason why these should not be superadded to the other, or why a man should drop the refinements of social life because he has charge of a steam-engine instead of a set of banker's books. If gentlemanly habits and instincts are as valuable as we all believe them to be, they will be not less valuable because the gentleman has been taught a trade or calling which in itself is almost a liberal education, developing as it does the faculties of intelligence and invention far more than copying law papers or transcribing accounts. In fact, such habits, when once formed by early training and home associations, should be independent of a man's daily work or occupation, provided only that such work is honest, and not in its nature degrading. As there are many men pursuing what are called gentlemanly occupations who, even in the common sense of the term, are not gentlemen, so I maintain that the real gentleman will not cease to be so because he is splitting rails or working at a forge instead of sitting at a desk."

It is not too much to say that the suggestion here proffered would, if it were carried out, work a social revolution of the most beneficent kind. The crowds who are now yearly pressing into (one and all of) the professions, and not only into them, but into all such avocations as proffer maintenance to the worker without soiling his hands, will ere long make each and all of these *quite*, what they are now almost, *genteel starvings*—posts that simply don't provide a man with food and raiment. The Emancipated Woman will take them at ever-decreasing pay, and oust her male competitors in the market. Then an exodus from all these lines of life *must* come; and it would be wise for many of the young men of to-day to make choice for themselves, freely and while they may, of some handicraft, some occupation involving actual toil of hand and eye. Let them be engineers, and engine-drivers, and mechanics; guards on the railways, carpenters and carvers. Labour has a dignity of its own, and they will thus vindicate the dignity of labour. No kind of honest toil can really dishonour the gentleman, nor need any necessarily de-gentlemanize him. Let the working clothes be thrown off when the working hours are over, and the mind claims its share of the day. There will be found the real justification of the otherwise absurdly-shortened hours of labour; for the gentleman artisan's leisure hours will not be spent in the ale-house. Then, also, the enormous wages of the skilled workman would be utilised, instead of being wasted. (Even now, it is well known, a skilled engine-hand receives higher pay than any curate, and still wages tend upwards.) Then co-operative manufactories would spread over the length and breadth of the land, and the *Labour problem would be solved*: the evil of strikes rendered impossible. These would be some of the beneficial consequences of gentlemen taking to handicrafts. We cannot pursue the idea here, but we are fully persuaded that, chimerical as it seems, it would, if carried out, cure most of the evils of a certain kind that are afflicting society.

FOOLS FOR CHRIST'S SAKE.

In a recent exhortation founded on 1 Cor. i. 17-31, Mr. Moody, the revivalist, said in his blunt way :

When God wanted an ark built he called on one man to do it, instead of hundreds, and *this man was a fool in the eyes of the world*. The Lord did not send an army to bring Israel out of Egypt, but used a man who had been forgotten among his people—a man slow of speech, a stutterer. *Enoch was no doubt regarded as a fool in his time; Noah was the laughing-stock of his day, and we must be willing to be as fools in the sight of the world*, if we want to be of use to God. Joshua going around the walls of Jericho was an absurd sight. How the London press would have come down upon a scene like that ! Fancy the Archbishop of Canterbury going round London blowing rams' horns ! When the spirit of the Lord was on Samson he slew a thousand men with the jawbone of an ass. People were not willing to work that way in these days ; they must have more polished instruments. How ridiculous must Gideon and his men with their pitchers have looked. Yet every man stood in his place, and they routed the whole army. Elijah was fed by such unclean, contemptible things as ravens ; and when he was sent away it was not to a palace, but to the house of a poor woman, who scarcely had meal for herself. It was said this was an enlightened age ; but God was unchangeable. He still used base and contemptible things to effect his purpose. When he wanted a good book written he did not call upon a philosopher, but a Bedford tinker, and the devil had his match when he got hold of John Bunyan. Christ did not call around him the learned and the wise, but Galilean fishermen, and this handful of men shook the world. Even before He used Saul He changed his name to Paul the Little. London did not want eloquence, but Christ and Him crucified. Let every man and woman spread the tidings of salvation, and take the city for God. When the Church, the pulpit, and the pew become of one mind, Christianity would be like a red-hot ball rolling over the earth, and all the hosts of death and hell would not be able to resist it. When Gen. Grant was before Richmond, he called a council of his officers who advised him to retreat, but before morning the order was sent round, "Advance in solid column on the enemy at daybreak." The result was the end of the Rebellion. Christians in London should advance in solid column on the enemy, and success would follow.

 DR. GUTHRIE IN THE PULPIT.

Dr. Guthrie (says the *Daily News*) differed in many essential respects from the common type of the Scottish preacher. Tall and spare, as the friendly nickname of Lang Tam, given him by the Edinburgh people indicates ; with a lofty forehead, and a singularly mobile face, he had more of the popular orator in him than of the logician, the theologian, or the scholar. His preaching was an appeal to the feelings. He took his audience to the verge of uncontrollable laughter, and then melted them to tears. It was said of him that everybody who went to hear him understood all he said, and could give a good account of the sermon afterwards. Yet his discourses were by no means argumentative. Apparatus of criticism there was none. He was in the habit of saying that the Common Version was enough for him, and never attempted to give even the words of the Common Version anything but the common meaning. He had an intense love of natural scenery, a vivid enjoyment of all the sweet sights

and sounds of outward nature, and he could convey that enjoyment to his hearers. But the appeal to the human sympathies of his audience was his chief source of strength. In this he was irresistible. When his strong voice shook, and a glance of the tenderest pity flashed from his eyes, there were very few who were not moved to tears. Speaking one day about an Education Bill just brought in by the Lord-Advocate, the thought flashed across him that the Free Church had been accused of supporting it for sectarian reasons, when he suddenly broke off his argument, and, with tears running down his cheeks, exclaimed, "What care I for Free Church, or any other Church upon earth, in comparison with my desire to save and bless those poor wretched children in the High-street!" An intelligent auditor afterwards said of this exclamation, "It was as though a shock of electricity had passed through the audience." On another occasion he was preaching from the text, "As I live, saith the Lord, I have no pleasure in the death of the wicked." He had described the feelings of a father who had to send a depraved son away from his door; and had made the audience feel how the child knew that he had but to amend and reform, and his father would receive him; and then, lifting himself up in the pulpit and spreading his hand, he thundered out the words, "Is there any one in this house who believes that I would have pleasure in the death of the wicked? Would not I do whatever I could to rescue the worst among you? And what am I, sinner as I am, in comparison with him whose love I am vindicating?" One who was in the house at the time said that "it was as though a prophet spoke."

ON CLERICAL ELOCUTION.

Sermons *read* and not *preached*,—faulty delivery, defective articulation,—these will chill any congregation; and how many churches can you enter without encountering one or other of these! Without wishing in the least to encourage extravagance or artificiality of voice or gesture in the public ministries of the Church, we cannot but think that obvious defects of public reading and speaking by candidates for the ministry should be discovered and corrected *before* ordination. Just as Quintilian insists upon it that certain qualities moral and physical are needed to make an orator, and that not without these shall any man become one, *oratorem esse virum bonum dicendi peritum*, so we cannot but feel that a certain respectable *minimum* of the power of utterance should be required from all who desire to lift up their voices in the assembly *ad majorem Dei gloriam*. Of course this is a matter in which the initiative belongs to the Bishops. And we noticed not very long ago, that one of them,—we think it was the Bishop of Manchester,—strongly urged upon all the younger clergy the desirability of acquiring the power of *extempore* speaking. The principle of this recommendation covers the point we are enforcing. It is a bounden duty on every priest and deacon to develope to the utmost such powers as he may have, for the glory of God and the service of the Church.

DR. IRONS ON STUART MILL.

At the meeting of the Victoria Institute the Rev. Prebendary Irons, D.D., read a paper on Mr. Mill's "Essays on Theism." Dr. Irons began by mentioning the interest long felt in the religious opinions of Mr. Mill, and the disappointment caused by the "Three Essays," published after his death, and went on to analyse fully Mr. Mill's propositions and theories, especially subjecting the final essay to close treatment. The conclusion was one of compassion, and of respectful sadness rather than severity.

The collision between the advocates of the *à priori* and *à posteriori* defense of theism was strongly deprecated, and the illogical system of thought pervading Mr. Mill's works (and this essay in particular) was described from this point of view, as worse than useless, because the first premises of Mr. Mill had no basis in essential or *abstract* truth. And now a treatise on the *à priori* is the first need of our logic. Mr. Mill was shown to be in collision with every known school of human thought; in his last years, indeed, he seemed at times, as in this essay here and there, to be "feeling after God, if haply he might find Him." His admiration of the historical character of Christ appeared almost the last thought of this mournful essay; but, even here, he says and unsays. To see such a man sink amidst the wreck of opinions to which he could not hold fast as time went on, and the waves beat around him, stills us; we look at him with sadness as one beyond our help, and his latest words ring in the ear (as a poet expressed it), but as "the bubbling cry of some strong swimmer in his agony."

From Church Times. *

THE CHURCH IN KAFFIRLAND.

Since writing to you in January last I have not been much from home. I can very seldom get away during this season of the Church's year. Lenten services and the preparation of Catechumens for Baptism, together with other duties peculiar to the season, such as endeavoring to awaken the consciences of those among our converts who may have lapsed if not into heathenism itself, into indifference and carelessness, or in encouraging the penitents and preparing them, where I see hope, for their Easter Communion. There is great difficulty in getting the heathen to embrace Christianity in the first instance, but once let him have taken hold of the "principles of the doctrines of Christ—by repentance from dead works and of faith towards God"—then you have always, as a rule, a great hold on him, and a heathen Kaffir once baptized will always listen to you. I believe some, when urged by their teachers to return to the good and forsake once more the evil, have been known to say they no longer wish to hold the faith. Such instances are few. I have never known one excepting as I say from hearsay. National customs very seldom interfere with our work among these Kaffirs and Hottentots. Still there are some two or three which often bring our converts (especially among the young men) into sad trouble.

Some people, I dare say, will laugh to hear of a missionary having to go and stop dances. Single-handed a missionary has to do, and does do, many things which seem very extraordinary, and to some rather *infra dig*. Nevertheless they do these things, generally succeed, and as far as I can say, never lose the respect of the natives. I remember a case, which at the time caused me great annoyance and anything but amusement, but at the recital of which I have often amused others and laughed a great deal myself. It was about four years ago now that a native woman belonging to my station came to me one afternoon saying she had a great trouble which she wished to make known to me. Her only daughter, a girl of about sixteen, was going to be married, against her will, to a young man, son of a petty chief. Both mother and daughter were Christians, but the old father, a thorough old heathen, the possessor of four wives, and this woman the youngest of them. The girl seemed afraid to go to service in Queenstown, and equally afraid of sleeping in her mother's house. The

wives of a polygamist all have separate huts or houses. It was only by the greatest difficulty she had escaped abduction, and with all the mother's efforts she felt sure that sooner or later her child would be taken from her by force. Already had the old father received certain cattle as part of the dowry claimed by him, for his daughter. The mother wanted me to lay claim to the girl as having been baptized by me. To this, of course, I could not consent. Ultimately it was agreed that the girl should live with us as nurse. This plan suited very well, and after some months the question of matrimony seemed to be dropped by those whom it most concerned. The girl left us, but she had to fly to us again for protection not long afterwards. Taking advantage of my temporary absence from home a plan had been laid by the father and the would-be bridegroom and his friends, and the very night the poor girl returned, her mother's house was entered and great was the wrath of her old father and the other at finding themselves again outwitted. I saw the old man a day or two after. He was very angry. Insulted me in every way he could think of, and finished by saying that he should go straight to the house and take her away. I spoke to him as quietly as I could, reminding him that as the girl was nice looking, and if he would only leave her alone, she would make a much better choice for herself than he could for her. This rather mollified the old man, being very proud of his daughter, but he would not promise to give up the match, declaring that she wanted the man, and that the mother alone was objecting. Soon after we heard the cattle had been returned, and thinking this a sign that all further trouble on that score was at an end the girl once more left our service. Two or three months after this I was walking by the river side one afternoon, some women were washing about 500 yards above me, I had heard a cry from one of the women, as I thought followed by a great deal of talking and apparent excitement. Whilst I was wondering what the excitement was all about (the people being all out of sight, down in the bed of the river, and hidden by a bend), I saw a woman running from the mission-house towards me. I hardly connected this circumstance with the screaming at the river, until I saw it was the mother of this girl. Almost breathless when she reached me she told me that while they were bathing and washing their clothes, four men had suddenly rushed upon them seized her daughter and decamped. As soon as the women could put something on them, they ran up and then saw a fifth man holding the horses, and but that the girl had given them so much resistance, slipping repeatedly, like a snake, out of their hands, they would have been off long ago.

I had not much time to think, so picking up a thick bludgeon looking kind of a stick I started off, not knowing really what I was going to do. I soon saw them about half-a-mile ahead disappearing over a rise. I ran as hard as I could, and when I came to the top of the rise to my astonishment they were not 200 yards from me, and unmounted. So soon as they saw me they left the girl, whom I now saw they had been in vain trying to remount, and rode off at full speed. I never shall forget the scene. The poor girl as soon as she found herself safe, threw herself down and began to cry. Two other girls joined us, and as soon as she had had a good cry, we retraced our steps. On our way back, the girl told me she had managed to dismount twice before I saw them, and that seeing me she made one more effort and once more managed to get from her captors—the last time bringing the man, who held her, down with her. This caused more delay, as they had to catch the horse, and, never having seen me, the men were quite surprised by my sudden appearance. Seeing me, the girl said, they quite believed there were more behind me. On my re-

turn home I sent for the father of the girl. Messenger came back saying he had gone to Queenstown. As the other people did not belong to my station, I could do nothing. No one would prosecute them, and there the matter ended. Finding themselves so often defeated, the girl's persecutors at length had to give up. Her would-be lover consoled himself by marrying someone else, and the girl, as I prophesied, made a very much better match some months after, and is now living with her husband at her father-in-law's kraal under the great chief, Kreti. I am sorry to say gratitude is not a trait in the character of these people, and I have too often held this girl up as a case in point. One would have thought after all we had done for her a young girl like her would not have easily forgotten our kindness. When in trouble my wife took her as a nurse for our little one, and no sooner did I procure for her a magistrate's order, protecting her from the miseries to which she had been for so many months exposed, than she went straight home, made different excuses—sickness and one or two others. I was very much annoyed, and, though I had long given up expecting to meet gratitude in natives, I own to being a little disappointed.

Whenever we have any native weddings our house, as people say, is turned inside out. My wife generally has to cut out dresses, &c., &c. Her spare knives, forks, spoons, and crockery are borrowed, as also pots and pans. Materials for making the cake are brought for her to put together; said cake is baked and carefully stored away in the pantry. Then comes the slaughtering time. Cattle are getting too dear now to kill, but in the "good old times" every one killed an ox; rich people, of course, killed more. At the last wedding there were six sheep killed, and I believe as many goats. These have to be hung up in our house, as cooking has to be done after the English fashion. Natives generally cook meat as soon as slaughtered, hardly waiting for it to cool. As I have already said, this girl soon made a good match, and great preparations were being made for the wedding. Her friends went with her to town to buy the trousseau and other things which she coolly asked my wife to make up for her. This I would not allow, as I thought it right to show my displeasure at the girl's ingratitude. She considered my refusal a great disgrace. Poor girl, she has outlived her "disgrace," and we are now the best of friends, and though she does not live on my station, brought me her little one to be baptized, her husband having obtained permission from the Missionary on whose station they live. In my next I will, I trust, write you some more, showing you how dreadfully this vice of ingratitude is rooted in the nature of these poor things, and in future papers will give you some of their more promising features. I trust some of your many readers will take an interest in our work among the heathen in South Africa. My mission is only one of many, and in writing these letters I sincerely hope others besides myself will be benefitted. I fear "Missions to the Kaffirs and Hottentots" are still wrapped up in fog and mists in thousands of uninformed minds, and that this want of information can be greatly reduced by those who can give us information through channels such as your paper affords. I should be glad to receive communications and answer any one who may favour me with a letter.

Books, newspapers, periodicals, copies of hymns and chants, contributions in money, articles suitable for bazaars, or old clothing, will be received by my father, Address to the care of Mr. K. Patten, 31, John street, Sunderland. Small parcels under five pounds weight can be sent by book post at the rate of 3d. for each four ounces, or fraction of four ounces.

St. John Baptist Mission Station, near Queenstown, S. Africa.

Some years ago two tribes living to the north and north-east of us some hundred miles away, were at war with one another. War between such people means death to the vanquished, and tortures to many. One day an unfortunate fellow came rushing into the shop of one of these solitary traders, bathed in perspiration, and naked. He had evidently been rather hotly pursued. On asking for shelter, the European naturally said the shelter he had to offer him was utterly useless, as he had no place to hide him away. Still the poor man begged to be assisted. The trader would have had his station burnt to the ground for certain, had he been discovered helping this man. Being a good hearted sort of an individual, and anxious, if possible, to save the Kaffir from his pursuers, he handed him a long coat, such as are sold to kaffirs by these traders, and directing him to some cattle which were grazing about half a mile away from this trader's house, told him to be off and appear to be herding the cattle. He had hardly got 500 yards from the door, when down came a troop of kaffirs from the opposite direction, and, of course, made for this solitary house. Riding up to the door they furiously demanded the instant delivery of the man they had been pursuing. It was useless for the man to pretend not to know anything about him. Nothing would satisfy them. The man must be there. "Well," said the white man, "you evidently won't believe me. I tell you there is nobody in this house but myself, and no one any where near excepting the Kaffir who is minding my cattle. You had better go and see him. There he sits on the rise away over there." Away went the enemy, and after apparently some little talk with the very man they wanted, rode off as hard as ever horses could lay legs to the ground. The kaffir had been told by his friend the white man, what he would do, and so was prepared for this ordeal. As his pursuers had never seen his face they were not very likely to recognize him, and, although of the same tribe, he was sure not to be touched, as being, so they thought, the European's hired servant. As soon as he thought the coast was clear, the Kaffir came back to the shop, and taking off the coat, handed it to the shopkeeper, desiring, at the same time, to be shown a blanket. I have said the Kaffir was naked, but he carried a small bag commonly carried by natives, and in which they put everything, pipe, tobacco, snuff-box, native-made needle, charms, and I can't say how many more such like things, money (when they have any) included. The trader only too gladly brought out his blankets, one kind after another, but none seemed to suit the man. "What sort do you want?" asked the man at length, tired of showing the blankets to one who evidently was not going to purchase. "Well," said the Kaffir, "I don't know. This is war time you know, you see, and you very nearly lost your cattle to-day. Suppose you give me this (selecting one of the best) for taking care of your cattle and not allowing the enemy to take them." I need not say he did not get his price but made his exit nearly as suddenly as a few hours before he had made his entry into the shop. Few will credit this, but I believe it to be a fact, and any knowing the Kaffir deficiency in his phrenological arrangements will be ready to accept as a truth this otherwise improbable anecdote. I mention it only to illustrate how (in their natural state) entirely wanting Kaffirs are in that virtue—gratitude. As a rule Kaffirs are quick at learning. They do not take so readily to habits of civilization as the Hottentot but are more provident.

Correspondence.

BISHOPS ELECT AND STANDING COMMITTEES.

A REPLY TO DR. HOPKINS.

Mr. Editor :—I have read Dr. Hopkins' "Rejoinder" in the *ECLECTIC* for June.

The Doctor complains that I have left "the bulk of his articles *unanswered*." This is true enough. I did not intend or undertake to "answer" or in any way notice "the bulk" of them. I intended and now intend to confine myself, to the one single issue that he presented, namely, the one in regard to "the rights of the Deputies in General Convention and Standing Committees, under our Constitution and Canons, to take into consideration the whole matter of the election and qualifications of bishops-elect, and to withhold their testimonial in case they are not satisfied on all these points." And I proposed then as I do now to leave all other points and assertions in his articles to the judgment of our readers. They will decide whether his statements are true or false, relevant or irrelevant, fairly stated or sophistically insinuated. They will doubtless find that much of what he says is true, and might have been said just as well if he were arguing the other side of the question. There is, however, one point which I think I ought not to let pass in this way. On page 133, he says, "the Doctor abandons the claim that Standing Committees are competent *judges of doctrine*."

Now I said nothing, whatever, on the subject, of their "competency." Nor did I admit, nor do I now admit that they have not the right to judge both of the soundness of "the doctrines," and of the correctness of "the morals" of the elect. I said they could perform their duties without so judging, and this they probably could do in all cases; but unquestionably they have the right to judge of such things. Nor do I doubt their competency, so far at least as the duty assigned them requires.

Now it may be that the rights of Dioceses and Bishops-elect and the duties of General Conventions and Standing Committees are not, under our existing Constitution and Canons, what they ought to be. If Dr. Hopkins thinks they are not, let him propose any amendments or alterations his judgment may suggest, and I have no doubt they will receive the attention they deserve.

But that is not the issue now before us. The question relates to the rights of Deputies and Standing Committees under the Constitution and Canons *as they are*. I stated and now claim that they have the right and the duty to take into consideration both the fitness of the elect and the regularity and legality of his election. This I understand him to deny, and to hold that their functions extend to but little if anything more than an endorsement of the Diocesan testimonials if they are found in due form.

Let us consider the matter. The Constitution was adopted in 1789. In 1792, the Convention, Sept. 14th, inaugurated the method of signing testi-

monials now in use. "*Resolved*:—that this House do now proceed to sign the testimony in such cases required," &c., this was the case of Dr. Claggett, of Maryland. Again Sept. 12th, 1795, the same thing was done in case of Dr. Smith of South Carolina.

But on the 14th of June, 1799, the testimonials of Dr. Uzal Ogden, as elect of New Jersey, were presented and laid on the table. On the 17th they were taken up and discussed, and on the next day, June 18th, 1799, the Convention *refused to sign the testimonials*. In their Preamble occurs the two following paragraphs.

(1.) "Doubts have arisen in the minds of some members of the Convention whether all the Priests who voted in the election of the Rev. Uzal Ogden, D.D. . . . were so qualified as to constitute them a majority of the resident and officiating priests in said State," &c.

(2.) "It is not only necessary that they who concur in recommending to an office so very sacred, should have a full conviction of the fitness of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business," &c.

Now all this occurred within ten years after the adoption of the Constitution, and in a convention composed largely of the very men who formed the Constitution and enacted the Canons under which they were acting. It occurred, so far as appears, without one word of objection or protest on the score of the constitutional or canonical rights to enter into these considerations. *And they cover the whole ground*, the legality and regularity of the election, as well as the fitness of the elect himself. And the precedents thus set have been followed to this day. *Consents* to consecration in nearly every General Convention, and *refusals* for one reason or another in 1844, 1847 and 1874.

The case of Dr. Ogden was referred back to the Convention of New Jersey by the General Convention of 1799. And in the Journal of the General Convention of 1801, we find in the proceedings of Sept. 10th, the following entry:

"The proceedings of the State Convention of the Protestant Episcopal Church in New Jersey respecting the election of Dr. Ogden as Bishop for that State, were accordingly read and fully considered, and the question upon signing the requisite testimonial, being taken by States, it was *negatived*."

Here again, we see that after the matter had been referred to the General Convention the second time, the case was "*fully considered*" and the testimonials were refused,—no reason is given. But certainly the convention did not doubt its constitutional right to consider the whole matter, and to refuse its consent,—the assent implied in giving the testimonial without which there could be no consecration—if they were not entirely satisfied of the "fitness" of the elect for the office of Bishop, and the regularity of every step taken in the whole business of his election.

And yet, in face of all these facts Dr Thrall* in an article in the *Church Review*, April, 1875, p. 225, says:—"For twenty-two years or till 1811 no change was made in this Canon, a fair period of contemporaneous in-

* In referring to Dr. Thrall's very extraordinary article, it will be understood of course that I do not intend to hold Dr Hopkins responsible for it or for any of its assertions. Dr. Hopkins is too well informed and too cautious as a controversialist to make such statements as those I cite from Dr. Thrall. I refer to them only that we may have the whole of "the case," and all the arguments on that side so far as I have seen them, fully under view.

terpretation. In that time seven Bishops had been consecrated *with no assent asked or given by any body,*" (the italics are my own.) I can find only six names after Seabury, White, Provoost and Madison, who were consecrated abroad, and these were Claggett, of Maryland; Smith, of South Carolina; Bass, of Massachusetts; Jarvis, of Connecticut; Moore, of New York; and Parker, of Massachusetts. It is true that Bishop Hobart was consecrated in 1811, but I think Dr. Thrall could hardly have intended to include him in the seven. But within this period, Dr. Ogden was refused consecration as above stated. His refusal is based on the ground of irregularity of election. But the subject of "fitness" for the office is also referred to, and there is a tradition that there were serious doubts on that score. And it is certain that after the failure to get a consecration *he left the Church and joined the Presbyterians.*

The first canons on the subject were passed 1789. Canon II declares that every Bishop-elect before his consecration shall produce to the Bishops, certificates, &c., including (1) "testimony from the members of the Convention in the State," &c., and (2) "testimony from the general Convention," &c.; the same Convention, (Canon VII) provided for "Standing Committees in every State." And in 1799 the Convention provided that the Standing Committees may act in the place of the General Convention, in giving the testimonials required for consecration. *And this Canon expressly says:—*"if the major members of the Standing Committees shall consent" and "the evidence of the consent of the different Standing Committees shall be in the form prescribed for the General Convention in the second Canon of 1789," our present Canon Tit. I, con. § iii [2] says "the evidence of the consent of the different Standing Committees shall be in the form prescribed for the House of Clerical and Lay Deputies," &c., the "form" referred to in both cases is the "testimonial."

No "consent" or "assent" is required now, and was not required in 1799, when Dr. Ogden's case was up, but what is implied in signing the required "testimonial." The signing of the testimonials was evidence of "consent" or "assent," and gave that assent. And the refusal to sign them withheld or refused consent, then as now, and now as then.

And in opposition to this view, neither the diligence of research, nor ingenuity of invention has thus far been able, so far as I know, or have seen, to adduce a single precedent, or to cite a single authority, or so much as the expression of an opinion even, until within the last twelvemonth.

Hence I feel authorised to say that there is not one word of authority or warrant in the Constitution, the Canons or the Precedents of the Church for the view which Dr. Hopkins takes of the Canon and the relation of Deputies to the General Convention and Standing Committees, to Bishops-elect. The Convention of 1799, did not consider themselves as merely acquiescing in and endorsing over testimonials laid before them. They spoke of themselves as "*concurring in recommending to an office,*" and they did not claim to have right to refuse in "*clear cases and none others,*" but to have the right "*to be perfectly satisfied*" of every step which had been taken," and all the qualifications of the elect. Such was their understanding of the Canon. Such was their view of their duty and of their rights. And I think we may rest assured that there will be no change in this respect, until the Constitution and Canons themselves are changed.

And in this there is a safeguard to the purity, the unity, and the integrity of the Church. Had all subsequent Conventions and Standing Committees been as cautious and as faithful, we might not have had what is known as "the Cummin's movement" in one direction. And the same fidelity and firmness may yet save us from what may be called an "Ives movement"

in the other. *We do not want extreme men in the episcopate.* It is enough I think if we tolerate them in the lower grades of the ministry, and among the laity. But for Bishops we want sound, godly, discreet men, and no others.

Nor can I see in this operation of the law, any hardship upon minorities. The extreme men, the wildly-erratic men, the crotchety men of Christendom, are always either a *minority in the Church, or a party outside of it.* So far as having them or their representatives in the Episcopate is concerned, the case is pretty much the same. The Church does not want them for any such work or office. And I think there is no danger, in this country, that the Church will not be as widely tolerant in general as a due regard to the integrity of the Faith and the progress of human salvation will allow. But her Bishops must be blameless, respected for the integrity and purity of their characters, for the good sense with which they administer their Dioceses; for these things at least, if not for any surpassing greatness of intellectual powers, or for the unequalled extent of learning.

This tenderness for the rights of minorities is a good thing in its way. But the right to govern and control affairs is not one of them. And there is always a point at which even the right to be tolerated ceases; this the State proclaims when it hangs one of them for murder, or shuts up another in her State prisons for felony, or confines a third in her asylums for lunatics. The Church exercises the same right when she suspends one for crime or immorality, and excommunicates another for heresy and blasphemy. But beside these extreme cases, there are others, undoubtedly, in which she should tolerate, those who are erring and wayward, though not obliged to *promote* them and put them forward as her representatives and chosen teachers.

But, Mr. Editor, it is always a dangerous thing to be thinking much of the extent to which one may go in crime or indiscretion without forfeiting his right to toleration, or his chances—not to say his right—to promotion. It is not well even to be thinking of the extent and limits to the penalties that may be inflicted for transgression. And in studying laws, canons and constitutions, it is far better for the peace of the Church and the soul's welfare, to consider how we can best conform to the intentions of the makers of the law, than of our "constitutional" rights to be erroneous, peculiar and crotchety, or the limits beyond which "the powers that be" cannot go in opposing us if we are wrong, or punishing us when we are guilty. There is no law against a man's being a nuisance, any more than against his being a fool. But the well disposed man, the earnest Christian will strive and pray as earnestly against being the one as he will strive to avoid making himself the other.

W. D. WILSON.

—In the *Victoria Magazine* will be found a very useful explanation of the mysteries of phonography. A quotation from the section on Glossic is too tempting to be omitted:—"Ei am ri'meinded dhat wun veri koald dai deuring dhi reesent winter ei past too kostermungerz just at dhi saim teim az ai veri taul jentelmen in ai thik Ulster koat, reeching to his ankelz, woz wauking on a'hed. 'Aui sa-i, Deek' sed won ov dhi kostermungerz too dhi udher, 'eef aui wuz een'sauid dhet ka-oat, yaoa mauit lauf! And soa it wuod bee widh whot dhi 'A murikin' poaet Walt Whitman kaulz 'pouerfuol un'edeukaiteed peepel.' If dhai kuod bee perswaided to spel in dhis eezili lernt wai, hoo, in reealiti, wuod bee on dhi laafing seid?"

Literary Notes.

—The *John Bull* gives the Table of Contents of Mr. Saddler's new book on the Eucharist. 1 Vol. 8vo. Price, 2s. 6d.

THE ONE OFFERING. A Treatise on the Sacrificial Nature of the Eucharist. By the Rev. M. F. Saddler, Rector of Honiton, Author of "Church Doctrine—Bible Truth," "The Second Adam, &c.

Chap. I. Importance of the Subject. II. The Eucharist an Act of Worship. III. The Worship of the Church as set forth in Holy Scripture. IV. Prophetic Intimation of the Nature of the Worship of the Christian Church. V. How could Primitive worship be called Sacrificial? VI. Examination of the Words, "We have an altar." VII. The Eucharist in connection with the Mediation of Christ. VIII. Christ the Priest in every Eucharist. IX. The Priestly Act of Christ a Continuous Act. X. The Sense in which the Eucharist is a Sacrifice. XI. The Memorial Sacrifice. XII. The Memorial Aspect of the Eucharist considered. XIII. The Eucharist a Sacrifice of Praise and Thanksgiving. XIV. The Sacrifice of Ourselves. XV. Is the Eucharist a Proper Sacrifice? XVI. The Eucharistic Sacrifice and Sacerdotalism. XVII. The Ritual of the Eucharist. XVIII. Conclusion.—App. A. Testimony of Early Christian Fathers to the Doctrine of a Sacrifice in the Eucharist. App. B. Testimony of Ancient Liturgical Forms; Matters in which they all Agree. App. C. Testimony of all Schools of Catholic Writers to their Belief in the All-Sufficiency of the Sacrifice of Christ. App. D. Protestant Writers who have Asserted the Doctrine of the Eucharistic Sacrifice.

London: George Bell & Sons, York street, Convent-Garden.

—The same paper notices a new translation and critically revised Greek text of the New Testament by Rev. J. B. McClellan, late Fellow of Trinity College, Cambridge. 2 vols. He takes ground that the *Textus Receptus* of Erasmus is better and purer than either the Sinaitic or Vatican: and protests against the Revision Committee yielding to Modern Criticism. He draws nearer to Bishop Wordsworth than any other.

Adopting Justin Martyr's word, he regards the Gospel as "memoirs" of our Saviour, exhibited in St. Matthew as the Saviour of mankind, and in St. John as the Incarnate Word. The marked difference of the last from the other three is due to this Gospel being added for the

especial use of the Church. In examining descriptions the Nativity is fixed on the 25 Dec., B. C. 5. The *census* (not taxing) being sturdily vindicated for Quirinus according to the exact details of St. Luke. The genealogies are reconciled with the Old Testament and each other, and shown to be both pedigrees of Joseph, though Mary was so near of kin to him as to have the same descent after the first step or two. Mr. McClellan parts company, however, with Bishop Hervey by holding that St. Matthew gives the *natural*, and St. Luke the *legal* pedigree. He differs again from most modern critics in maintaining that the order of St. Luke's Gospel is not *chronological* but *dogmatic*; this is an important point in the Harmony, and is argued at some length. The apparent discrepancy between St. Luke and the other synoptists in regard to our Lord's last journey to Jerusalem is traced to the same mistake. On the Last Supper, the Crucifixion, and the Resurrection Mr. McClellan is very full and minute, supporting his conclusions by Tables of the New and Full Moons of Nisan, newly calculated by Professor Adams of Cambridge. The result is to fix the Crucifixion on the 15 Nisan—7 April, 30, the Last Supper being the true Passover celebrated the night before, *i.e.*, after sunset on Thursday, the 14 Nisan.

—Messrs. Henry S. King & Co. have reprinted from the *Contemporary Review* a capital essay on *The Religious Education of Women*, by Dr. Littledale.

—In noticing the death of Ewald, the too well-known leader of German criticism, the Berlin correspondent of the *Times* says:—"He had the besetting sin of the scholar—harsh and dogmatic criticism to an extraordinary degree. The character given him is well illustrated by an amusing anecdote dating from the zenith of his fame. Having fallen out with Gesenius about the pronunciation of the Hebrew name of God, he persecuted his unfortunate adversary with such a deluge of irate articles and essays that it was sarcastically said of him he began his evening devotions with these significant words: 'O Iahve, whom stupid Gesenius calls Jehovah, &c.' Having called Bismarck Genghis Khan in the lecture room, and indulged in other historical similes at the expense of the Prussian dynasty, he was deprived of his Professorship and pensioned. He then became a member of the German Parliament, and twice or thrice a year delivered the most savage speeches against the Chancellor and his deeds."—[How may a life be given to a criticism of the letter while devoid of the spirit of the Book!—*Record*.]

—Messrs. Tegg & Co. have issued a new edition of *The Life of Sir Isaac Newton*, ably revised and edited by Mr. W. T. Lynn.

—Mrs. Stapley's *History of the English Church* during the pre-Reformation period (Parker's) has reached a third edition. Its suitability for young students is self-evident; the writer, as Dean Hook says in a brief letter of commendation, having been "as careful as she is candid."

—Among books lately published we notice:

LETTERS OF SPIRITUAL COUNSEL AND GUIDANCE. By the late Rev. J. Keble, M.A., Vicar of Rownhams, &c. Third Edition, much Enlarged, post 8vo, cloth, 6s.

"We would fain put it into the hands of every carping or censorious disputant and caviller who esteems it a mark of superior liberality or of greater orthodoxy to exhibit his dissatisfaction with the rules of faith laid down by the Church of his fathers. If carefully read, if prayerfully studied, the extreme men of both wings might find in it good grounds for apprehending that their difficulties were very much of their own making, and that both are drifting farther and farther from the principles adopted by the Reformers and embodied in our Book of Common Prayer. Keble's golden rule, by which he solved his doubts and justified his conclusions, was simply this: to refer everything to Holy Scripture as paramount, and where the meaning of Scripture and Church formularies is ambiguous, to interpret it by the consent of the Undivided Church."—*Scottish Guardian*.

James Parker & Co., Oxford; and 377, Strand, London.

—*Sermons Preached in Rugby School Chapel*, by Henry Hayman, D.D. (King & Co.), is a volume of no ordinary merit, while the introductory essay on the Indwelling of the Holy Spirit is a theological treatise of considerable value, explaining and justifying the prominence given in the sermons to the assertion of the presence of the Holy Spirit in the Christian. The sermon on "Dogmatic Truth our Heritage," for Trinity Sunday, seems to us somewhat above the understanding of the boys to whom it was addressed, but it is a logical argument of no mean value. Some of the school sermons are specially happy, as *e.g.*, those on "Home Feelings in School Life," and the "World of School;" but that on "The Conscience of a Christian" is one which most pleased us. The book deserves a large circulation, testifying, as it does, not only to the theological ac-

men of the author, but to his earnest practical piety.

—Amongst Mr. Murray's announcements of forthcoming books, is one of a series of lectures, on the following works: The "De Imitatione," "St. Francois de Sales' Vie Dévote," "Baxter's Saint's Rest," "St. Augustine's Confessions," "Pascal's Pensées," and "Taylor's Holy Living and Dying." These are to be delivered at St. James's, Piccadilly, in the afternoons of the first six Sundays after Trinity, by Dr. Farrar, Dr. Goulburn, the Archbishop of Dublin, the Bishop of Derry, the Dean of St. Paul's, and Prebendary Humphrey.

—The *John Bull* speaks in the highest terms of a new Critical Commentary on *The Psalms*, by A. C. Jennings and W. H. Lowe. (Macmillan & Co. 1875.)

Mr. Jennings has distinguished himself in his College career by carrying off the Tyrwhitt, Crosse, and Fry Scholarships, and by attaining the high honour of Hebrew University Prizeman. Mr. Lowe is also a Tyrwhitt Scholar and the Hebrew Lecturer of Christ College, Cambridge.

—The *Art Journal* (Virtue & Co.) this year more than maintains its reputation. So excellent are the varied subjects in every number that it is difficult to select any for special praise. The "Studies and Sketches by Sir E. Landseer," must, we suppose, take precedence, and it is needless to say how increasingly attractive they are each month. Then there is an illustrated "History of the Eucharistic Vestments," by the Rev. E. Cutts, which have an especial interest at the present time. All will be delighted with the "Stately Homes of England," so well pictured by the Editor and Mr. Jewett: Trentham is the charming subject in the May number. Nor should we omit to notice the amusing articles on "Art under the Seats, or a Few Words about Misereres," treated in Mr. Jewett's happiest vein. The steel engravings are all good: one of Turner's Yorkshire Sketches—"Egglesstone Abbey"—deserves especial notice; as, also, does an engraving of a bas-relief by Williamson, entitled, "Spring and Autumn," a most artistic work.

—In another place we give a list of the contents of the late work of Rev. M. F. Sadler on the Holy Eucharist, entitled "The One Offering," (Geo. Bell & Sons, York Street, Covent Garden, London.) The Appendix has a full syllabus of authorities, ancient and modern. It is a compact and at the same time thorough

treatise of not quite 200 pages, and furnishes just such a text book as should be in the hands of all our clergy, to clear up the prevailing confusion of ideas upon the sacrificial nature of the Eucharist, and to give definite and certain conclusions upon a matter as to which emphatically "much study has been a weariness to the flesh."

It is for sale by Pott Young & Co., New York. Price \$1.00.

Those of all schools in the Church who know his "*Church Doctrine, Bible Truth*" can be sure of his giving pure Catholic teaching without a tinge of Romish Error.

BOOKS RECEIVED.

—Just as we go to press, there comes to hand from Pott, Young & Co., New York, a package of Books, containing :

The last two volumes (vii and viii) of *Robertson's History of the Church*, down to the Reformation, a splendid work suitable to take rank with Milman's *Latin Christianity*. Price \$2.25 per vol.

A Christian Painter of the 19th century, being the Life of Hippolyte Flandrin, by the author of those fascinating books, "*A Dominican Artist*," "*Priestly Life in the 17th Century*" &c. Price \$2.50.

Bossuet and his Contemporaries by the same author. Price \$3.50.

Spiritual Letters of S. Francis de Sales, by the same author. Price \$2.50: and

Lawlessness, Sacerdotalism and Ritualism, discussed in Six Letters to Lord Selborne, by Malcolm McColl, M. A. (J. T. Hayes, London.) Price \$5.00.

All for sale by Pott, Young & Co., Cooper Union, New York, who will furnish to order any book noticed in our columns.

—Canon Selwyn published numerous works, the chief being "Critical Notes on the Septuagint," "Cathedral Reform," "M. P., and Canon—Conversations on Ecclesiastical Legislation 1858—59," "Reasons for not Signing the Oxford Declaration," &c. His poem on "Waterloo," and a translation of "Enoch Arden" in Latin verse were very popular.

We printed his Paper read at the Bath Congress, on Bishops and com-presby-

ters, in the *ECLECTIC* for January, 1874. It is said he laid aside 10,000*l* out of his Professorship for a Divinity School at Cambridge. The restoration of Ely Cathedral owes much to him. His funeral was held there, the Bishop being the chief officiant, and Bishop Selwyn, of Lichfield, chief mourner.

Summaries.

—During April, S. Paul's Cathedral was thronged with enormous congregations to hear Canon Liddon's Sunday afternoon sermons,—sometimes as many as 7,000 persons.

—The Bishop of Derry and Raphoe has been elected Bampton Lecturer for 1876. The Bishop obtained the Theological Prize in 1850 for an essay upon "The Divinity of our Lord;" and the Second Prize in 1860 for a poem upon the "Waters of Babylon." He was Select Preacher in 1871-72; and the course of sermons was published under the title of "Leading Ideas of the Gospels." The subject of the Bampton Lectures for 1876 will be "The Witness of the Psalms."

—Many of the London churches had Litany Services on the three Rogation Days, and some of them sermons on the modern infidel objections to prayer.

—Mr. Ward Hunt has appointed two chaplains to the Arctic Expedition. The *John Bull* says:—

To the *Alert* the Rev. C. E. Hodson, a naval chaplain, is appointed; to the *Discovery* we are glad to note that the First Lord has appointed Mr. Pullen, a minor canon of Salisbury. Mr. Pullen was educated at Bradfield College, and graduated at Clare College, Cambridge. He has always been a practical and sensible High Churchman, and attained considerable notoriety as the author of "Dame Europa's School."

—The income of the Propagation Society last year was £134,826 10s. 3*d*—a larger sum than ever before received.

The income of the Church Missionary Society was £175,835-18s-3*d*. It has 157 foreign stations, 211 European Missionaries, and 154 native.

The British and Foreign Bible Society in 1874 distributed 73,750,530 Bibles and Testaments.

The Society for promoting Christianity among the Jews had an income of £37,317.

The Religious Tract Society received £144,566-15s.6d, and issued 470 new publications.

The Sons of the Clergy Fund received in voluntary donations, exclusive of rents and dividends, £19,796.

—The Bishop of Lincoln reports as the amount spent since 1840 in building or restoring Churches in his diocese, at a cost exceeding £500 in each case, £966,242. Including sums under £500, it is £1,002,656. The number of churches built, rebuilt or restored is 576.

—The London Gregorian Choral Association had a grand festival in S. Paul's, May 14. The Processionals were *Eterne Rex Altissime* and *urbis beata Hierusalem*, ancient melodies from the Salisbury Hymnal. No doubt Gregorian music suffers less from coarse or rough handling than modern music. Voices that would not be tolerated in ordinary choirs will do in Gregorians where heartiness prevails over time and tune. The *Guardian* says of the processional:—

Here we had at the outset a taste of the old unmetrical rhythm; which, if not congregational, is most interesting to the musician, and curiously grateful to those who care to acquire the taste for it. In these days it must be pronounced an "acquired taste," but like many other "acquired tastes," it is good taste, and might even be said to be an educated taste. The rhythm of this music, compared with that of the ordinary hymn-tune, is precisely as prose to metre—say, as the Prayer-book version of the 23rd Psalm to Addison's paraphrase. Taking a merely musician's view of the matter, there is a most refreshing sensation in breaking away from the metronome, and letting a melody roll along in notes which bear no precise time proportion to each other. It is a real pleasure, and it seems probable that herein, though those who feel it may not know the fact, lies much of the enjoyment of singing these old rugged melodies. The verses of this hymn were sung alternately by boys, accompanied by organ and cornets-a-piston, and by men accompanied by organ and euphoniums.

—Dr. Lee, of Dublin, issues an appeal for funds to erect a new Church in which the Prayer-Book unaltered shall continue to be used and communion maintained with the Church of England. It is thought Archbishop Trench will not sub-

mit to the revised Prayer-Book, which is to take effect July 1st, 1877. Drs. Pusey and Liddon have subscribed to the new Church, and urge adhesion to the old Book even to the extent of cutting off from the Church of Ireland altogether. Quite a number of laymen have withdrawn their subscriptions from the Church. But it is hardly to be denied, that the revision is far less sweeping than was to be apprehended from the temper of the laity. They have another year however to renew their attacks upon the Baptismal Office. The synod adjourned May 14, its 31st day.

—The *Church Times* disapproves Dr. Lee's movement for a new Church in Ireland holding to the Old Prayer-Book. It says:—

This scheme has received the formal approval of Dr. Pusey and Canon Liddon, backed with pledges of monetary aid. To us it seems at the very least highly premature. It is inconsistent to keep up intercommunion with the American Church, which discards the Athanasian Creed, and to break it off with a Church which has only mangled it; it is hasty to assume that the mischief now done will be but the forerunner of much worse evils, for we marvel that so much has been preserved, and think the reaction has begun to set in, and is worth waiting for with patience: and we entirely fail to see how the abettors of Archdeacon Lee's plan can ever afterwards censure the schismatical English chapels in Scotland, which had, at any rate, political necessity to justify their establishment, though now they merely represent religious separation.

—The supply of clergy for the Irish Church is a question of difficulty, on which many opinions continue to be uttered. A writer in the *Express* complains that this has received no attention during the thirty-one days of debating in the General Synod, and he takes this gloomy view of the present situation:—

"Candidates have been of no University standing, of no theological training, incapable of writing a dozen lines free from errors of grammar and spelling, and one unsuccessful candidate had even the effrontery to present himself for examination on *three weeks'* reading. We are now threatened with a similar batch at the forthcoming examination for the Trinity ordination, and it is quite time for us to cry out—'Let every Bishop then do his duty,' fearless of the result. The

prestige of the Irish Church clergy is at stake."

Another correspondent of the *Express* states that there are but forty in the senior class, and an equal number in the junior class, of the Divinity School of Trinity College, Dublin, there having formerly been from 200 to 300 at a time in that school.

—Mr. Gibson, member for Dublin University, stated in Parliament that commutation in the Irish Church had worked well. For 25 per cent. of capital the Church Body had got rid of 41 per cent. of annuities. Of 736 Irish clergy who had compounded, 405 were still working in the Irish Church; 154 dead or retired, and only 136 gone to England or the colonies.

—The Old Catholic Synod at Bonn, May 19, had 105 representatives, 31 out of the 54 priests attending. The statistics of the movement show now in all Germany 98 congregations and unions and 14,266 families. Bishop Reinkens has confirmed 540 persons, ordained 6 priests, and consecrated a church since last Synod, 12 priests have joined them, and there are 11 students at Bonn. The Synod disclaims all interest one way or the other in the new Church Laws. A new "Handbook of Religion" and a new *Rituale* or Prayer Book were recommended for trial next year. The question of celibacy was ignored for the present.

—The Pope's 84th birthday was celebrated May 13th, when his Holiness received 600 German Pilgrims. An address was read, and a volume containing 1,200,000 signatures of German Catholics was presented to him.

—The Dusseldorf correspondent of the *Guardian* of May 15 speaking of the adjournment of the Prussian Parliament, says "the ecclesiastical legislation this session has been overpowering. The three bills which the House 'polished off' so rapidly this week amount to an entire revolution:—"Suppression of Monasteries and Convents," "Rights of the Old Catholics to the Churches and Church Property," "Repeal of Arts. 15, 16, and 18 of the Constitution." This ought to satisfy even the most voracious appetite for "persecution."

He says all the Conventual property was in 'process of "Expropriation" before the bill became law.

Here is one example. In Derendorf, the mother parish of this place, there is a nunnery, and this week the building, land, and all appurtenances have been made over to a purchaser at Aix-la-Chapelle for the sum of 30,000*l.*, the buyer covenanting to give the whole back to the order at any time during the next five years at the price paid for it.

The Bishops will dissolve the Sisterhoods devoted to the sick, exempted under the law, because they are placed under state inspection.

The Bishop of Breslau has escaped to Austria. The Bishop of Passau has died.

The two German Professors, Christ and Huber, who are now on a tour in the East, have had an interview with the representative of the Patriarch of Constantinople, to whom they handed an invitation from Dr. Döllinger to the Union Conference at Bonn in August. This was gladly excepted, and a deputation was at once named, consisting of three Archimandrites and the "Custodian of the holy Sepulchre." The professors have also visited Archbishop Lycurgus, of Syra and Tenos, on a similar errand.

—There is an Old Catholic "National Church" forming in Italy. A meeting was held at Naples at which 40 Communes of South Italy and Sicily were represented, and 2739 votes given in.

The result of the voting was that Monsignor Panelli (Archbishop of Lydda) was elected the first Bishop of the Catholic National Italian Church, the Canon Stanislao Trabucco the Bishop-Coadjutor and the Priest Cav. Luigi Protà-Guirlelo the Vicar-General.

It is stated also that over a quarter of a million of the Uniat Greeks (Roman Catholics) in Poland have gone over to the Orthodox Russian Church, and that less than 20,000 are left. The figures are 243 parishes and 202 priests have changed, leaving 23 parishes with 23 priests.

—The wife of Prince Alexander of Hesse, has abandoned the Roman Communion, and joined the Prussian Evangelical Church.

—The beard difficulty in Berlin is happily ended. The parochial council of St. Mark's Church, to whom the question was referred of "beard" or "no beard" for their curate, has returned answer to the Brandenburg Consistory that their minister's "manly appendage" is alto-

gether to their taste, and that they would be well pleased if all their ministers conformed themselves more in dress and appearance to the ordinary customs of social life, and did not disfigure themselves by shaven face and priestly attire. With this sharp rejoinder to the upper council the parish board begs that the inhibition may be taken off their pastor, of whose services they have been deprived since the beginning of December last, on account of his beard!

—The *Guardian* informs us:

The Confraternity of the Blessed Sacrament kept its anniversary, as usual, by special celebration in fifty London and as many country churches, on Corpus Christi—that is, on the Thursday after Trinity Sunday. At eleven o'clock there was a solemn celebration at St. Thomas's Church, Regent-street, (formerly Archbishop Tennyson's chapel), the preacher being the Rev. George Rundle Prynne, M.A., vicar of St. Peter's Church, Plymouth. At the same hour there was a solemn celebration at the new church of St. John the Divine, Kennington, the preacher being the Rev. R. W. Randall, M. A., vicar of All Saints', Bristol. The annual conference took place in the great hall of the Cannon-street Hotel, and it was largely attended by associates of the confraternity, to whom alone it was open. After the transaction of business there was another service in the church of St. Chad's, Haggerston, the preacher being the Rev. Frederick W. Puller, M.A., Vicar of Penhoe, Devonshire.

—The St. Albans Bishopric Bill has been passed by Parliament

—Canon Lightfoot has succeeded Canon Selwyn as Lady Margaret Professor of Divinity at Cambridge.

—Archdeacon Sinclair is dead.

In speaking of a new Church Quarterly, the *Guardian* makes the following strange blunder:

American Churchmen have more than one Quarterly dedicated to their special wants; and the *American Church Review*, published by the Church Press, (Mallory & Co.), Hartford, Conn., and the *American Quarterly Church Review and Register*, edited by Dr. Richardson, and published at New York, seem to be ably conducted and successful; they are, too, both of long standing.

—The Bishop of Oxford, in presence of the Bishop of Brechin and others, has opened the new memorial chapel to Bishop Wilberforce at Cuddesdon, costing £6000.

—Too many clergy in England regard their parishes as a freehold, and have it in their power to stop all aggressive work and church extension within their jurisdiction. Mr. Salt's Bill for "Public Worship Facilities" is an attempt to meet this evil. Recently Canon Gregory, the chairman of a committee of Convocation on the subject of spiritual destitution, gave evidence before Mr. Salt's committee on the Public Worship Facilities Bill. He stated that, since 1800 down to the end of 1873, 4,210 churches had been consecrated in England and Wales. The Committee of Convocation had received returns from 2,315 parishes, 217 of which had each more than 10,000 inhabitants, their aggregate population being 3,910,256, and the number of clergy at work in them was only 779. There ought to be at least a clergyman for every 2,000 souls, and church accommodation for 30 per cent. of the population. The great defect of the law at the present day was the impossibility of planting a temporary mission in an overgrown parish.

—Sir Watkin Williams Wynn, M.P., is stated to have read the whole service in Wynnstay chapel in the absence of a clergyman on Sunday week, and to have expressed his regret that he had not had time to provide a sermon.

"Clericus," in yesterday's *Times* urges the Universities, Theological Colleges, and Bishops to abate the scandal of the clergy using lithographic sermons.

—The London correspondent of the *Western Morning News* says:—

The Broad Church party do not seem to be quite of one mind respecting the Revivalists. Dr. Jowett, preaching at Westminster Abbey on Sunday evening, expressed an opinion that their efforts might do good by reaching a class of the people whom the ordinary agencies could not influence. But in the morning the Rev. Albert Young, who has succeeded the Rev. Thomas Fowle as Vicar of St. Luke's, Nutford-place, condemned both Revivalism and spiritualism, the second as utterly alien from the really spiritual, the first because it never did anything to set forth Christ's spirit in actual life. Mr. Young's sermon was remarkable in other ways. Dealing with the festival of the day, he stated very plainly that the spirit poured out at Pentecost was the spirit of Christ, the very self-same spirit which He had when He was on earth, and which had come upon them with new force, with the bracing influence of a rushing wind. I need hardly say that St. Luke's is one of the few churches where the so-called Athanasian Creed is neither said nor sung.

—The following is a sample of the tone that is becoming prominent in the charges and visitations of many English Church officials—an earnest attempt to cultivate the spirit of peace and brotherhood.:

The Archdeacon of Chester, in his Charge, after speaking at some length on the present controversies affecting the Church, said:—

You know that in a few weeks' time an Act for the Regulation of Public Worship comes into force, an Act the powers of which I trust that you may never have occasion to invoke; at least I trust that you yourselves will never hastily put them in motion, and that you will loyally protect your minister from any harrassing proceedings which may be taken by others. Let us cling to the hope that our misunderstandings arise from imperfect knowledge or mistaken zeal rather than from wilful lawlessness, and that diligence searching after the truth, combined with forbearance and patience, will pierce the clouds and bring us all to light; let us bend ourselves earnestly to the work before us, the work of endeavoring to make the Church of Christ a praise upon earth. Let me ask of you to remember that the great body of wardens and sidesmen scattered over the land, if it be but faithful and diligent, must prove to be a mighty power on the side of truth and righteousness against the powers of evil.

—Mr. Mackonochie has withdrawn his appeal from the Arches Court, chiefly on the ground that he expected it would go to the New Court, instead of which the Privy Council has been given a longer lease of life.

—The second reading of the St. Alban's Bishopric bill was carried in the Commons by 273 to 61. Mr. Richards made a violent attack upon "Church and State."

—The Liberation Society received £12,768 last year, and is trying to raise £100,000 in five years to bring about disestablishment.

—A correspondent of the *Times* says that Canon Perowne preaching at Whitehall on Whit Sunday, stated that the revisers of the New Testament had all but decided to alter the accepted version of St. John xiv. 16 into "another Advocate," instead of "Comforter;" and in like manner, at v. 26. to read, "The Advocate, which is the Holy Ghost;" a change against which the writer (Mr.

James Hildyard) earnestly protests. "Dean Alford's amended New Testament," he says, "is a lamentable proof that scholarship and good taste do not always go together.

—The arrangements for the *Church Congress*, to be held at *Stoke-upon-Trent* next October, are now in active preparation. An order has been given by the committee to erect a large temporary Congress-hall for aggregate meetings, at the rear of the Town hall, the various rooms of which will be used for sectional meetings and other purposes. Among the subjects chosen for discussion we recognise as new ground—"Recent Explorations and Discoveries in Bible Lands," "The Pastoral Working of Thinly Populated Districts," "Religious and Devotional Books," "The Religious Education of Pupil-teachers," "The Desire to which Revival Movements give rise for Private Counsel and Guidance," "Funeral Reform," "Memorials of the Dead," "The Duty of the Church towards Boatmen on Canals, and towards the Deaf and Dumb," "The Recognition of Special preachers," "How far Recent Legislation has practically affected Religious Instruction in the Universities, and in other Higher Schools," &c.

—*Archdeacon Grant*, who has just concluded his annual visitation, stated in his charge that the sum of 2,383,040*l.* had been expended in the diocese of Rochester within the last thirty-five years, in the building, rebuilding, Restoration, or repairing of 201 churches.

—The Synod of the United Presbyterian Church in Edinburgh has resolved by 253 to 164 to approve the union of their congregations in England with the English Presbyterian Synod.

—On Whit Sunday it has been the immemorial custom of the Corporation of Bristol to attend divine service at St. Mary's Redcliffe; but this year the Mayor, who is a Socinian, declined to accompany the civic procession.

HOME.

The *P. O. Addresses* of the following named Bishops are given as below:—

Bp. Elliott, San Antonio, Texas.

" Wingfield, Sacramento, Cal.

" Garrett, Dallas, Texas.

" Adams, Santa Fe', New Mexico.

" Dudley, Louisville, Ky.

" Scarborough, Trenton, New Jersey.

" Gillespie, Grand Rapids, Mich.

" Jaggar, Cincinnati, Ohio.

" Odenheimer, Newark, N. J.

—Hobart College at its commencement, June 17, conferred the degree of Doctor in Divinity upon Bishop Gillespie, the Rev. W. H. Moore of Hempstead, L. I. and upon the Rev. Theodore M. Bishop of Le Roy, also the degree of M. A. upon the Rev. Thos. Bell of Waterville. The trustees have elected as chaplain on the Swift foundation, the Rev. Dr. Ayrault of Oxford, N. Y.

—At the recent meeting of the trustees of the Gen. Theological Seminary on S. John the Baptist's Day, the Rev. G. F. Seymour, D.D., was elected *Permanent* Dean, by 77 votes out of 93.

—Bishop Huntington's Address to the Convention of C.N.Y., in June was a very able exposition of the "Christian Law of Giving," which the Convention directed to be read in all the parishes. We print his beautiful tribute to the character of Mr. Mygatt, of the laity, and Mr. Lewis of the clergy, deceased within the year.

In the diversities of gifts a less conspicuous disciple may have some element of usefulness greater than any in the more famous. The reward of all of them is in secret here, to be "open" by and by. No jealousy, however, can possibly interpose to prevent my grateful and tender mention of one layman who passed from us about three months ago, —himself so modest in all his judgments of himself that we were rarely suffered to see his face in any of our councils, yet a singularly wise counsellor in questions most difficult and most delicate, a man whose large learning was matched by his unostentatious use of learning, gentle as a child but of kingly firmness, loving the Church with filial devotion like that which makes men long to look on a mother's face and feel her hand to the last, living more for others than for himself, as generous a giver probably as any this Diocese has known, the courtly host, the refined gentleman, the able analytic lawyer, the just guardian of many trusts, the beloved and honored friend, Henry R. Mygatt. You will not wonder if I borrow another tongue with another's words to join with this imperfect tribute a panegyric too exactly suited to our friend to be put aside, paid long ago by a Roman orator to a Roman nobleman:—"Et enim talis est vir, ut nulla res tanta sit ac tam difficilis, quam ille non et consilio regere et integritate tueri et virtute conficere possit."

The Rev. Edward Zechariah Lewis exercised his entire ministry, covering twenty of the fifty years of his life, within the bounds of the old Diocese of Western New York. It is given to few ministers, few men, to illustrate more perfectly the signification of the "single heart." We all felt his presence among us to be that of one of the sons of God. Even to the ordinary observer the story told by the pathetic features and unworldly expression of his face was that of uncomplaining, transfigured suffering. The occasions of his sorrows need not to be recited; it is enough that no one of them could be found in an erring will or an unquiet spirit. He might have said with one of the keen sighted seers of modern England:—

"Knowledge by suffering entereth,
And life is perfected by death;
I am content to be so bare
Before the archers, everywhere,
My wounds being stroked with heavenly air."

All the while he was with us it seemed that he would be more at home in the other world than in this. From the few products of his mind that came to the knowledge of his brethren, it was plain that his creative faculty and his erudition were much above even the aim of ordinary preachers and writers. His intellectual companionships were among the rarer English scholars, but his chosen and most familiar place was at the foot of his Master's Cross. Let me repeat what was written by one of his spiritual kinsman who went to life in Scotland just a year before him:

"O bless'd disciple, whom thy Lord hath found
Watching and waiting for the final call!
Watching and waiting in the common round
Of daily duty; strong in love towards all,
And full of gentle peace and sober joy,
And quiet confidence, without alloy
Of troublous doubting. Dare we call it loss
When the Death-Angel raised thy heavy Cross
And cast it from thee?—when the sudden sight
Of Paradise lit up with golden light
Thy crown of silver hairs? Thy sorrows o'er,
We will not mourn thee, nor will e'er forget,
The brightness of that star which is not set,
But risen brighter on another shore."

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No. 5.

The article contributed by an excellent Presbyter of Western New York on Bishop Huntington's Primary Charge, "of Secularism and the Church," may be regarded rather as a supplement to it than a refutation. We observe that the passage last quoted from the charge is omitted or modified in the edition issued by Messrs. Dutton & Co. Like the writer of the criticism, we had read it only as published in the *Church Review*. Still the Bishop's argument on this subject, especially where he speaks of "pronunciations borrowed from a choir," would seem to demand that the "Bible Revision Companies" should do away with all the archaisms of style in our English version, and put the Word of God into the common parlance of every day life.

Notwithstanding its brilliant literary merits, we confess that the indefinite and inconsequential manner in which the subject of discipline is referred to in this charge, left a very unsatisfactory impression upon our mind. In an age of intense worldliness, when the spirit of secularism seems about to engulf religion, is it really of so little importance to dwell somewhat upon the Penitential Discipline of the Church? Voluntary asceticism may possibly come as a reaction against universal license. There should be some salt in the Church somewhere: and those who make merry at asceticism forget that the word itself signifies *training* for an ulterior purpose: a thing that ought to be simple enough in these days of college boat races. But "*they* do it for a corruptible crown." For what should we leave it undone? Even Brooklyn theology, one would think, might be glad to recognize again the element of asceticism, amid so much free and easy living. The popular religion is in danger of sinking into the "doctrines of the Nicolaitans." Even Calvinistic pulpits affect the tone of cheerful complacency, as if salvation consisted only in being bought off for the next world and not being put under any restrictions in this. In such a view, of course, the realization of the world, the flesh, and the devil, as actual and potent enemies of human salvation, is nothing but "asceticism." But if Christianity is a race to be run, a fight to be fought, a warfare to be accomplished, with Christ in us, as the Author and Finisher, then secularism, sensuality, and spiritual pride and falsehood are to be renounced and contended against and suppressed, and the ways and means of doing this constitute our *asceticism*—our practice, our training, our *discipline*, as the means to the end.

The article on "More Bishops" is as suggestive for our own country as for England. The Faith and Sacraments are the grand *Depositum* of the Catholic Church. It is for these that the Episcopacy exists. It is not a bureau for issuing orders, or directing strategical movements. Bishops are leaders, not drivers of the Sacramental host, and their place is in the field, not the office. What is the perfunctory duty of laying on hands in ordination or confirmation, compared with the stated continuous work of feeding the flock of God with the Divine Manna? A mere official tends to become but a foil (in the proper sense of the word) between a self-indulgent laity, and their spiritual shepherds and rulers. The laity come to regard him as set only to watch the watchmen: to help the laymen keep the clergyman in his proper rut: to frown down intemperate zeal, and prevent religion interfering too much with the course of business and of our civilized heathenism.

But missionary and parochial work is the end to which Episcopacy is but a means. Therefore we need more Bishops. Central and Western New York and Albany are all territorially yet twice too large. Look at such lines as from Elmira to Utica, from Oswego to Binghamton, from Ogdensburg to Hudson. We want dioceses in every parish of which a Bishop might spend three days in a year, and still have time to "go into the next towns" with a missionary beside him. But "*how shall we endow them?*" Make them rectors of your principal city churches, with a staff of assistants. When Bishops say so much about the ritual of divine service, we want them to set us the example, and let us see how they would manage matters if they had a parish (cathedral) of their own. Would they not know how to sympathize with their clergy, and would not the clergy have a sure defence against whimsical malcontents?

We *must* come to this. We must have Bishops multiplied till the English traditional conception disappears from among us: till they shall feel they are but Priests with higher responsibilities, and draw their strength and power of accomplishing the Lord's work from the Presbytery which elected them, the crown of brethren that rally around their leader in the campaign against sin, the world and the devil.

MODERN ASCETICISM: CLERICAL DRESS, &c.

An Article by Bishop Huntington entitled "Secularism and the Church," appeared in the January number of the *Church Review*. This article has received great praise from all quarters.

It is because the article of Bishop Huntington has called forth universal approbation, that we think it all the more necessary to call attention to some wrong principles enunciated in it.

Is the American Church prepared to subscribe to a condemnation of the good old Catholic doctrine of vocations? Are there not vocations both in the ministry and out of it? Is it not true that among clergymen

some have a vocation for study, and some for action; some for profound philosophical investigations, and some for devotional writing; some for the defence of the faith against those who oppose themselves, and some for the edifying of the body of Christ? Amongst Laymen are not some called to lives of great activity in works of benevolence and mercy? and others to adorn in a quiet and unnoticed way, the humbler walks of life? and are there not many in every walk of life, who being cut off at every avenue from all the activities of life, by loss of health, or of fortune, or of both, are at the last shut up to lives of contemplation and intercessory prayer? It would seem that these are propositions not to be denied.

Perhaps the Bishop would not deny them, and yet the principle upon which they are founded, that is, the doctrine of vocations we take it is denied in the following extract.

"Secondly, loyalty to the kingdom does not demand a physical separation. In this regard our soft age and pliant fashions are about as safe as possible from any rigorous extreme. With the squalid asceticism of Anthony and Pachomius or even of Jerome, the fastidious sense of no future civilization will ever be annoyed. It was natural enough when the dim day-beams of a spiritual destiny began to filter down through the thick intellectual haze of a Pagan sky, that half opened eyes should fancy they saw a way out of the corruptions of the flesh, by the isolation and mortification of the body. Manicheism in philosophy, and monasticism in life were correlates in a single consistent scheme of religious thought. It was a pathetic science of despair when, over against Corinth and Alexandria and Antioch, scenes of apostolic labor and courage, but theatres too of oriental splendor and styes of epicurean lust, retreating and baffled Christian Coenobites bored the rocky hills of the Syrian and Nitrian deserts into cavernous honeycombs, and in those honeyless cells waited for blessings which, after all, no coward could even taste, and not even God, if he were a God of Truth, could ever grant."

There is much in this, and in what immediately follows, with which we suppose all right minded persons must sympathize. That the asceticism here referred to was, in very large part, a misdirection of Christian energy very few would be likely to dispute. But it is the over statement of the case, and the disregard of an underlying principle to which we object. The time has been and may come again, when only in the solitudes of the earth, true piety can pursue its devotions unmolested. It certainly was not altogether a delusion, and baseless enthusiasm that peopled the deserts of the east with Christian devotees. There were certainly some grains of gold in all this sand and rubbish. Some allowance must be made for the state of society, and the veer and drift of Christian opinion. Who can tell, but that in ages to come, Christian philosophers will look back on the present state of Christian opinion and practice, and contrast them unfavorably with the more mortified and self-abnegating practices in the Syrian and Nitrian deserts?

We would not be understood as defending the extravagances of the Post Apostolic age more than any other. Nor are we blind to the fact that the excesses of asceticism were then due to Manichean error. Indeed we think the error lay deeper than even this, and is not even yet eradicated from theology. The platonic idea that the personality of man inheres in man's spirit, and that the body is only the man's dwelling place, we think is not only the parent of Manicheism, but logically carried out, would

contravene the doctrine of the Resurrection, which St. Paul declares to be one of the principles of the Doctrine of Christ. This speculation alone rendered a purgatory possible, wherein the soul which is only a part of man, could be punished for the sins of the whole man, both body and soul; overlooking the plain declaration of scripture that man must be judged *in the body* for the deeds *done in the body*. That a man, or part of a man, could be judged *out of the body* for the deeds done in the body, is a platonic conceit, which is the parent alike both of ancient Manichæism, and of modern Romanism. The first outgrowth of this error was the extreme asceticism of the Post-Apostolic age, and the last outgrowth of it is, by way of rebound, the materialistic philosophy of the present age.

But in this criticism we suppose that Bishop Huntington would heartily concur. What we fault him for, is the wholesale condemnation of Post-Apostolic asceticism, as if it contained no factor of Christian truth. That it does not contain such a factor, and was founded on one of the loftiest of Christian conceptions, although in a perverted form, and mingled with error, is what we maintain.

There is a true principle of Christian asceticism, or there could not be a false one. Error always builds over against the truth, and exaggerates its lineaments so that it may catch the attention of men, while the unexaggerated truth fails to strike and win them. It is always altar against altar. It is schism or it is nothing.

As long as we have the example of the Prophet Elijah; of his antitype St. John the Baptist clothed in camel's hair, abiding in the wilderness, and eating locusts and wild honey; of Simeon and Anna in the temple; and of St. James the first Bishop of Jerusalem, who spent so much time in prayer, that his knees were covered with callosities like a camel's; so long we must admit that there is such a thing as *genuine* asceticism that is acceptable to Almighty God; and so long must we admit that there is such a thing as *vocations*, whereby Christians of every degree, turn aside from the ordinary course of upright human living, and devote themselves to extraordinary solitude, self-denials, prayer, and special works. The extraordinary devotions of the entire church during the ten days that elapsed between the Ascension and Pentecost teach us, that there may be times when, and there may be places where men are called to "a physical separation," both from human society, and from ordinary human pursuits, that they may give themselves continually to prayers and supplication.

It now remains to consider how Christian asceticism manifests itself in the Reformed Church, and at the present time. For if it is a true principle it must be an abiding one, and there must be Christian ascetics now, as well as in past ages. But the manifestations change. The phenomena vary their appearance, but not their reality. Seeing that the times are changed, that human society is as different now as can be conceived, we must expect asceticism to be different in its manifestations. This difference is the more to be expected, because of the fact that it has varied in the past. We cannot conceive of a greater difference than exists between Simeon in the Temple, and Simeon Stylites, between Anna in the Temple and Anna Comnena, at the close of her eventful life, in the retirement of her convent, sick of the intrigues of courts, in which she had prominently figured, and endeavoring to purchase the favor of Heaven, by a tardy repentance and prayer. The spirit of the age was different in each case, but the principle of asceticism was equally prominent in each. So now under a yet different guise we must expect to find it. It may be called by a different name, but yet it must exist.

The chief difficulty in the way of finding it at the present time, is that the *vocation* to asceticism is no longer popularly acknowledged. It is put under the ban. The very idea of vocations is popularly thought to be a superstition. And barring a few sporadic instances, it has no recognized place in the economy of the Church. Wherever it *consciously* exists, it has to fight its way against misconception, obloquy and contempt. But it may, and does *unconsciously* exist. There are thousands of ascetics now, who, not conscious of a vocation, yet follow the leadings of Divine Providence, and a sense of duty, and in an imperfect and often enforced way separate themselves from society, and give themselves to good works, to prayers and supplications.

These are sometimes called "*queer people*." Sometimes they are gentle folk of decayed fortune, who by force of circumstances are separated from what is to them, their world. Sometimes they are people of decayed health who are forced by their infirmities to remain in seclusion. These people often have nothing else in life to do, but to give themselves to prayer, and lament their inactivity. Sometimes they are timid and retiring people who fancy that they lack the courage to grapple with the rough world, and so they quietly abide at home, and in an unostentatious and meek way gild their barren existence with a glory not of this world, and diffidently and apologetically pursue the even tenor of their way, to the present good of the world in which they dwell, and to their own unspeakable fruition in the world that is to come.

Is there a Rector in all the land that has not known some such? It is true that the life they live is an imperfect life; imperfect because their vocation is not recognized, and the Church maims herself in what would otherwise be a mighty arm of her service, by appointing them no place; imperfect as plants in a cellar that struggle towards the light with feeble and attenuated stems, and with pale and sickly color. But let the Church recognize their vocation and give them a place, and the rich hue of spiritual health, would soon overspread their pale and sickly lives.

Most commonly chronic disease is the instrumentality whereby God secures to himself the devotees of solitude and prayer. And how soon the pious Rector finds them out. What rich communings he has with them. How often in celebrating the Holy Mystery by their bed sides has he felt that Heaven was indeed open, and that the unseen celestial inhabitants with gathered wings were upon his right hand, and his left, and about and around the couch of pain. When will the Church arise *to know its own*, and reverently to uphold the hands of these extraordinary Ministers of Intercession? If it were not for these unrecognized ascetics of the nineteenth century, the church's work would, in many quarters, languish and die by reason of the extinct fires on these fleshly altars of the human heart. And when such an one is called upon to die, the clergyman feels that indeed the strength of his Parish has departed from it, and with broken heart he says the last office, and commits the "earth to earth, ashes to ashes, and dust to dust."

The second objection that we find to Bishop Huntington's article, is contained in a clause on the 12th page of the Review. It is as follows:

"Any imputations, sarcasms, and sneers of the Christian pulpit, therefore, at the lawful business of the world, as under a ban, or as somehow base in comparison with the functions of a professional ministry, are unauthorized by the discriminations of the Evangelical Teachers, and are as bad in their reaction on piety, as they are in taste." [We never heard of any sneers at "lawful" business, or lawful ways of doing business—*i.e.* "lawful" in the Christian sense.]

It is certainly true that all sarcasms and sneers from the Christian pulpit on any subject, are in bad taste. If any such are ever indulged in by our clergy, it only shows that men who are not gentlemen, succeed by hook or crook, in worming their way into the Christian ministry. Sarcasms and sneers, make nothing for or against any argument in behalf of which they may be employed. They are simply a melancholy and disreputable instance of loutish manners, and show that the man who would be guilty of them, when ministering in the Lord's house, has mistaken his calling.

If the clause contained nothing but this, we would make no objection to it. But it seems to us that it covertly asserts the equality of the ministerial office with secular pursuits. If we assert that the Christian ministry is more honourable than secular pursuits, that is not to cast reproach upon secular pursuits. We all hold that the office of President of the United States is more honourable, when properly filled, than the office of president of an insurance company, but that is not to say that the head of an insurance company, who discharges his duty well, is not entitled to any honour. A Bishop is more honourable than a Priest, and a Priest is more honourable than a Deacon, and a Deacon is more honourable than a layman, but a Priest, a Deacon and a layman may all be entitled to high honour.

It seems to us that this passage contains the essence of Congregationalism, and is a denial of the distinction between clergy and laity. A distinction, it is true, which the spirit of secularism may deny, but which one who believes in the validity of Holy Orders, instituted by Christ Himself, and perpetuated by Apostolic succession until now, ought not to deny. It is a very ancient, and very honourable lineage. A title of nobility running back one-fourth of the distance would be considered very honourable indeed.

It may be that the author of the article would disclaim this inference as heartily as we, but we think that he cannot justly free himself from having used language open to such an inference.

The third objection is found in passages taken from the 13th page of the Review, thus:

"In the fourth place, it is not the genius, certainly not the law, of the Kingdom of Christ to multiply artificial distinctions, between itself and the secular community, in respect to manners and modes of life, finical habits of living, or fashions of dress, or styles of phraseology.

The Christian's appearance is substantially the same with that of secular persons. If *here or there* some American official brings home from his foreign travel the affectation of a prelatical toy, and parades it on the street, the sturdy common sense of our more manly religion smiles, and goes on its busy way."

The whole gist of the passage lies in the word "finical." We reprobate finical distinctions. But are these distinctions mentioned finical? Now we feel perfectly certain that all of the specifications here made, are defensible as just and right distinctions, and are not finical. In respect of *manners, modes of life, fashions of dress, and styles of phraseology*, we maintain that a Christian man ought to be so distinctly marked, as, in a short intercourse, to be recognized as a Christian. Simple and unassuming manners, unostentatious modes of life, plainness of attire, and chasteness and purity of speech ought always to mark the Christian man. The secular spirit, the pomps and vanities of this wicked world, and the pride of life, mark the manners, modes of life, fashions of dress, and styles of phraseology. In many cases, the spirit of our holy religion has so far toned society, that all violations in these respects are voted in bad taste. True piety makes

the clown less clownish, and the fop less foppish. The first vow in the Baptismal office ought to be a sufficient answer to these allegations. The spirit of this world leads men away from chasteness and purity of speech. Under its influence, men load their language with adjectives and expletives. But the Saviour's command is "let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

The second paragraph of the clause refers to clerical dress, and looks very much like a severe arraignment of some of our greatest Bishops and noblest and most distinguished clergy: a "sarcasm from the Christian pulpit." But we let this pass. One of the greatest of American vices, is the constant effort of great numbers to appear to be what they are not. Every man who can get money enough, apes the fine gentleman. The servant woman often outvies her mistress in dress. A servant does not desire to appear as a servant, a mechanic wears nothing that gives an intimation of the shop. Dry goods clerks, telegraph and railroad men, all wear fine clothes, and when away from home, put up at expensive hotels, and assume the air of capitalists. How like a breath from the hills of Zion, it would be, if all men appeared as they are. If there were no assumption and less impudent self assertion, how it would purify the whole moral atmosphere.

In all this falseness and tinselled vulgarity, the clergy ought to be an exception. They ought to appear to be just what they are. They ought not to dress so as to be mistaken for business men, capitalists, clerks in stores, telegraph employees or rail-road conductors. Let them set an example of truthfulness in living, and show to the world that they are not ashamed of being what they are.

The secular spirit does not like the Church. It demands of the clergy that this hated thing shall, not always be flung in its face. If men will persist in being ministers of Christ, then when they go abroad, it requires of them to disguise themselves in citizens' clothing. So that profanity and obscenity may flow on unchecked, in blissful ignorance that an officer of the Kingdom of Heaven is present to check it.

The moral influence of dress on the clergy themselves is all important. The laying on of a Bishop's hands does not exorcise human nature. When away from home, and among strangers, the clerical garb publishes to the world what the man is, and helps to tone up his moral principle so that he shall do nothing unbecoming his cloth.

But the theme is prolific, and much that might be said, must be left unsaid. We have written because we thought, that fidelity to duty demanded it. We share in the general admiration that has been expressed for Bishop Huntington's article. And because it is so much liked, we think it necessary to call attention to some of its statements that we think call for criticism. Ten times as much error might be published by a less distinguished man, and not one-fourth of the harm would be done. But a Bishop's production when published is as open to criticism as any other man's, and therefore we feel that we have a right to say what we have said.

OIKONOMOS.

THE INCREASE OF THE EPISCOPATE.

We doubt whether there be any measure which is really so near home in its actual bearing on the work and progress of the Church as this "Extension of the Episcopate." To many persons, no doubt, it may seem almost paradoxical to say so, but we believe that, were our Episcopate trebled to-morrow, the great bulk of our ecclesiastical troubles would be in a fair way to be cured, and that any fear of Disestablishment and Disendowment might be postponed indefinitely.

I. First as to our existing embarrassments. *They need never have arisen* had our Episcopate been an efficient one. That our Episcopacy has not been successful was, of course, confessed by the Archbishop having to come to Parliament for "more power." Why should an Archbishop want more power if successful administration could be had without it? It is not more power for the Bishops that is wanted. It is more Bishops to exercise what powers exist. What does the word Episcopacy mean? It is only a long Greek word for the plain English of Supervision. Now, when Supervisors are not numerous enough to exercise a genuine Supervision, it only aggravates their mistakes to give increased force to their official actions. We should not so much object to giving more power to Supervisors who can really supervise. But what we say is that the first step is so to divide the labour, so to increase the number of Supervisors, that their Supervision may be a reality, and not a name. Supervision is essentially a *personal* work. It is a personal work even when it is only an engine or a machine that is supervised. But when the work to be supervised is the moral and religious work and well-being of such an institution as a Church, the work of Clergy, the well-being and work of Laity, then above all else the work becomes distinctly personal. Moral work wants moral Supervision, and, whatever other supervision may be carried out by organisation, *moral* Supervision is most undeniably personal. In other words, if a Bishop is to do his work efficiently he must, *ex vi terminorum*, be the personal Supervisor, and not merely the Head Centre of a mere system of organisation.

Again, what is it that he has to supervise? We have already pointed out that a *Bishop's* Supervision is exercised on things moral and religious, not mechanical, or ending with mere routine. Were routine and mere routine accuracy everything, a Telegraph from every Church to the Bishop's Palace might be the most prompt and effectual engine for carrying out his ordinary work, save only when he has to confirm, ordain, or preside at meetings. But what you want a personal Supervisor for in this case is, that you have a personal *influence* brought to bear, a genuine moral influence livingly a work. Clerical work is more than mere mechanical work. And, therefore, the *power* by which such Supervision is carried out must be moral influence as distinguished from mere official weight. Now we grant that it is not every man who bids fair to be a successful Bishop, who, when he gets work, proves to be capable of exercising the moral influence necessary to complete success. There must be failures in this, as in every other kind of human agency. But what we do say is this, that there are limits past which it is utterly hopeless for any man to be able to obtain that personal moral influence which is the only force by which the work of Diocesan Episcopacy is ever to be adequately carried out. Law and Force of course must have their place. But in a duly organised Church, a Bishop ought only to have need to bring force to bear in cases where his subordinates are culpably indifferent to higher considerations. In

other words, a Diocese ought not to be so large as to prevent its Bishop having the opportunity of establishing such personal relations with all his clergy that Law and Force should only be needed in cases of gross culpability. *The Law is not for a righteous man.*

We affirm, without fear of contradiction, that the dead-lock of which the Archbishop complained last year need never have arisen—had there been a genuine Diocesan Supervision at work in this Church of England. As a matter of fact, his Grace exaggerated the case enormously. No doubt he believed all that he said. But had he known the true state of the case he need never have made such erroneous statements. As a matter of fact, the cases of ritual extravagance are extremely few. And what we believe further is, that these few cases might easily have been kept within bounds had there been the possibility of such personal relations between Bishop and Incumbent as would have admitted of a real moral influence of the one over the other.

But when a Bishop's Diocese is so large that the mere looking at his daily letters, and telling his secretaries what they are to write in answer, is, in many instances, a hard morning's work, if not (as it often is) a good deal more, what chance has he of gaining that personal hold of his Diocese which, as we have said, is the first pre-requisite for doing his real work at all? And if he fails for want of this, why then to give him mere force to compel obedience is only to enable him to crush out the very life of the moral work of the Diocese. Spontaneity and zeal are at the life of all successful clerical work. A Bishop's office is to both stimulate and to regulate these. Moral influence may regulate, without quenching them. Moral influence may even add stimulus to them while it regulates. Law and force may do much to quench, but can have no possible effect in stimulating them. It is our full conviction that the (really) few cases of excessive ritual would all have been easily enough handled and kept within bounds had the Diocesan Episcopacy—*i.e.*, the Supervision of the Diocese—been possible in the sense in which alone it is a reality. The dead-lock of which the Archbishop said so much is—so far as it was real at all—a proof, not so much of a wide-spread clerical *anomia*, as of the inadequacy of our Episcopal System. Observe, we do not say of Episcopal neglect, for the Bishops, to do them justice, work hard enough, but of the inadequacy of the Episcopal System. Fifty years ago it was our Parochial System that wanted re-adjustment, division of Parishes, multiplication of Incumbents. Had that not been carried out, the Church establishment must have broken down altogether and have been swept away through absolute incompetence to discharge its functions. Now it is the Episcopal system that wants re-adjustment, division of Dioceses, multiplication of Bishops. If this be not accomplished, we do not say that the Establishment must fall, but that one of the most effective agencies for its preservation will be thrown away.

II. Secondly. What people in general entirely overlook is that as yet the Church organisation of the country is still enormously in arrear of the work required of her, and that this is the case exactly in those districts where in all other respects the vital energies of the country are most energetic and most progressive. Cut up these monster Dioceses and plant fresh Bishops, and at once you have a new stimulus to all Church work. If we were asked which would be the most economic outlay of money,—to found a new Bishoprick in a manufacturing district, or to spend the same capital in endowing new Parishes—we should reply unhesitatingly, the former. Found the *Bishoprick* with the money, and before long the money for the new Parishes would be elicited from other sources through

the increased energy of the Church Life which would follow. The money spent over a few more Churches and Parishes does not produce effects so very much further than their own borders. That spent on a Bishoprick will ere long multiply itself in every direction. Never was there such a mistake as that "Mission" scheme for the Wilberforce Testimonial. Good no doubt so far as it goes. But had a Bishoprick for South London been founded, you would have had all that the "Mission" will ever do to boot as one, and one only, of the results of a Bishop's work and presence; and that, too, even had the first Bishop of Southwark been of no specially high calibre. It is all very well to say, where is the money to come from? There is zeal enough in the Church of England, as things are now, for any amount of money provided you open the way to its employment. *Let the experiment be tried.* Let it be known that if a District will pay for its Bishop it may be erected into a Diocese, and it will not be long before you will have first one and then another, and in a while it will become *the fashion* (we use the word in a good sense). Millionaires will have their minds turned in this direction and some will take to it, just as Squires and Manufacturers have, during the last thirty years, taken to Church Building. And each such new Diocese will be a centre of Church Force, which, if only it be done in time, will so far strengthen the Church in our turbulent manufacturing and commercial cities that, when the next outburst against the Church shall arise, she will weather that storm too. Certain we are that without it we shall go down before the storm. We do not mean to disparage the Parochial Clergy, but in Dioceses like Worcester, Manchester, Chester, Lichfield, and the like there are nothing like enough of them, and their Bishops are too few, not merely in proportion to their Dioceses, but to their Clergy. Double the number of Bishops and you will soon double the number of Clergy as a consequence, to say nothing of the improved administration, and the improved promptitude of all Church action. Had Birmingham and the great Midland Towns had each its Bishop ten years ago, would the Birmingham League have ever got the sway it did on matters of education? Most certainly not. The Manchester Union has worked hard and worked well; but two or three energetic Bishops, who had already made their position and gained their legitimate influence, would have done more to stifle such a movement in its native home than all the Associations in the world. But we must not extend our remarks too far. We hope and believe that *at last* Episcopal extension is going to begin in earnest. When it does we shall be relieved of our worst fears as to the future of the Church of England.

THE EPISTLE TO THE HEBREWS.

THE UNION REVIEW for January, 1872. Hayes, Lyall Place. Pp. 96.
Price 2s.

At least three of the five "articles" in the current number of this able Review deserve special notice. The first is important as tracing out the intervention of the secular power in the successive revisions of our Prayer-Book. The last is perhaps the most likely to secure general attention, bringing down, as it does, the history of the Alt-Katholic movement at Munich, with an accuracy attained by no other English publication, to the close of the great Congress of September last. It is a valuable document, and we trust that its tone of hopefulness may be justified by events.

But we must especially notice an elaborate and most ingenious argument tending to establish the position that the phraseology of the Epistle

to the Hebrews presents undeniable traces of having been influenced by its writer's familiarity with that of the Liturgy of S. James. To our minds it seems all but absolutely demonstrative. And there is one corroborative consideration which may here be mentioned as supporting the writer's view. It is this: viz., that it is all but inexplicable that a letter to Christians on such a subject as that of this Epistle should be *without* reference to the Holy Eucharist. To many minds the *apparent* lack of reference to it has been a standing perplexity, notwithstanding the declaration in xiii., 10, "we have an altar." Grant, however, the position of this article, that all through the Epistle there runs a golden thread of passages which use *the very phraseology of the Eucharistic Office* used by the Jerusalem Christians, and which thereby kept the Christian sacrifice continually before the minds of the Hebrew readers, and the difficulty vanishes at once. The force of the article lies in its details, and it therefore cannot be summarised; but it should be read as a valuable contribution to the understanding of that most difficult Epistle. One paragraph, however, we may quote, only observing that it bears incidentally on the vexed question of the Pauline authorship of the Epistle.

"Dr. Neale has called attention to the fact that the Scriptural passages in the Liturgies belong 'three times out of four' to the Pauline Epistles. He was probably within the mark."

But is not the true explanation this—that it was S. Paul who quoted the Liturgies?

"It is inconceivable that a liturgist, using Scripture materials, should select them from S. Paul to such a large extent, and almost ignore the rest of the New Testament. But *quotation* is S. Paul's peculiar habit. Fragments of Christian Hymns abound in his Epistles. Twice in his Epistles, and once in a speech in the Acts, he quotes heathen poets. No other writer is so frequent in his use of Old Testament Scripture. Here is at once an explanation of the phenomenon before us, if the Liturgies existed in his day.

"And the force of this argument becomes multiplied tenfold, when we examine further in *which of the Pauline Epistles* these passages in question are to be found. *The Epistle to the Hebrews possesses them most richly of all.* Approaching nearest to it in this respect are the First to the Corinthians, those to the Ephesians and Colossians, and the first to S. Timothy. In the Epistle to the Romans, in spite of its great length, they are very rare. They are scarcely to be found at all in the Epistle to the Galatians, nor again in those to the Thessalonians. In other words, the passages exist most abundantly in the great Epistle which treats of the Sacrificial worship of the New Covenant. They are frequent when the Corinthians have to be instructed in practical matters relating to the Holy Eucharist, and when directions are given to S. Timothy for the guidance of others in their worship. In the quasi-sacramental treatises of the doctrine of the mystical body addressed to the Ephesians and Colossians, traces of the language of the Liturgies are also frequent. Whereas in the Epistles to the Romans and Galatians, it is not likely, when we consider their subject-matter, that the author would make much use of the Liturgy." —Pp. 56, 57.

We are tempted here to add a remark or two for what they may be worth. A parallel phenomenon occurs in the Gospels. There, too, we have a Pauline Gospel—*pace*, of course, those modern critics who cannot see the connection between the mind of S. Paul and the Gospel of S. Luke. And it is that Gospel which furnishes forth the special Evangelistic contri-

bution to the Church's Ritual. There we have the Gloria in Excelsis, the Magnificat, the Benedictus, the Nunc Dimittis. There, too, we have the Institution of the Holy Eucharist recorded in terms *not* of S. Matthew or of S. Mark, but of S. Paul, the account in S. Luke being all but identical with S. Paul's recital of "that which was delivered unto him." What then? Are we to suppose that the Church adopted these Evangelical Canticles into her Service from S. Luke's Gospel? Or are we not rather to suppose that, *as* S. Paul was the great organiser of Churches and of Services, *so* it was only natural for that Gospel which bears the impress of his mind, to put on record the *occasion* and the *inspiration* of those "Spiritual Songs" which, doubtless, by the time of S. Luke's writing, were the familiar possession of Christian worshippers?

And, this being so, may we not also recur to the subject of the Pauline authorship of the Epistle, thus powerfully corroborated by the considerations above quoted. Is not the true solution of the long controversy regarding it to be found *here*?—that, while S. Paul's other letters were dictated in the strict sense of the word, that to the Hebrews was *directed*, rather than *dictated verbatim*, and that the trusted amanuensis was S. Luke? No one can blind himself to the non Pauline character of much of the *phraseology* of the Epistle to the Hebrews. And in this, and in this alone, has the argument against the Pauline authorship any real strength. All other arguments break down, or, at least, may be easily turned. The *literary* argument, that, namely, which rests on words and terms of phrase, *is* strong, and cannot be easily accounted for or set aside. But, if we look closely, we shall see that, in numberless cases, the non Pauline turns of phrases are distinctly *Lucan*, as any one may observe who compares them with the peculiar phrases of the Acts and the Gospel of S. Luke. What more natural than that, *as* S. Luke had already written his Gospel and his sequel, the Acts, not without influence from the mind of the Apostle, so, when that Apostle took in hand his great Letter to the Hebrews, he should abandon his former habit of verbal dictation, and leave the *wording* of his thought and argument to his companion and amanuensis? For here, upon this hypothesis, S. Paul had no common scribe to trust to, but one who had already been the means of giving to the Church, *first*, one of the Four Gospels, and, *secondly*, the History of the Descent of the SPIRIT, and the growth and the development of the Church.

Does not this satisfy the conditions of the problem? The thought is Pauline, the argument is Pauline, the mode of applying the Old Testament is Pauline. The signature is Pauline, so much so that, as has been well said, it would have been a kind of forgery in any one, while S. Paul lived, to close an Epistle as that to the Hebrews is closed. And to ascribe a later *date* to the Epistle than the destruction of Jerusalem, is out of the question. All that remains is the literary argument. And, with an Evangelist for his amanuensis, why should not S. Paul employ S. Luke's literary power, as well as S. Luke's pen? In fact, it is but the converse of the case of S. Luke's own writings. Throughout his Gospel and the Acts, S. Paul's mind is obvious. In the Epistle to the Hebrews, we conceive that S. Luke's literary style is frequently apparent. So, then, the Epistle is S. Paul's Epistle, but with many expressions proceeding rather from his amanuensis than from himself.—*Literary Churchman*.

ECCLESIASTICAL PROGRESS IN FRANCE.

We wish that it were possible to complete such a sketch of French ecclesiastical progress during the present century as was drawn up for England in the July number of last year's *Quarterly*. In the elaborate article on the Progress of the English Church, the writer had to deal with what he correctly termed "the revival of usefulness" of the English Establishment. In France the Revolution swept the Church utterly away. There was absolutely nothing left. Whatever has risen again, has risen, not so much from ruins, as from absolute nothingness. The spoliation was total and entire. But though, in this respect, there is a difference between the two pictures, there is one point of similarity when you come further down. The ordinarily accelerated *rate* of Church progress, which the *Quarterly* dwelt upon so thoroughly, as observable in recent years of its figures, seems to hold good just the same across the Channel. It really makes one feel more than ever that there *is* a solidarity in human nature, that a wave of feeling which stirs one portion of the human ocean cannot stir that portion by itself, but must have its corresponding pulses in other regions also, and be felt wherever there are human hearts to feel, or human energies to set in motion. We cannot speak with accuracy down to the actual moment, for the obstructions thrown in the way of the statistical officials have been such that the latest returns of any general value date as far back as 1861. But taking what we can get, it may interest our readers to know that in 1861, the clerical staff in France consisted of eighty-six Bishops and Archbishops, one hundred and eighty-nine Deans and Vicars-General, over seven hundred Canons, over three thousand five hundred Curés, and over thirty thousand country incumbents. Adding what we call Curates, but who are there termed *Vicaires*, Bishops *in partibus*, *Chaplains des derniers ordres*, &c., the total number mounts up to something over forty-two thousand. These numbers, then, represent the regular parochial staff of the French Catholic Church recognized by the Government, exclusive of all supernumerary priests, deacons, and subdeacons not so recognised. But of these there are many thousands:—clergy paid by their congregations or parishes, chaplains to colleges, clergy unattached and so on. For in France the regularly employed parochial *Curé*, Canon, Dean, or Bishop is, under certain specified regulations, entitled to a Government stipend. Of such clergy, as we have said, France had over forty-two thousand in 1861. How many more there were at work as additional clergy not drawing State pay it is difficult to say, but it could not be put at much less than thirty thousand more at the date we mention, viz., 1861. There is something almost astounding in these figures, and when we bear in mind that they are certainly not over-stated, but probably a good deal under the mark, even for 1861, and certainly a very long way below it now, one is amazed at the extent of the parochial *personnel* at the disposal of the French Church, as compared with our own. No doubt there is a great deal to be said about the difference in quality, but we must remember that this French clergy had to grow up from almost nothing, and the fact that it could attain such proportions in these seventy years attests an amount of vitality which one does not always imagine as existing in French religion. When one looks at these huge numbers, and remembers that there is nothing to prevent a French priest from abandoning his calling for a secular occupation, one does not think so much of the numbers which the late Bishop Wilberforce got into so much hot water for saying had abandoned it in Paris.

Thus far we have spoken only of the parochial or secular clergy and their ecclesiastical chiefs and superiors. Let us now turn to the monasteries and convents. Here at the same date we are told—but accuracy is more than doubtful—that in 1861 there were eighty-six different orders, possessing over two thousand one hundred houses, with nearly seventeen thousand monks, friars, and brothers—a number not so very different from that of the whole effective clerical staff of our own country at that time. This number looks large, yet it is nothing to that of the nuns and sisters. This stood at eighty-eight thousand, occupying over twelve thousand houses, and belonging to no fewer than two hundred and eighty several orders or communities. This, then, the total number of the “Religious” over and above the clergy, parochial or secular, in 1861, reached one hundred and five thousand, and the number of their establishments was over fourteen thousand. Let it be remembered that all these establishments are purely modern, and one may well wonder at the rapid revival since the great overthrow at the end of the last century.

Next as to property. Here, of course, in the absence of returns, it is estimates only that can be given. But the Secretary of the Statistical Society of Paris estimates that in the seven years ending 1859 the brotherhoods received gifts and donations amounting to Fr 37,000, but the sisterhoods and convents not less than £ 360,000; while of this huge sum one-third only, say about £ 130,000, came by way of bequests, and the remaining two-thirds, or about £ 230,000, was given by donors in their lifetime; and in 1857 the real property held by these monasteries and convents was valued at £ 4,200,000, producing a rental of £ 186,000.

Once more, as to the rate of acquisition. In 1850 the landed property of these bodies amounted to about 23,000 acres; in 1859 it had reached 35,000, so that nine years alone had added 12,000 acres, or more than one-half of all that up to that time had been acquired since the spoliation of the Revolution. If the same proportional rate of acquisition has been maintained during the years since 1859, there must now be somewhere about 70,000 acres of land in the hands of the Monastic and Conventual Bodies. What has been the actual increase it is not possible to state, neither can we state accurately what are the total existing numbers of clergy, or of monks and brothers, nuns and sisters. But we have seen an account of the state of things at Boulogne, giving a comparison between its condition now and that of five-and-twenty-years ago, which may, perhaps, serve as an index to the rate of progress throughout the country. The facts stand thus: In 1850 Boulogne had four parochial churches, as we should call them, i. e., churches for public worship. It had also four conventual churches, available to a very small extent for any but the inmates of the establishment. Thus, at the outside, it had only eight. Now, it has not less than twenty-two, and probably the major part of our readers are acquainted with the size and the beauty of the Cathedral, and of S. Alphonse. Twenty-five years ago Boulogne had only eight communities, of which one only was of men, the seven others being nunneries or sisterhoods. Now, for this one brotherhood it has five, and for the seven sisterhoods it has fifteen—in all not less than twenty in place of eight, only five-and-twenty-years back. If this be any measure of what has been going on elsewhere, how much the figures of 1861 will have to be corrected for the present moment! The Jesuits have moved their establishment from Metz, and have planted their pupils and their teachers, not fewer than thirty-one in number, in the former Episcopal palace and in a large house in the suburbs. Redemptionists and Passionists have come from Belgium and started Missions. The recently founded Order of the Little Sisters of the Poor

have advanced from their tiny beginnings to be the possessors of a striking chapel, land, and houses. In 1850 there were but three schools for girls under the care of nuns. Now there are twenty-one. The boys' schools for the Frères Chrétiens were only three—now they are eight. The lay schools have sunk from five to four. All sorts of organizations are at work, under ecclesiastical management, to aid the sick and the poor, while others make it their business to provide the artisans and their families with Sunday lectures, readings, music, &c., so as to keep them from dissipation and the public house, while workingmen's libraries circulate books under clerical superintendence. In a word, whether we look at work done, or property and establishments multiplied, the same story is to be told, and even if Boulogne is more progressive than most French towns in these respects, still it can scarcely be the case that it is altogether alone, or that it furnishes no ground for inferring some similar rate of increase throughout the country. At the very least the plant, that is the churches, convents, buildings, and property generally of the Church in Boulogne have far more than doubled in the last five-and-twenty years, while the ecclesiastical energies that are put forth are visible to all. So much for the picture which we have seen given of this one town, by way of supplement to the statistics quoted above. It is a striking picture: and it is not without its lessons. Whether they are lessons which can profit us in England is another matter. That the genius of the two countries is different is a commonplace which is in every one's mouth. But it is perhaps even still more true that the genius of our own Church is still more different from that of the French Church. But such strides as we have sketched, such an upgrowth from utter destruction is a triumphant demonstration of what may be done when there is zeal for work and organization to turn that zeal to account. In the French Church there is not only zeal, but there is organization. Its organization is a working reality. And we see the results accordingly. We know no parallel to this in our own country but the single case of the growth of the S. Nicholas School system. But there you have an organization which in like manner is a working reality, and in which every man has his place and works for one end. In spite of all that Monsignor Capel has to say, we do not believe in any serious advance made in England by the Roman Catholics. But so far as France is concerned we are convinced that, could the full statistics be obtained, the story of the revival of its Church since the great revolutionary overthrow, and especially of the last five-and-twenty years, would be one of the most remarkable chapters in the history of Western Christendom. Pity also that it should be the Church of such melancholy phenomena as La Salette, the Church, too, of the New Dogma, and of the Vatican Decrees.

From the Guardian.

THE FALSE RELIGIONS OF THE WORLD—THE BEST WAY OF DEALING WITH THEM.

A Paper, read at the late Conference on Missions, London, by Mr. Monier Williams, Boden Professor of Sanskrit at Oxford.

He commenced by declaring his conviction that the time is approaching, if not already arrived, when all thoughtful Christians will have to reconsider their position, and, so to speak, readjust themselves to their surroundings; of course, not readjust their faith, but themselves. All the inhabitants of the globe were being drawn together by the facilities of com-

munication, and S. Paul's saying that God had made all nations of the earth of one blood is brought home to us more forcibly. A mighty stir and upheaving of thought is shaking the foundations of ancient creeds to their very centre; and those not reared on the living rock are tottering and ready to fall. Christian and anti-Christian thinkers throughout the world are eagerly interchanging ideas on all the involved problems that have for ages baffled the powers of the human mind. Christians are forced to regard the most sacred questions as admitting of other points of view besides their own. Christianity itself has its cherished dogmas submitted to that potent solvent—reason. In fact, a conviction is everywhere deepening in men's minds, that it is the duty of all nations to study each other, to inquire into and compare each other's systems of belief, to avoid expressions of contempt in speaking of the sincere and earnest believers in any creed, and to search diligently whether the principles and doctrines which guide their own faith and practice rest on the true foundation or not. And we Christians are taking the lead. We are translating our Holy Scriptures into all languages. We are printing and distributing copies lavishly. We are also printing, editing, translating, and publishing the ancient books which claim to be the inspired repositories of the creeds of other religions. Thus the professor now had before him four sets of books—first, the Holy Bible, which by means of the British and Foreign Bible Society and other societies had been translated into 210 languages; second, the *Veda* (a word meaning “knowledge”) on which Bráhmaism rests. The greater part of these books has been translated into English. Thirdly, the *Kurán* (a word meaning “the book to be read by all”) on which Islam rests: this book has long been translated. Fourthly, the *Tripitaka*, or three baskets, that is, the three collections of writings on which Buddhism rests. Important portions of these have been translated. They are called *Dhaminassada*, Precepts of Law; *Sutta Niputa*, occasional discourses; and *Jataka*, previous births of the Buddha. Having then this elevated position, we ought to follow S. Paul's example, who, speaking to the Gentiles, did not denounce them as atheists and idolaters, but appealed to them as *θεοσβειπνο-εστέροις*, very God-fearing; and who enjoined Christians not to shut their eyes to anything true, honest, just, pure, lovely, and of good report, wherever it was to be found. To us Englishmen were committed special opportunities and special responsibilities, brought into contact as we were in India with these three principal religions. England is by far the greatest Muhammadan power in the world, for the Queen rules about double as many Muslims as the Sultan. There are about 185 millions of Hindus in India. Moreover India was the original home of Buddhism. This immense population has been intrusted to England, not to be the *corpus vile* of political or social, or military experiments, not for the benefit of our commerce, or the increase of our wealth, but that every one from Cape Comorin to the Himalayas may be elevated, enlightened, Christianised. What, then, are the leading ideas which characterise these chief religions in the world?

To begin with Bráhmaism. This has two sides, two aspects, and a vast chasm separates the two. One is the esoteric, the other exoteric; one is philosophical, the other popular; one is for the few, the other for the many. What, then, is the first, or esoteric form of Bráhmaism? Its creed, which rests on the Upanishad portion of the *Veda*, has the merit of extreme simplicity. It may be described in two words—spiritual Pantheism—or in the original Sanskrit, *Ekam eva advitiyam*, One only Being, no second—that is to say, nothing really exists but the one self-existent Spirit, called Brahma; all else is Mâyá, or illusion. In other words, nothing exists but God, and everything existing is God; you, he, and I are God. We do not

know that we are God, because God wills for a time to ignore Himself. When this self-imposed ignorance ceases all distinction of personality vanishes, and complete oneness of being is restored. This is true philosophical Bráhmānism—the unity of all being.

An enormous gulf separates this pure Pantheism from the second or popular side of Bráhmānism, which rests on the Purámas, and is practically Polytheism. But the gulf is bridged over by the one word, emanation. In the philosophical creed, everything is identified with Brahma; in the popular, everything emanates from Brahma. Stones, plants, animals, men, superior and inferior gods, good and bad demons, and every conceivable object, issue from the one self-existent universal soul, Brahma, as drops from the ocean, as sparks from fire. Men emanate in castes. They can not alter their state by birth, at least in each separate existence. Born Bráhmīns they must remain Bráhmīns; born soldiers they must remain soldiers.

But what of stones, plants, animals? The spirit of man may pass into any of these, if their action condemn them to fall in the scale of being; or, on the other hand, it may rise to gods.

But what of gods? There have been direct emanations from the Supreme Being in the form of personal gods; and it is noteworthy that these divine personalities are generally grouped into threes or multiples of three. In the Veda we have sometimes three principal gods, sometimes thirty-three gods named. The Vedic triad consists of—1. Indra, or the Atmosphere personified; 2. Agni, Fire; 3. Sūrya, the Sun. The latter and better known triad consists of—1. Brahmá, the Creator; 2. Vishnu, the Preserver; 3. Siva, the Dissolver of the world, and its reproducer.

This leads to the doctrine of Incarnation. The superior gods, especially Vishnu, pass into men to deliver the world from the power of evil and vice. The most popular and best known incarnations are those of Krishna and Ráma. The history of Ráma is told in the great epic poem called Rámáyana. I have here a photograph from a picture by a native artist, representing the power of evil personified as Rávana with ten heads, fighting against the god Vishnu, become man in the person of Ráma. Good warriors and evil demons range themselves on either side, and are here depicted engaged in a terrific struggle.

Again, many stories of miracles worked by Krishna,—the other principal incarnation of the god Vishnu,—are told in the second great epic called Mahá-Ohárata. He is there represented as fighting with and destroying many evil demons; especially one in the form of a serpent (Káliya), on whose head he is sometimes depicted as trampling. What, then, is the end of Bráhmānism? Men, animals, plants, stones pass through innumerable existences, and may even rise to gods. But gods, men, animals, and every conceivable emanation from the supreme soul aim at, and must end by, reabsorption into their source *Bráhma*. This is Bráhmānism.

Turn we now to Buddhism. Buddha was the son of a king who reigned in Kapila-vastu, a little east of Oudh and south of Nepal. He was, therefore, of the royal caste. The name Buddha is merely a title meaning the Enlightened One. His other names are 'Sákya, Gautama, Siddhártha. He lived between 600 and 500 years B. C., about contemporaneously with Pythagoras, Zoroaster, and Confucius—all wonderful men. He was a great reformer of Hindūism; but it is a mistake to suppose that he aimed at an entire abolition of Bráhmānism, with the philosophical side of which his system had really much in common. His mission was to abolish caste, to resist sacerdotal tyranny, to preach universal charity and love, and to enjoin self-mortification and self-suppression through perhaps millions of ex-

istences as the only means of getting rid of the evils of self-consciousness by an extinction of all being. He was himself the model of a perfect ascetic. He never claimed to be a god, but only the ideal of that perfection of self-subjugation to which every man might attain. I have here a photograph of this prince of gentle ascetics, always in one position, his legs bent under his body, his arms motionless and at rest, his eyes fixed in contemplation, looking as if nothing could ruffle the calm complacency and supreme indifference of his soul. The Buddha had himself passed through millions of births, and was about to become extinct; but before his own attainment of Nirvána, or annihilation, was enabled by perfect knowledge of the truth, to reveal to the world the method of obtaining it. He died, and exists no more. He cannot, therefore, be worshipped. His memory only is revered. Temples are erected over his relics, such as a hair or a tooth. The *Dùthávansa*, a history of one of his teeth, has just been translated from the Páli. In the same manner every man must pass through innumerable existences, rising or falling in the scale, according to his conduct, until he also attains Nirvána, and becomes extinct. The Buddha once pointed to a broom in the corner, which he said had, in a former birth, been a novice who had neglected to be diligent in sweeping out the Assembly Hall.

In Buddhism, then, there can be no god; and if no god, then no prayer, no clergy. I said no god. I meant no real god. Yet action is a kind of god. Action is omnipotent. Action is all-powerful in its effects on future states of being. "An evil act follows a man through a hundred thousand transmigrations—so does a good act." I said no prayer. I meant no real prayer. Yet there are two forms of words—*Om mani padme*, "Om! the jewel in the lotus;" *Amita Fo*, "the immeasurable Buddha," which repeated or turned in a wheel—either once or millions of times—must produce inevitable corresponding results in future existences by the mere mechanical law of cause and effect. I said no clergy. I meant no real clergy. Yet there are monks and ascetics by thousands and thousands, banded together in monasteries, for the better suppression of passion and attainment of extinction.

Has Buddhism, then, no morality? Yes—a lofty system of universal charity and benevolence. Yet extinction is its ultimate aim. In this respect it is no improvement upon Bráhmanism. The more the depths of these two systems are explored, the more clearly do they exhibit themselves in their true light as little better than dreary schemes excogitated by visionary philosophers, in the vain hope of delivering themselves from the evils and troubles of life, from all activity, self-consciousness, and personal existence.

We now pass to Islám, sometimes called Muhammadanism, but not so called by Muhammad himself, who never claimed to be the founder of a religion. Its creed is nearly as simple as that of Esoteric Bráhmanism. The one is stern Pantheism; the other is stern Monotheism. The one says everything is God; the other says God is one; but adds an important article of faith, Muhammad is the prophet of God. In short, the mission of Muhammad (according to himself) was to proclaim the unity of God (*tawhíd*) and absolute submission to His will (*islám*). What then is its end? The Kuran promises to its disciples a material paradise (*jannat*) or paradises (for there are seven), with shaded gardens, fresh water (two great desiderata in Arabia), black-eyed Hùris and exquisite corporeal enjoyments. It also declares the existence of seven hells. The seventh and worst is for hypocrites; the sixth for idolaters; the third for Christians; the second for Jews. Islám is plainly a corruption of Judaism and Chris-

tianity. It began by admitting both ; it ended by denouncing both. The end or aim then of Bráhmaism is extinction ; of Islám is admission to a material paradise.

So much, then, for the three great religious systems confronting Christianity. Now for Christianity itself, which, creeping onwards little by little, is gradually surrounding them on all sides—sometimes advancing on them by indirect approaches, sometimes pressing on them by direct attack. And here I desire to speak reverentially, deferentially and with deep humility. But I have the highest authority for what I am about to state. Christianity is a religion which offers to the entire human race access to God the Father through Christ by one Spirit.

The end and aim, therefore, of Christianity is emphatically union with God the Father, but such a union—mark here my words—such a union as shall secure the permanence of man's personality, energy, and individuality—**nay, even shall intensify these.**

Let us now, the better to compare the four systems, inquire by what means the end of each is effected. And here let us begin with our own holy religion. Christianity asserts that it effects its aim through nothing short of an entire change of the whole man and a complete renovation of his nature. The direct means by which its end is accomplished may be described as a kind of neutral transfer, leading to an interchange and co-operation between God and man's nature, acting on each other. Man, the Bible says, was created in the image of God. But the first representative man fell and transmitted a taint to his descendants which could only be removed by a vicarious death. Hence the second representative Man, Christ, Whose nature was divine and taintless, voluntarily underwent a sinner's death, that the taint transferred to him might be removed.

This is not all. The grand central truth of our religion is not so much that Christ died as that he now lives, and lives for ever. It is Christ that died—yea, rather Who has risen again—that He may bestow, first, life for death ; secondly, a participation in His own divine nature for the taint He has removed.

This is the *mutual exchange* that marks Christianity—an exchange between the personal man descended from a corrupt parent and the Personal God made Man and becoming our second Parent. We are separated from a rotten root and grafted into a living root. We part with a corrupt nature and draw re-creative force—a new nature—from the everliving Divine stem of the second Adam, to which by a simple act of faith we are united. Other religions have their doctrines, their precepts of morality, which, detached from much that is worthless, may even vie with those of Christianity. But Christianity has what other religions have not—a Personal God, ever living to supply the regenerating Spirit by which man being re-created and again made God-like, and again becoming “pure in heart”—yet still preserving his own personality—obtains access to God the Father, and fitness to dwell in His presence for ever.

Secondly, Islam. What are its means of effecting its end ? Muhammad was the prophet of God, says the Kuran, but nothing more. He claimed no combination of divinity with humanity. Even his human nature was not asserted to be immaculate. He made no pretensions to mediatorial or vicarious functions. He died like any other man, and certainly did not rise that his followers might find in him eternal springs of divine life and power. Even Muslims do not regard him as the source of any re-creative force, capable of changing their whole nature. Heaven, the Kuran says, is accessible to Muslims by the strict discharge of religious duties, which God as a hard taskmaster imposes.

In one thing the Muslim sets the Christian an example—submission to the will of God. But can the submission enjoined in the Kuran bear comparison with the sublime example of the Redeemer in the Garden of Gethsemane? Is it the submission of a slave to the will of a master, or the dependence of a child on a loving Father for life and breath and all things?

Thirdly, Brahmanism. What are its means of attaining its end? In fairness we must allow that the lines of Brahminical and Hindu thought often intersect those of Christianity. In the later Hindu system the end of union with the Supreme Spirit is effected by faith in an apparently personal God. But this seeming personality melts on scrutiny into a vague spiritual essence. True. God becomes man, and interposes for the good of men. There is a seeming combination of the human and divine—an apparent interchange of action. Most remarkable language, too, is applied to Krishna (in the Bhagavad-gita) as the source of all life and energy. But can there be any real inter-action and coöperation between divine and human personalities when both must ultimately merge in the oneness of the Infinite?

Fourthly, and lastly, Buddhism. What are its means of accomplishing its end? Extinction of being is effected by self-mortification, profound contemplation, and abstinence from action. The Buddha himself is extinct. He cannot therefore, of course, be the source of life, even if it were desired by those whose highest aim is to be blown out like a candle. It is refreshing to turn from such unsatisfying systems, however interspersed with sublime sentiments and lofty morality, to the living, energising Christianity of European nations, however fallen from its true standard, however disgraced by the inconsistencies of its nominal adherents.

One more observation before I conclude. This great missionary conference held here to-day, as it must enkindle missionary zeal, so it is the best evidence of the vitality of Christianity. Brahminism is not a missionary religion, and from its very nature never has been nor can be. Trades may be associated in castes, and such associations are even now admitted into the modern caste system of Hinduism; but trade associations are no part of its true creed. Brahmanism cannot make a Brahman, even if it would; and so far from distributing in other countries text or translation of its own sacred Vedas on which its creed rests prohibits the general reading and repeating of them by its own people indiscriminately. As to printing and editing these books, even for philological purposes, orthodox Brahmans regard them as too sacred to be defiled by printer's ink, and had it not been for the labors of Christian scholars, their contents would have remained for ever a *terra incognita* to the majority of the Hindus themselves. Brahmanism, therefore, must die out. In point of fact, false ideas on the commonest scientific subjects are so mixed up with its doctrines (in proof of which I have here a photograph of the form of the earth as minutely described in some of its sacred works), that the commonest education—the simplest lessons in geography—without the aid of Christianity must inevitably in the end sap its foundations.

Buddhism, on the contrary, when it first arose in India, was preëminently a proselyting system. Hence its rapid progress. Hence it spread as no other false system has ever spread before or since. But its missionary zeal has now departed, its philosophy has lapsed into superstition, and of real religion it has none, nor ever claimed to have. Hence its fate in India; and hence the fate that awaits it everywhere. Buddhism does not seem to have been driven forcibly out of India; it simply died out. It could not maintain a hold upon the Hindus, who are essentially a religious

people, and must have a religion of some kind. Take away Brahminism, and they cannot become Buddhists. They must become either Christian or Muslims.

Young Calcutta, Madras, and Bombay, educated and Europeanised without being Christianised, may glory in positivism; but these are not the natives of India. The masses will never be satisfied with mere education, or with systems of philosophy and oppositions of science falsely so called. Christianity has many more points of contact with their ancient faith than Islam has, and when the walls of the mighty fortress of Brahminism are encircled, undermined, and finally stormed by the soldiers of the Cross, the victory of Christianity must be speedy and complete.

And how does the case stand with Islam? Here we have a system which is still actively proselyting, and therefore still spreading. Indeed, if Christians are too weak to stem the tide of its progress in Africa, the advancing wave of the Muslim faith—a faith attractive to uncultured minds from its simplicity—will rapidly flood that whole continent. But of no other religion can it be affirmed so emphatically as of Christianity that the missionary spirit is of its innermost essence; for Christ, Who is the very life and soul of Christianity, was Himself a missionary—the first and greatest of all missionaries. And if He had not ordained the Apostles to be His missionary successors, and if they had not ordained other missionaries there would be no Christianity among us here, no Christianity anywhere in the world.

From McColl's Six Letters to Lord Selborne.

A SPIRITUAL WORLD REVEALED BY THE BIBLE AND SUGGESTED BY PHYSICAL SCIENCE.

MY LORD,

I concluded my last letter with the observation that the discoveries of physical science, so far from invalidating the doctrine of a spiritual world lying behind the veil of material phenomena, seemed to me to confirm it. I shall now give my reasons for that opinion. And, first of all, let us see what Holy Scripture has to say upon the subject.

If we are to believe the Bible, the spiritual world is not a region far away in space, but close to us; and we do not see its sights or hear its sounds simply because our present organs are too dull to apprehend them. We are thus in the condition of a man born deaf and blind into this world of sense. He is in the midst of two worlds, of which, however, he knows next to nothing. For him the abounding beauties of nature in the sphere of sight and sound are as if they were not. Let his eyes be opened, and he finds himself at once in the midst of a world of which before he had no conception—nothing but the vaguest notion from the report of those who had eyes to see. Open his ears, and another world is disclosed to him which his want of hearing had till then concealed from him.

This is the sort of relation in which Holy Scripture represents us as standing towards the spiritual world. Let us take a few instances.

When Elijah was about to leave the earth, and Elisha prayed for “a double portion of the spirit” of his departing master, the latter answered, “Thou hast asked a hard thing. Nevertheless, *if thou see me* when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.” What did the prophet mean by “*if thou see me* when I am taken from thee?” Surely this: that if Elisha was able to see the spiritual transformation which his master was about to undergo, that would in itself be a suffi-

cient proof to him that spiritual organs were opened within him which placed him in communication with the spiritual world. Elisha did see the translation of his master, and found himself at once endowed with the gift of seership, which enabled him to reveal the secret counsels of the Syrian King, who consequently sent an army to arrest him. "And when the servant of the man of God was arisen early, and gone forth, behold, an host encompassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do! And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

It is evident that the "eyes" which the prophet prayed might be opened were not the bodily eyes of the young man. These were open before, and saw nothing but the Syrian host. A new sense was opened which revealed to the youth the agencies of Divine Providence invisible to mortal sight, which protect the servants of God.

In S. Luke's Gospel (iii. 21, 22) we read:—"Now when all the people were baptized, it came to pass that, Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art my beloved Son; in Thee I am well pleased." In S. Matthew's account the expression is, "The heavens were opened *unto Him*."

The meaning evidently is that prayer on the part of Jesus was in fact the opening of His sinless soul to that spiritual world which the gross environment of the mortal body hides from the multitude.

Another incident of similar import in our Lord's life is related in S. John's Gospel (xii. 17-29:—

"Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it said that it thundered: others said, An angel spake to Him."

That is to say, the heavenly voice which fell in articulate accents on the sensitive ear of our Saviour sounded like the rumbling of distant thunder on the duller organs of those who were about Him.

I believe that several of the discrepancies in the Gospel record of our Lord's Resurrection may be explained in the same way. Woman's more refined and delicate organisation is probably more sensitive to spiritual influences than man's, and this is probably the reason why the devout women who visited the tomb of the risen Saviour saw more of the spiritual world than Peter and John. Mary, whose absorbing love and intense grief had, no doubt, quickened her spiritual perceptions, saw two angels; the other women saw only one; Peter and John saw none. In fact, each saw more or less according as the spiritual organs were in each case rendered more or less sensitive to spiritual influence.

My next illustration shall be from an incident in the account of the martyrdom of S. Stephen, recorded in Acts vii. 55-57:—

"Being full of the Holy Ghost, he looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Now where was the heaven into which the dying martyr gazed? Millions of miles away, beyond the starry firmament? Was his mortal sight

miraculously endowed with a telescopic power of traversing in a moment the planetary spaces and looking into a world of supersensuous glories behind them? Is it not plain, on the contrary, that a new sense was opened in himself, which enabled him to see through the integuments of the natural life into the world of unseen realities which lie above it, not in space, but in altitude of being? The "everlasting doors" were "lifted up," and the proto-martyr was vouchsafed a glimpse into a world of unearthly splendours close to him, where his Divine Master was standing ready to receive His faithful servant. But the persecutors of S. Stephen saw nothing but the rapt gaze of their victim; for the world which was revealed to him is "spiritually discerned," and they lacked that spiritual insight.

Another illustration in point is the narrative of the conversion of S. Paul. The account given in Acts ix. says that "the men which journeyed with him stood speechless, hearing a voice, but seeing no man." S. Paul himself, on the other hand, says, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of Him that spake to me." (Acts xxii. 9.) And cavils against the inspiration of the Acts are sometimes founded upon this seeming discrepancy. What is the explanation? Evidently, that S. Paul's companions heard the sound, while his ear alone caught its articulate language: *τὰ φωνήεντα συνέτοισι*.

These examples will suffice to show the general teaching of the Bible touching the relation between the world of sense and that of spirit. And now let us see what physical science has to say upon the subject.

We talk of five bodily senses; but in strictness of speech we have only one sense—that of touch. Our vision of external objects is nothing else but sensations made on the retina of the eye by contact with the vibrations of an external substance. To produce the sensation of scarlet, 477 billions of vibrations break upon the retina every second, while a ray of violet is caused by no fewer than 700 billions of vibrations. Waves of light above or below these limits in number are invisible to the human eye; that is, they move too rapidly or too slowly to make any impression on the optic nerve. This is but another way of saying that objects innumerable may exist in the midst of us which are of so subtle a nature as to elude our visual organs. "Myriads of organised beings may exist imperceptible to our vision, even if we were among them.*"

And the same observation is applicable to the phenomena of sound. Notes above or below a certain pitch, though the air be resonant with them to more delicate organisations, are inaudible to the human ear. In his interesting book on the Glaciers of the Alps Dr. Tyndall tells the following anecdote:—

"I once crossed a Swiss mountain in company with a friend; a donkey was in advance of us, and the dull tramp of the animal was heard by my companion; but to me this sound was almost masked by the shrill chirruping of innumerable insects, which thronged the adjacent grass. My friend heard nothing of this; it lay quite beyond his range of hearing."

Another illustration of this fact is given in Mr. Skretchly's "Dahomey as it is."† Speaking of the large bats of that region, he says:—

"They utter a sharp chirrup, something like the squeak of a rat, but very much higher in pitch, so high, indeed, that I have frequently come across individuals whose acoustic powers had not sufficient range to permit of their hearing the note; and on more than one occasion I have said to Buchan" (his half-caste servant), 'What a noise these bats are making?'

* Grove's "Correlation of Physical Forces," p. 161, Fourth Edition.

† Pp. 50, 51.

Upon which he has observed to me, 'Bats have no mouths for talking,' he being perfectly unconscious of their vocal powers."

The following letter appeared later in the *Times* in the course of an interesting correspondence on the superior power of hearing possessed by insects:—

"SIR,—Adapting the concluding sentences of the letter of the Rev. F. O. Morris, in the *Times* of Saturday, it may be observed that there are doubtless more sounds uttered on the earth and in the air than can reach our ears. It is well known that to many persons both the grasshopper and the bat are dumb, and it is probable that moths and other insects attract each other by calls inaudible to us, rather than by scent.

"One night, a few years ago, I had a female tiger-moth in a gauze cage, in a room opening into a garden. I had reared the moth from a caterpillar myself. The room was full of tobacco smoke, and the garden was in the middle of a town; yet in less than two hours no less than five male tiger-moths flew to the cage. Though I have sat in the same room hundreds of nights with the window open and a light burning, I never before or since knew a tiger-moth to be attracted thither. It seems almost impossible that these moths could have been led to the spot from other walled in, and in some cases distant, gardens, in any other way but by a call in the stillness of the night. But the captive mother made no perceptible noise, even with its wings.

"I am, Sir, your obedient servant,

C. J. G.

"November 12th, 1874."

There is nothing unreasonable, therefore, in believing that persons in a state of spiritual tension may be cognizant of sights and sounds which make no impression, or only a vague and meaningless impression, on the multitude. When we reflect, to quote the words of an eloquent writer, "that there are waves of light and sound of which our dull senses take no cognizance, that there is a great difference even in human perceptivity, and that some men, more gifted than others, can see colours or hear sounds which are invisible or inaudible to the great bulk of mankind, you will appreciate how possible it is that there may be a world of spiritual existence around us—inhabiting this same globe, enjoying the same nature—of which we have no perception; that, in fact, the wonders of the New Jerusalem may be in our midst, and the songs of the angelic hosts filling the air with their celestial harmony, although unheard and unseen by us."* Truly, "there are more things in heaven and earth than are dreamt of in our philosophy."

All this, I know, will sound supremely foolish to some of the robust critics of the day. A well known writer, for example, contributed lately to the *Pall Mall Gazette*,† a long and most scornful attack on the doctrine of Sacramentalism. His argument brought him naturally into collision with the scholastic distinctions between matter and form, substance and accident; and here is the sort of criticism to which his superficial study of the question tempted him:—

"I suppose it requires no study to show that far the greater part of this is nonsense. 'Virtual contact' and forms without matter, for instance, are unmeaning expressions and make nonsense of the propositions in which they occur. The whole speculation is spun out of the very distinction about matter and form, substance and accident, which is essential to the controversy about the Sacraments. So much of the theory as is not non-

* Religion and Chemistry, p. 107. By Professor J. P. Cooke.

† Letter signed "S." in *Pall Mall Gazette* of January 26, 1875.

sense is simply a play of fancy, resting on no foundation at all, and which an ingenious person might twist into any shape he pleased. I quote this partly in order to show the character of what is called scientific theology and the silliness of the results which its method of procedure produces, and partly because it shows how of two doctrines, the intrinsic value of which is identical, one falls into neglect and contempt because it does not interest mankind, while the other lives and flourishes because it relates to specific tangible objects upon which people can gratify the longing for idolatry, which lies so deep in the human heart, and which serves as a foundation for the most exalted ideas of priestly power. . . . I think it may furnish matter of reflection to some of the clergy to hear the undisguised expression of a layman's opinion on this matter. Others probably think as I do. Well, then, I for one look upon these doctrines not merely as being intellectually absurd, but as being morally injurious in the highest degree. I would as soon see my son or daughter lie or steal as I would see them bow to the Host or believe that the Communion is anything but a bare figure or symbol."

In contrast with this supercilious sciolism I have much pleasure in quoting the following passage from one of the ablest treatises of the day:—

"Provided that there be no clear and absolute conflict between known laws of nature, there is nothing so improbable or apparently inconceivable that it may not be rendered highly probable, or even approximately certain, by a sufficient number of concordances. In fact the two best founded and most conspicuously successful theories in the whole range of physical science involve the most absurd suppositions. Gravity is a force which appears to act between bodies through vacuous space; it is in positive contradiction to the old dictum that nothing could act but through some intervening medium or substance. It is even more puzzling that the force acts in perfect indifference to all intervening obstacles. Light, in spite of its extreme velocity, shows much respect to matter, for it is almost instantaneously stopped by opaque substances, and to a considerable extent absorbed and deflected by transparent ones. But to gravity all media are, as it were, absolutely transparent, nay non-existent; and two particles at opposite points of the earth affect each other exactly as if the globe were not between. To complete the apparent impossibility, the action is, so far as we can observe, absolutely instantaneous, so that every particle of the universe is at every moment in separate cognizance, as it were, of the relative position of every other particle throughout the universe at the same moment of absolute time. Compared with such incomprehensible conditions, the theory of vortices deals with common-place realities. Newton's celebrated saying, *hypotheses non fingo*, bears the appearance of pure irony; and it was not without apparent grounds that Leibnitz and the greatest continental philosophers charged Newton with re-introducing occult powers and qualities.

"The undulatory theory of light presents almost equal difficulties of conception. We are asked by physical philosophers to give up all our ordinary prepossessions, and believe that the interstellar space which seemed so empty is not empty at all, but filled with *something* immensely more solid and elastic than steel. As Dr. Young himself remarked, 'the luminiferous ether, pervading all space, and penetrating almost all substances, is not only highly elastic, but absolutely solid!!!' Sir John Herschel has calculated the amount of force which may be supposed, according to the undulatory theory of light, to be exerted at each point in space, and finds it to be 1,148,000,000,000 times the elastic force of ordinary air at the earth's surface, so that the pressure of the ether upon a square inch of sur-

face must be about 17,000,000,000,000, or seventeen billions of pounds. Yet we live and move without appreciable resistance in this medium, indefinitely harder and more elastic than adamant. All our ordinary notions must be laid aside in contemplating such an hypothesis; yet they are no more than the observed phenomena of light and heat force us to accept. We cannot deny even the strange suggestion of Dr. Young, that there may be independent worlds, some possibly existing in different parts of space, but others perhaps pervading each other unseen and unknown in the same space. For if we are bound to admit the conception of this adamantine firmament, it is equally easy to admit a plurality of such. We see, then, that mere difficulties of conception must not in the least discredit a theory which otherwise agrees with facts, *and we must only reject hypotheses which are inconceivable in the sense of breaking distinctly the primary laws of thought and nature.*"

Again:—

"Scientific methods lead us to the inevitable conception of an infinite series of successive orders of infinitely small quantities. If so, there is nothing impossible in the existence of a myriad universes within the compass of a needle's point, each with its stellar systems, and its suns and planets, in number and variety unlimited. *Science does nothing to reduce the number of strange things that we may believe. When fairly pursued it makes large drafts upon our powers of comprehension and belief.*"*

Leibnitz was a man who was not only master of all the knowledge of his time, but who, moreover, occupies intellectually a place hardly inferior to any philosopher of ancient or modern times. And this is what he says on the doctrine of the Real Presence in one of his letters to Arnauld:—

"As I have been the first to discover that the essence of a body does not consist in extension, but in motion, and hence, that the substance or nature of a body, even according to Aristotle's definition, is the principle of motion (*ἐντελέχεια*) and that this principle or substance of the body has no extension,—I have made it plain how God can be clearly and distinctly understood to cause the substance of the same body *to exist in many different places.*"†

The athletic theologian of the *Pall Mall Gazette* "thinks it may furnish matter of reflection to some of the clergy to hear the undisguised expression of a layman's opinion on this matter." And he accordingly treats us to his own, which, I confess, has undoubtedly "furnished matter of reflection" to me at least; but I fear that if I were to reciprocate my "undisguised" impression "of a layman's opinion," he would not consider it complimentary. Suffice it to say, that when a writer, however vigorous his intellect may be within the domain of his knowledge, ventures to characterize, as "intellectually absurd," doctrines which are sheltered under the ægis of the most eminent names in philosophy and science, he invites comparisons which literary courtesy would fain avoid.

I cannot dismiss this part of my subject without calling attention to an extraordinary letter written by the present Dean of Ripon to the *Times* of June 27th, 1872. In criticising the Bennett Judgment, the Dean committed himself to the following startling propositions. Referring to the evidence in favour of our Lord's Resurrection, Dr. M'Neile writes as follows:—

"All such proofs were addressed to the senses of the Apostles, and the result was a process of clear and conclusive reasoning. The human mind

* The Principles of Science, vol. ii. pp. 144, 145, 467. By W. S. Jevons.

† Compare his "System of Theology," pp. 99, 100; also Sir W. Hamilton's "Discussions in Philosophy," pp. 604-7.

is not capable of clearer proof on any practical subject than that which is derived from the testimony of the senses, and the consequent deductions of the reason. Such was the proof, satisfactory, and, as far as a human consciousness is concerned, infallible, which was given of the Resurrection of Christ. Before His death, His flesh was similar to ours. 'Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same' (αὐτὸς παρακλησίως μετέσχε τῶν αὐτῶν). His flesh, then, was an object of sense, concerning which men might fairly reason—concerning which reasonable men could not but reason.

"If, after His Resurrection, His flesh had been something altogether different—if it had been something not comprehensible, or very imperfectly comprehensible by the human understanding—if the province of reasoning as applied to it had been, therefore, very limited—if the terms employed to describe it had not, and could not have, that precision of meaning which a proof of His Resurrection demanded—had this been so, how could His Resurrection have been proved, and if His Resurrection be not proved, reasonably and conclusively proved, where is Christianity itself?

"But His flesh after His Resurrection was appealed to as a matter of sense and argument and proof, and, therefore, it was quite comprehensible by the human understanding, and, therefore, the province of reason as applied to it was perfect, and therefore the terms employed to describe it had, and could not but have, the precision of meaning indispensable for establishing the fact that he was indeed risen from the dead.

"Deny the clear and conclusive province of reason as applied to the risen flesh of Christ, and you cannot prove the resurrection of His Body.

"Admit the clear and conclusive province of reason as applied to the risen flesh of Christ, and you cannot prove any presence whatever of his flesh in the Lord's Supper. Nay, you can prove its absence, for human reason is altogether competent to the conclusion that what cannot be seen, or felt, or tasted cannot be flesh, whatever else it may be, and the question here is not about something else but about flesh."

This pamphlet elicited what appears to me a crushing *argumentum ad hominem* Reply from a gentleman who has devoted, with great frankness, his means, his talents, and his learning to the propagation of works written expressly against the fundamental dogmas of the Christian Religion: I mean Mr. Thomas Scott, late of Ramsgate, now of Upper Norwood. After quoting Dr. M'Neile, Mr. Scott proceeds as follows:—

"If these words mean anything, they mean that we may predicate of the risen or reanimated Body of Jesus everything that may be predicated of human bodies generally, or, in other words, of all flesh and blood, and by parity of reasoning that we may not predicate of it anything which cannot be predicated of flesh and blood generally; for, if this be allowed, the matter is at once removed beyond the province of reason and the senses, within which the Dean of Ripon insists that it is to be retained. Now, there are certain things which must be predicated of the bodies of all men. If we speak of them as eating and drinking, we presuppose the processes and phenomena of digestion and excretion: if we speak of them as walking or moving, we presuppose not merely exertion and consequent weariness, but exertion and motion under certain definite and invariable conditions. . . . But the Body of Jesus, after His Resurrection, can appear and vanish at will. This is so far common to all the Christophanies, that it is unnecessary to specify instances. It can also go through closed doors, for it is an evasion, from which Dr. M'Neile would doubtless shrink with horror, to say that anything else can be meant when in the

Johannine narrative we read that 'when the doors were shut, where the disciples were assembled, Jesus came and stood in the midst.' It is ridiculous, if not profane, to suppose that one who had just burst the barriers of the grave should have to knock at the door to ask for admission, and if the doors were open, it cannot be said that they were shut. Again, His risen Body, which moves by mere volition, may be seen and handled; but human experience certainly knows nothing of any man capable of walking about while through his hands and his feet might be seen the perforations caused by the nails used in crucifixion, and with a wound in his side so large that a human hand might be thrust through it. Further, unless He ascended into Heaven with these perforations and this wound, it must be supposed either (1) that He had the power of putting on the appearances of these wounds at will, so that they would thus be pretences rather than realities; or (2) that these wounds were gradually healed in the interval between the Resurrection and the Ascension, if according to the Acts we are to assume that forty days passed between the two events. Yet more, the Body of Jesus can eat and drink; but the narratives which speak of His doing so manifestly ascribe the acts not to any need of the sustenance, but simply to the desire of showing to the disciples that He can eat and drink,—to prove, in short, that He is not a ghost (whatever this may be)—in fact which at times He bid them to test by handling Him. Here already we have a number of acts predicated of the risen Jesus which could not possibly be predicated, according to all human experience, of any man whatsoever. Any one of them would be held universally to interfere with the very definition of man, of flesh, and of blood. Lastly, the Body of which these acts, utterly impossible according to human experience and the conclusions of reason, are predicated, and which before the crucifixion has walked on the water, leaves the earth from the top of a hill, and rises into the air, until at last a cloud veils Him from the sight of His disciples, who are told by the two men in white apparel who then appear, that He has gone away into Heaven."

Mr. Scott drives home his conclusion, a most legitimate one, as it seems to me, in the following manner:—

"We are, therefore, by the canons laid down by Dr. M'Neile, driven to the conclusion that for the physical resurrection of Jesus we have absolutely no evidence whatever.

"That this conclusion is the death-blow of Christianity, I am really not at all concerned by the argument to say. It may be fatal to Christianity as conceived by Dr. M'Neile; but the term is unfortunately, or fortunately, an elastic one, and, as in the case of flesh, body, blood, etc., we need an accurate definition of the term. It is possible that in a sense which, to others, and perhaps hereafter to himself, may be very real, Christianity may continue to exist apart from a foundation which is seen to be one of imagination, not of fact. Certain it is that the Christianity of Butler's Analogy does not need it."*

This is a specimen of the way in which our good Evangelical brethren are unconsciously playing into the hands of the aggressive Rationalism of the day. For myself, I am persuaded that the revolt of educated men, which, alas! is but too apparent, against Christianity, is not at all against the Christianity of the Catholic System, but against the extravagant developments of Ultramontaniam on the one hand, and the repulsive features of the Calvinistic theology on the other. Such books as Mill's "*Autobiogra-*

* The Dean of Ripon on the Physical Resurrection of Jesus, pp. 24-5, 31-33, and 58.

phy," Greg's "Enigmas of Life," and the anonymous work on "Supernatural Religion," are instances in point. The Christianity assailed in these and similar works is, I am bound to say, very unlike the Christianity in which I believe, and in whose consolations I hope to die.

I trust that I have now shown that the doctrine of the Eucharist, as I have endeavored to explain it, is as little repugnant to sound philosophy as it is to the teaching of our great divines.

I am, my Lord, Your Lordship's obedient Servant,

MALCOLM MACCOLL.

From the Church Times.

THE EUCHARISTIC CONTROVERSY.

The survivors of those clergymen and laymen of the English Church who seceded from its communion to the Church of Rome about a quarter of a century ago in consequence of the Gorham Judgment, must look with surprise at its practical result, so markedly different from their anticipations. What it did effect was, in the first place, to popularize widely the doctrine which Mr. Gorham denied, and High Churchmen asserted too scholastically and exclusively to win acceptance. It must be a very exceptional speech or sermon in which we hear now of "the soul destroying doctrine of Baptismal Regeneration" on the one side, or Baptism treated as if it were the all-in-all of the Christian life on the other, after the fashion of the *Amy Herbert* school of literature. And in the next place the Gorham finding began that discrediting of the civil courts which the Purchas Judgment has completed. Perhaps no one person has contributed so much to the elevation of the general level of doctrine on the subject as Mr. Sadler, whose *Sacrament of Responsibility* and *Second Adam* have never even seemed to receive a reply, and have won over by their temperate, devout, and, above all, singularly lucid diction, very many former opponents.

Now that the Baptismal question is practically settled, the controversy between Catholicism and Protestantism in the Church of England rages around the Holy Eucharist. One school dwells on that august rite chiefly as the Christian Sacrifice, not thereby excluding nor obscuring its character as a religious banquet; while the other, repudiating all idea of sacrifice, and even of mystery, regards it as simply a commemorative meal or club-feast, valuable only as an expression of sympathy or as a possible means of exciting religious emotions.

This is the real question at issue in the disputes about vesture and ceremonial which have occupied the law courts for the last twenty years, and the aim of the prosecutors has been to drive out from the Church of England the sacrificial view altogether, leaving a monopoly for that opinion about the Eucharist which was invented by Calvin and Zwingli. There has been a practical difficulty in the way of controversialists on the High Church side from the fact that most of their polemical writings have dealt with the doctrine of the Real Presence, rather than with that of the Eucharistic Sacrifice, as is notably the case in the late Archdeacon Wilberforce's treatise; while it is exactly this latter doctrine which is chiefly rejected by Protestants, the more devout of whom are not unwilling to recognise the Real Presence in some manner.

No doubt, then, the ritual controversy now prevalent is divinely intended to draw attention to the Catholic doctrine, and to popularize it through

the very efforts of its enemies to suppress it, exactly as Mr. Gorham was the involuntary instrument for propagating the doctrine of Baptismal Regeneration.

Mr. Sadler has again come forward with a treatise of singular clearness, force, and piety, which gives us what we did not really possess until it appeared, a book which is sure to win on devout Evangelicals, and which can be answered only by the adoption of an avowedly Rationalistic interpretation of Holy Scripture. For example, Dr. Colenso, who is an ardent anti-sacerdotalist, is quite clear-sighted enough to see that given the two premises that the Mosaic law is of Divine origin and that Christianity is the legitimate outcome of Judaism, the whole conclusion of the sacerdotalist theory follows by necessary implication. And accordingly he cuts the knot by declaring the Levitical system of priesthood and sacrifice to be a deliberate forgery of the Rabbis of the Post-Captivity period, probably as late as the Maccabee rising against the Greek kings of Syria. The mode of evading the difficulty adopted by ordinary Evangelicals is logically just as rationalistic as this, but not so bold and thorough, and is due to the combination of three factors, a curious unfamiliarity with the scope and even with the letter of the whole Bible, a superstitious adherence to the mere human tradition of Calvin, and above all, an entire misconception as to the real nature of Catholic doctrine. When they opposed Baptismal Regeneration, it was because they fancied that tenet to mean that all baptised persons would infallibly be saved, no matter what their lives might be; when they now oppose the Eucharistic Sacrifice, it is because they imagine it to be in some way derogatory to the Atonement, as involving either a repetition or a supplement of the Offering on the Cross. And consequently, while the attitude of the Low Church school at large to the doctrine is that of sheer rationalistic unbelief, that of the pious minority is simple literary misconception, due in part, it must be acknowledged, to obscure, inaccurate, and sometimes provocative language from the High Church side, exactly as was the case in the previous controversy; though due yet more to the contented acquiescence of the school itself in theological ignorance. Mr. Sadler's new work, called *The One Offering*, and published by Messrs. George Bell and Sons, is a thin duodecimo of less than two hundred pages, into which a wide range of study has been condensed without any resulting obscurity. We proceed to give a very brief summary of the order of his arguments, that we may show our readers that now at last we have *the* volume to put into the hands of intelligent and inquiring opponents, and for the heads of theological colleges to give as a text-book to their students. In the first chapter the current belief of ancient Christendom that the Eucharist is an act of worship is stated and defended; in the second chapter it is shown that this is the view enforced by the structure and rubrics of the English Communion Office; in the third it is pointed out that the very few direct references to Christian worship in the New Testament apply to the Eucharist only; in the fourth the prophecies of the Old Testament are cited as foretelling a sacrificial worship in the Church—and here Mr. Sadler might have strengthened his case by quoting some of the many Rabbinical traditions which declare that in the days of King Messiah only the thank-offering of fine flour shall survive—and the fifth chapter explains how the epithet "sacrificial" can be applied to primitive Christian worship. In the sixth chapter new ground is broken, and Mr. Sadler proceeds to discuss the meaning of the words, "We have an altar," in the Epistle to the Hebrews, showing that the popular Evangelical gloss will not bear examination. Chapter VII. exhibits the Eucharist as the earthly cor-relative of

the heavenly presentation of the Atonement; Chapter VIII. shows that Christ is the true and only Priest in every Eucharist, while His earthly ministers are mere dependent deputies; and Chapter IX. deals with the continuous nature of His priestly act, as distinguished from the intermittent character of the Levitical offerings. Chapter X. shows in what sense the Eucharist is a Sacrifice, and discusses the confusion of terms which has in part led to the denial of this truth, and it is here that Mr. Sadler shows his Evangelical readers their error in supposing any repetition of the Sacrifice on the Cross to be implied or even conceivable. The eleventh chapter, one of the best in the book, deals with the phrase Memorial, showing, that weak and inadequate as it is, it does not at all detract from the idea of Sacrifice, nay, that the Eucharistic Memorial is, in mystery, identical with the Sacrifice of the Cross, albeit unlike in the whole matter of suffering and death. The twelfth chapter amplifies this discussion, and debates whether the memorial be one before God, before men in general, or merely to ourselves. Mr. Sadler concludes for the first view as the primary one, while not excluding the others, and most pertinently remarks that the school which looks on the memorial as only one to men is singularly inconsistent in turning out non-communicants and celebrating with closed doors in presence of a tiny minority of the congregation; whereas the Roman Church, at which they habitually gird, makes the memorial before men more explicitly and publicly than any other Church in the world. He also shows that this memorial before God is enforced by all ancient liturgies and by our own, maimed as it is, by embodying the narrative of the Institution in a prayer to God, whereby He is, as it were reminded of the whole story; whereas in all the Protestant offices of Communion, the history of the Institution is merely read as an edifying lesson to the congregation, and is not framed in a prayer; so that there is no consecration, no memorial, and no sacrifice. And he might here have observed that consequently the reproach against Catholics of uncharitably denying all validity to Protestant communions becomes unmeaning, since the only thing we deny them to be is just what they do not claim to be, and what their partakers explicitly reject. Catholics may consistently and thankfully allow that devout Protestant communicants derive spiritual benefit from the rite as a means of testifying their faith in Christ and their union with one another, and this is all which is alleged on that side. Chapter XIII. shows that the Eucharist is a sacrifice of praise and thanksgiving, and that the sinful mutilation of the English rite by the Tudor Reformers, in cutting away ruthlessly many expressions of praise and thanksgiving which it formerly contained, and making it barer than any other liturgy in this respect, has actually brought about the result, that the Eucharistic action itself is thereby forced into greater prominence as the true thank-offering than is the case in any other office in the world. Chapter XIV. shows that the sacrifice of ourselves, which we offer in the Eucharist, is not independent, but in and through our high Priest's oblation; and chapter XV., the longest, save X., in the volume, discusses the question "Is the Eucharist a proper sacrifice?" showing that the whole dispute is a misconception, from confounding external and accidental forms with essential principles, and that the Eucharist is a true and proper sacrifice, although it bears no likeness at all to any Jewish oblation. This requires to be qualified in a note, for though it is quite true as regards the species of bread, it is not quite exact as to the cup. And Mr. Sadler shows that Ridley's crime in destroying our altars that he might substitute tables, did nothing to abolish the rite of Sacrifice, since the same thing was done at a special table in essentially the same way as had been done at the Pre-

Reformation altar, namely, a memorial made with consecrated bread and wine; whereas in the Presbyterian rite there is no consecration, and there is not even a special table used for Communion alone, as a permanent piece of church furniture, but common boards and trestles are brought in for the communicants to sit round. Here again two improvements are desirable, one the excision of some words in praise of Ridley, the simoniacal intruder into the occupied see of London, and theologically the guiltiest of the innovators, because the most learned; and the insertion in the Appendix of a table, showing how many elements our Communion Office has in common with the Sarum Missal, and how few with the Presbyterian form of the Supper. Chapter XVI. treats of Sacerdotalism, and shows that every sect which restricts to its pastors the chief place in administering the Communion, adopts the whole Sacerdotal theory, which is, in fact, inseparable from the celebration of the Eucharist; and chapter XVII. defends the eastward position and the Eucharistic vestments. The last chapter briefly goes over the whole argument, charging the Protestant doctrine with unbelief; and a few appendices give authorities from the ancient Church and from Catholic and Protestant writers in favour of the teaching in the volume, which we commend to our readers as of great value in the present distress.

Miscellanea.

BIRETTAS.

SIR,—Perhaps the following account of the “biretta” will be useful and interesting to others, as well as to your correspondent “Quærens.” It is derived from De Conny, an eminent and trustworthy ritualist, and “consulting prelate” to the Sacred Congregation of Rites.

After telling us that the “hat” from being simply an article of utility for travelling purposes and in bad weather, had become a mark of dignity, so that we now see it figured above the arms of prelates, our author goes on to say that “in the ordinary concerns of life ecclesiastics, like all persons of consideration, such as magistrates and burgesses, wore a headdress, the type of which has been preserved in certain southern countries under the name of “béret.” The habit of stiffening everything and making it fit closely, led to furnishing this with an internal frame of cardboard; and this is the “biretta” (*barette*), such as we see it now among the clergy. The folds impressed by the fingers on the béret in taking it up, and especially in front and on the right hand side, have become “horns,” which have been eventually multiplied in certain localities for reasons of symmetry or symbolism.

“The béret has in the centre a small fastening. Taste, in process of time, led to the decoration of the stiffened bérets, or birettas, with a little tuft of silk placed in the centre. But this addition is not admitted where tradition is closely observed; as, for instance, among the Cardinals. In other places, it has made such progress as to cover the whole top of the headdress, as we see in the portraits of Bossuet. But even that was not sufficient in France. Gradually, the whole headdress was lengthened, till it reached the shape of a cone, or sugar loaf, with the tuft in all its glory at the summit, like a round apple. Happily, the excess of deformity pro-

duced a reaction; and, since 1840, a return has been made to birettas of a more rational shape.

"In some countries, not only the centre, but even the 'horns,' of the biretta, have been decorated with these tufts, or plumes of silk; and the 'calotte' even has been tufted.

"The 'calotte,' or skull-cap, is worn continuously. It may be kept on at times when the biretta or other headdress is inadmissible; so that it is removed only in those special circumstances which call for a very peculiar demonstration of respect, and require the head to be entirely uncovered. It is in respect to their headdress that the colour of red is become the characteristic of the Cardinals. These are all bound, even when using for their habit another colour, as in the case of a member of a religious order, to wear the hat, the biretta, and the calotte red. So that the red calotte, as being worn by them habitually, is their special distinctive mark in ordinary life. All other ecclesiastics are limited to hat, biretta, and calotte of black, though Pius IX. has recently ruled that bishops may use the violet calotte."

"Canons' birettas," of fancy colours, have become common in France since 1840. Bishops also have modified their fashions; so that a bishop who stuck to the old black calotte has been remonstrated with by exalted personages, as if he were violating the custom of the Church. But De Conny maintains—and clearly he has the "ceremonial" with him, that all this is an abuse. He also justly reprobates the practice of giving the scarlet calotte, or biretta, to choristers.

Though, no doubt, as "Quærens" has it, the "horned" biretta is not the oldest form, yet it is not so very modern, I think, as he seems to suppose. Probably the square cap, of modern University use, is the "béret" in its transition to the "biretta."—*Cor. Church Herald*.

MISSIONS.

A great Missionary Conference of Bishops and clergy of all schools in the Church was held at the Cannon Street Hotel, London, in Trinity Week, in accordance with arrangements that had been proposed for several years past. Over forty Bishops, besides Deans and many notable laymen, were on the list of patrons, while the managing committee consisted of 160 persons.

The first subject was the "best mode of developing a Native Ministry," a paper read by Bishop Cotterill, of Edinburgh, formerly of Grahamstown. He pointed out strongly the folly of importing foreigners to be permanent pastors of heathen converts. A native ministry should be trained and educated on the spot, retaining their native interests and characteristics.

The Rev. Mr. Mullens, principal of a training school in Grahamstown, said natives sent to England for education, came back spoilt and useless, with the European habits and notions they had picked up, despising their own relations.

Sir Charles Hobhouse, of Lower Bengal, urged the increase of Bishops as well as chief mission stations.

The Rev. J. Vaughan, an Indian missionary, held that a mission should be both self-governed and also in a short time self-supporting. As heathens, natives had supported their priests, and if properly instructed, would see their duty to support the missions.

All agreed that a native ministry is the great desideratum now, but some thought a long diaconate should be required.

In the afternoon the subject was "the best way of dealing with the false religions of the world." Prof. Monier Williams first explained the chief points of the three

leading systems of the East, Brahmanism, Buddhism, and Mohammedanism. The first rests on the Rigveda, the second on the Tripitika or three baskets, and the last on the Koran. We shall print this paper. Its object was to find *points of contact* with Christianity, for purposes of *adaptation* in teaching.

Bishop Piers Claughton urged the importance of *learning* in Missionaries and opposed the idea of *oikonomia*, but wished to present Christian practice (in regard to marriage, eating of meats, and use of wine), just as we do at home. Gentlemen and scholars are necessary for missionaries; heathen priests despise men of less than average culture. Besides, the success of a mission is not tabulated by the number of converts.

Bishop Elliott's paper saw in the heathen religions many preparations for the true faith:

"Absolve us from the sins of our forefathers and our own; have mercy upon us, Almighty, have mercy!" were the words of a prayer which had held its own in the East through a period of four thousand years. "Worship as if the Deity were present" was the maxim of Confucius, and "Be as little children" was the ultimate teaching of Lao Tse. We are now beginning to recognise the truth that these old religions were as wild olive trees, not to be destroyed, but to be grafted on, in order that they might bring forth the fruit of holiness.

Sir Bartle Frere urged the value of learning the real tenets of these false religions to know how to deal with them. He also dwelt upon what has been already accomplished.

Rev. J. Marks, of Burmah, urged the value of schools, and above all, Christian *brotherhoods* to work among the heathen. Burmah has no Bishop yet, though long promised one.

Rev. Mr. Trew, of Rangoon, held that Buddhism had some elements that might be developed into the highest form of Christianity, by right teaching as to the sacraments.

Dr. Caldwell (of Tinnevely) read a paper as to "how far the manners and customs of Western Christianity should be enforced on converts." He took ground that "caste" should not be treated as a sin, nor its relinquishment made a condition of Baptism. Anglican missionaries are too exacting, while Roman are too lax. At Tinnevely *caste* is not interfered with, and this is the most successful mission in India.

Rev. James Long read an able paper on this question, and the style of preaching, etc.

Rev. J. Higgins, of Madras, said we must copy the principles of the 34th Article: "He did not believe it would be possible to Anglicanise the whole human race. Recollect, our missionaries took away from the native a religion which intertwined itself with his whole life. We took from him his numerous ceremonial washings, fasts, and festivals; and what did we give him in return? Nothing; for it must be remembered that in India Christianity wore a more Puritanical form than it did at home. No one could doubt the right of the Indian Church to frame her own ceremonial; and, craving as she did a more expressive ritual than she at present possessed, why should she not go back to the ancient Church? For instance, why should there not be a form for the reception of a catechumen? (Cheers.) Such a form the synod of South Africa, he was glad to see, had already provided. And why not introduce the ancient baptismal ceremonies—the white dress of the candidate, the previous fast, the turning to the west to renounce the devil and to the east to confess Christ? Or why should he not be called upon, as soon as he had received the Sacrament, to repeat the Lord's Prayer, (Cheers.) He (Mr. Higgins) had been at a confirmation in India, where the candidates were required to make the solemn response three times. What was that but an unconscious confession of the need of a less meagre ritual for our neophytes? (Cheers.) It was never contemplated that our Prayer-book should be used just as it was in heathen countries. Indeed, the form for the baptism of such as were of riper years was added as an afterthought in 1662. (Cheers.) And who could doubt that in India, where the Bheels, the wildest of the tribes, intoned their devotions, the simple reading of prayers was not wholly unsuitable? (Cheers.) Then it was against the

primitive precedent to send out a Mission under a presbyter ; but the Indian Church had been persistently denied an Episcopate. It had been asked why Tinnevely had not long ago had her Bishop? Perhaps the objection came from the clergy of Tinnevely. (A laugh.) The fact was, each missionary was his own Bishop ; but what if, after a time, the natives got so accustomed to the present system, they turned round on us and refused to receive an Episcopate when at last we made up our minds to send them one? (Loud cheers.)"

Captain Fortescue urged that young missionaries should be familiar with ancient primitive liturgies, and teach the Orientals that Christianity is their birthright, and not the religion of a conquering race.

A young Brahman convert corrected Dr. Caldwell by saying that converts cease to care anything about caste ; " and mentioned that once going into a German Lutheran church, he was told that if he was a high-caste man he must sit in one place, and if a low-caste man in another. Now, his blood was as good as any in India, for he had a pedigree of three thousand years, but the whole atmosphere of the place struck him as so un-Christian that he went away."

The Bishop of Gloucester (presiding) said Mr. Higgins had convinced him, there must be some relaxation of rubrics as to ritual in Eastern Missions.

In the evening, Earl Nelson presiding, the Bishop of Carlisle read a paper on the "Supply and Training of Workers for Foreign Missions." He described the agencies now in operation, the Church Missionary Colleges at Islington and Reading ; St. Augustine's, Canterbury ; the Institution at Warminster under the Propagation Society, and the missionary associations in twenty dioceses to supply students and funds. There were associations at Oxford and Cambridge for these purposes, and the S. P. G. proposed to found "*exhibitions*" of £80 a-year for Missionary students. For training women, the best institution is the "Ladies Association" connected with the S. P. G. There are many minor Guilds and fraternities doing much for the cause. The Bishop thinks a Patteson College at Oxford and a Mackenzie College at Cambridge, expressly for 'Missionaries, would be the best thing for the future, to do for foreign work what Keble College is doing for home.

Mr. Raikes, of the Indian civil service, thought Missionaries should be married, that their wives might better reach heathen women, and he condemned State-made Bishops sent out from England, instead of giving workers in the field a chance of promotion.

The Bishop of Bloemfontein read an admirable paper on the "Supply and Training of Women for Foreign Mission Work." He insisted that they should be unmarried and pledged as Sisters, and get the systematic training and habits of a sisterhood. Married women abroad have to do their own work, which at home would be done by servants, and domestic affairs would require their whole time and energies.

This, with Professor Williams' paper, we propose to reprint, unless one or both are given in the *Spirit of Missions*.

Hugh Birley, M. P., read a paper on "The best Mode of Evoking a greater Missionary Spirit in the Church at Home," in which he urged more frequent communication with residents in heathen lands and in colonies, enlisting artisans, medical men, etc., and establishing circulating libraries for information on these subjects.

Canon Norris dwelt upon the advantage of having addresses from a "live missionary," who could give us missionary life in the concrete, not in the abstract.

The Conference was a great success, and will give great impulse to the general cause.

DR. MAHAN'S "MYSTIC NUMBERS."

Mr. Editor:—May I have a small space in which to call attention to the second volume of Prof. Mahan's works, the treatise on "Mystic Numbers." I read the work with intense interest, yet I confess not without considerable doubt. It seems incredible that such a law as is here claimed for the sacred text should be concealed for so many centuries, yet subject to the scrutiny of so many scholars. Then I think every student will find that the giving to certain numerals a special significance, is somewhat arbitrary, and that there is no good reason given why such numbers should have such meaning. And the simplicity and force of his demonstrations are calculated to make us doubt. For when we are called upon to accept new and wonderful facts or theories, the very directness and seeming certainty of the proof is calculated to make us hesitate and inquire whether all the elements of the problem have been fully considered. Besides, when we are called upon to make a very long stride in the way of assent, we do not expect to be led to it by very short and sharp demonstrations.

And perhaps there is no miracle or fact in all religious history so wonderful as is here claimed in the use of the numerals of Scripture, or more important if it finally gains acceptance; involving as it does a supernatural guidance in the use of language, and frequent cases of verbal inspiration, to say nothing of Divine guidance in the ordering of the growth and development of two languages.

But I write chiefly to ask the few to whom such a book can appeal, (probably less than a tenth who buy the book will read it,) to subject the theory to tests other than those presented by the author, and to give some results of my own studies in that way.

I have tested the author's accuracy in many cases, and taking up his suggestions have tried some passages with satisfactory results. Of course the real question which underlies all that part of his treatise which he develops from "the number of a name," beginning with the eleventh chapter, is, whether the facts to which he calls attention are the result of design, or of chance. He calls attention to the law of chances, and shows the mathematical improbability of the occurrence of certain numbers. But such arguments do not appeal with much force to any but those familiar with such laws, and I confess that though I am somewhat familiar with the law, and have applied it frequently, especially in reference to statistical studies, and satisfactorily, still deductions from this law do not appeal to me with so much force as they ought to do.

But it occurred to me that if there was any element of chance in the remarkable combinations presented by Prof. Mahan, then something of the same result ought to be found in the translations of the Septuagint and Vulgate. I have made tests to the extent of perhaps thirty passages in the Septuagint, chiefly in the Psalms, Messianic. In some of these I compared the results in the Hebrew and in the Septuagint. As the result of such examination, I was surprised to find how few of the Septuagint gave numbers of any significance. With the most patient analysis, taking now significant words, now whole sentences, and again seeking for any part of a sentence which would give a multiple of any significant number, I found but two. Especially in my search for 13, in a protracted search among passages, where by the analogy of the Hebrew I had a right to expect it as an oft recurring factor, I found it but once, and then so set in the sentence as to lack all significance. In only one case, in all my studies of the Septuagint, did I find factors to which I could give any interpretation.

Another fact that surprised me in making this study was the frequent recurrence of large prime numbers, and the extreme difficulty I found in discarding words or parts of sentences in any reasonable way to escape these prime numbers.

My experience with the vulgate of the Psalms,—I happen to have nothing else at present,—was similar to that with the Septuagint. I regret that the loose sheets and papers on which I made these studies and notes presented no claim to preservation, and found their way into the waste-basket in my absence from home, so that I cannot now give the details. But I write to suggest to those who are interested, to follow up this test on the uninspired translations, and to give the results of their studies. I apprehend we shall find no surer test of the theory than this. For if on full enquiry we find that the Greek of the uninspired writer comes as readily within this law of "The number of a name," as the Hebrew or the Greek of the inspired writer, then "Mystic Numbers" will fail as a test of inspiration." If on the other hand we find the Greek of the inspired writer conforming to these "Mystic Numbers," falling naturally into the pulsations of their rhythmic flow, while the Greek of the uninspired writer rejects the guidance of this law, then, indeed, there can be small doubt that "Mystic Numbers" would justly be accepted as the most perfect "Test of Inspiration" that the world in any age has seen. S. C. THRALL.

Cumberland, Md., June 30, 1875.

BISHOPS ELECT.

Mr. Editor:—Dr. Wilson's communication in your last calls for no protracted reply. It begins with a quiet repetition of a position which I have disproved abundantly. It then goes on to import into our discussion some point of difference with Dr. Thrall, which Dr. Thrall has already sufficiently answered in the columns of the *Church Journal*. The most emphatic part of the Doctor's letter is his italicized declaration that "*we do not want extreme men in the Episcopate:*" which might be of some force if it were to be found in the Constitution, or a Canon. When he goes on to say, "it is enough, I think, if we tolerate them in the lower grades of the ministry, and among the laity," perhaps he will pardon me for reminding him that he is using language which is grossly and needlessly offensive. It is idle to talk about his "*tolerating*" men who are in every sense of the word "in good standing,"—quite as much so as himself. The minority rest on their Constitutional and Canonical *rights*, and not on the "toleration" of Dr. Wilson. All the rest that he has to say is about "the wildly erratic men, the crotchety men of Christendom,"—the "erring and wayward" whom the Church is not obliged to "promote, and put them forward as her representatives and chosen teachers." It is simply impossible that this language can have any reference to Dr. DeKoven, who has been the appointed "representative" of his Diocese in three consecutive General Conventions, and is the most successful and influential "teacher" in the North West, if not in our whole American Church. It is equally impossible that it can refer to Dr. Seymour, who has just been chosen by the extraordinary majority of 61 votes in a total of 93, as permanent Dean of our chief Seminary for the training of our clergy. Complimenting my Rev. Brother on his happy escape from the real issue before the Church, and his convenient retreat into the regions of the abstract, I bid him an affectionate farewell.

Your obedient servant, in the Church,

J. H. HOPKINS.

PLATTSBURGH, July 19, 1875.

Mr. Editor:—In the *ECLECTIC* for July, I note that Prof. Wilson has taken notice of my article in the April Number of *The Church Review*, on the Illinois case. I beg a brief space for reply.

Prof. Wilson says, "In the face of all these facts (concerning the refusal of testimonials to Dr. Ogden,) Dr. Thrall in an article in the *Church Review* says,—for twenty-two years or till 1811, no change was made in this Canon, a fair period of Contemporaneous interpretation. In that time seven Bishops had been Consecrated *with no consent asked or given by any body.*" In a note he adds "In referring to Dr. Thrall's very extraordinary article, it will be understood of course that I do not intend to hold Dr. Hopkins responsible for it, or any of its assertions. Dr. Hopkins is too well informed and too cautious as a controversialist to make such statements as these I cite from Dr. Thrall."

In what he quotes there are four assertions. (a) "For twenty two years or till 1811, no change was made in the canon." I do not see that he in any way controverts this. The canon stood unamended till 1811. It is true that a canon of 1799 authorized Standing Committees to act in place of the Committee of General Convention "during the recess." But it did not touch the duties of the General Convention, or repeal, or in any way allude to Canon II, of 1789. As I was then dealing only with the duties of the General Convention, and not writing a history of Canon-law, there was no occasion of alluding to it.

(b) I call this twenty-two years "a fair period of contemporaneous interpretation" of the constitution. I do not see that Prof. Wilson controverts this. (c) "In this time seven Bishops had been consecrated." Forgetting when I wrote that at one time the General Convention met in May, I at first included Bishop Hobart in the list. But some weeks before this second comment of Prof. Wilson appeared, I had publicly corrected that error. It is not over generous in him to repeat the charge on so slight an error after acknowledgment. (d) "With no assent asked or given by anybody." Prof. Wilson knows perfectly well, if he read my article, and the context clearly shows, that I was speaking of such assent and consent *as distinct from, and other than* the prescribed testimonial. On this Prof. Wilson says, (*ECLECTIC*, p. 183.) "No 'consent' or 'assent' is required now, and was not required in 1799, (it is the Professor's English) when Dr. Ogden's case came up, but what is implied in signing the required testimonial." That is precisely what I said, and in that we are agreed. What was the force of the testimonial I dealt with in another part of my article. I think a testimonial is a form of giving testimony to be given if a man can honestly, to be withheld if he cannot honestly give it. If Prof. Wilson thinks it a method of giving "assent" or "consent" to a consecration, involving the questions of the wisdom of the choice, the fitness and qualifications of a Bishop-Elect, and the right of inquisition into all this matter, I certainly have no inclination to try to change his mind. As well try to show what colours harmonize to a blind man, and the Prof.

is no more amenable to me for his logic, and use of words, than for his English. Of the four assertions quoted by the learned Professor, on the wholly immaterial matter of the number of consecrations, I was guilty of putting seven for six, by mistake, and this I had corrected publicly, fully three weeks before his communication appeared in the *ECLECTIC*. In nothing else does he pretend to controvert my "statements."

Prof. Wilson appreciates "well informed and cautious controversialists." Let us test him. He cites the preamble of the resolution refusing testimonials to Dr. Ogden, (Gen. Con. of 1799,) on the ground of the incompetency of the Convention of N. J., to elect, and of this body says that it was composed "largely of the very men who formed the constitution." From his interpretation of "testimonial" I am not quite sure what he means by "largely." The facts are, that of 29 members in the Convention of 1799, just eight had been members of that of 1789. My judgment would be that "largely" so used was in a large and general and not wholly literal way. Moreover what was said of the "fitness of the person" may be quite as fairly understood as complimentary and courteous to the Bishop-elect, as the assertion of any principle. It is worthy of note too, that the House of 1801, which refused testimonials, not giving any reason, had in it but four members who sat in that of 1789. In each case Dr. Ogden was one. Omitting him as an interested party one-fourth of the house of 1799, and one-ninth of that of 1801 had been in that of 1789.

The Prof. says that after "the failure to get consecration *he left the Church and joined the Presbyterians.*" True "*after,*" as one thing is after another in time, but not, as would be inferred from the statement, in consequence of it. He continued in his parish for over three years, was a member of the next General Convention, and only left the Church when, by the hardest canon on the subject which we ever had,—the origin and parent of that system of legislation by which every difference between a Rector and parish is easily nursed into a divorce, which has reduced the average of a Rectorship in the Church, nearly to the period of Methodist itinerancy,—the General Convention had provided a means to oust him from an incumbency which he had held with honor for many years. It was "*after*" this that "he left the Church, and joined the Presbyterians."

Prof. Wilson says, "no 'consent' or 'assent' is required now, but what is implied in signing the required testimonial." If Prof. Wilson's memory was equal to his confidence of assertion, he would be aware that in the General Convention of 1859, of which he was a member, the House of Bishops returned the testimonials of four Bishops-elect, because *assent beside the required testimonial* had not been given, that the same house reconsidered the matter, and gave assent to consecration, and that in every case since, when testimonials have been given, the *added* assent has been given. It would not have required a great stretch of memory on the part of Prof. Wilson to recall the fact that in 1874, there was debate during ten days on a rule of order, concerning the "*Confirmation*" (a word and idea found not in constitution or canons) of a Bishop-elect; that a full week's session in secret, was held on this very matter, and under that rule, and this in addition to the assent, which is also an addition to what Prof. Wilson says is *all* that is now required. The whole purpose of my article was to show what the real law was, and to show how by a *paulatim* process, usage had encroached on constitutional law and diocesan rights. At the beginning there was only testimony, "bearing witness" in the form of "testimonial." Then in 1799, in a shape to seem complimentary to Dr. Ogden, in the preamble to a resolution, the necessity of "full conviction of the fitness of the person," and in the same Convention we get the

words "consent to the proposed consecration," yet so limited as to mean only *testimonial*. Then in 1832, probably for *symmetry*, "assent to consecration," applied to action in House of Deputies, and that without the limitation. Then in 1859, assent required in addition to testimonials, and that in the face of the canon. Fifteen years later, these being wrongly conceded, a rule of order on the Secret Session in the case of a Bishop-elect, and the claim put forth that the election is only *nomination*, and a week's secret session on such "confirmation," fitly closed by a trick, suited to a ward politician; the withholding for some days, till the time for taking the vote was come, and debate and disproof was impossible, of testimony to turn the scale, which I suppose is now conceded on all hands to have been false, and certainly, abundantly disproved.

Prof. Wilson closes with some pious meditations, of which I quote one, and beg leave to suggest an application.

"In studying laws, canons and constitutions, it is far better for the peace of the Church, and the soul's welfare to consider how we can best conform to the intentions of the makers of the law, than of our "constitutional" right to be erroneous, peculiar, and crotchety, or the limits beyond which "the powers that be" cannot go in opposing us if we are wrong, or punishing us when we are guilty."—I concur.

But divest the matter of its partisan complications, and I think few things would strike the common, or the judicial mind, as more "erroneous peculiar and crotchety," than the idea that the right to "bear witness" to what one knows, involves the right to secret, *ex parte* investigation, from which the party in interest is rigidly excluded, or that the right to give a "testimonial" to personal character, involves the right to confirmation or rejection of an election by another body. And the fact that the persons doing this are legislators, and so not liable to punishment by "the powers that be," is no justification for departing from the "intentions of the makers of the law."

S. C. THRALL.

THE GREAT LAW-GIVER.

"This scheme of worlds which vast we call
Is only vast compared with man:
Compared with God, the One, yet All,
Its greatness dwindles to a span.
From end to end O God Thy will
With swift yet ordered might doth reach;
Thy purposes their scope fulfill
In sequence, resting each on each.
In Thee is nothing sudden—nought
From harmony and law that swerves;
The orbits of Thine act and thought
In soft succession wind their curves.
Upon Thy face, O God, the world
Looks ever up in love and awe;
The stars in circles onward hurled
Still weave the sacred chain of Law,
In alternating antiphons
Stream sings to stream and sea to sea;
And moons that set and sinking suns
Obeisance make, O God, to Thee,
Amid an ordered universe
Man's spirit only dares rebel;
With Light, O God, its darkness pierce!
With Love its raging chaos quell!"

Literary Notes.

—The *Literary Churchman* says of Prof. Draper's "History of the Conflict between Religion and Science," that it is a "clever mischievous book," of less danger, however, because its unfairness is obvious at the first glance. For his conception of "Religion" he takes the narrowest and lowest school of the Roman Church, and credits "Religion" with all that bigotry and superstition have ever said or done against human progress, while science is the only friend of Humanity, and pours forth nothing but blessings even with its Rodman guns and iron-clads. Prof. Draper belongs to a class that collects much knowledge and information, without knowing how to reflect upon his facts, or to do thorough thinking.

The *Church Times* says of the same book: From one sentence in his book we should imagine that Dr. Draper's creed would take an infinitesimally short time to repeat, for he speaks of science as resting on the maxim that "God forceth not a man to believe that which he cannot understand." And farther, he will admit that what a man understands he can explain intelligently and intelligibly. It will strengthen his position if in the next volume that he writes for the "International Scientific Series," he will distinctly elucidate the exact process by which volition in man causes certain actions, and by which food produces strength, life, and brain power. It appears from the maxim above quoted that Dr. Draper professes to believe in God. This, of course, is gratifying, but on his own principles is he not bound to acknowledge that he understands God intelligently, and thus understanding Him, is he not further bound to explain to unscientific persons, who are not so fortunate, all about God, and the economy of His government?

—Lieutenant Maurice is hard at work preparing a biography of his father, the late Professor Maurice. The work was interrupted by the fact that Lieut. Maurice had to go to Ashantee, and was for a time laid up with African fever. He is now at Halifax, Nova Scotia, with his regiment, and is making good progress with the great mass of material in his possession. The book will probably take two years more to finish, and ought to be thoroughly interesting, seeing how large was Professor Maurice's acquaintance with the most eminent men of his time.

—Among the new books to which we are looking forward is the "Earl of Albemarle's Recollections," which will be published by Macmillan in the autumn. The book ought to be interesting, for his Lordship has spent seventy-six years in this world, has fought at Waterloo, voted in the House of Commons, been private secretary to Earl Russell, and has taken part in the debates of the Upper House.

—The *John Bull* says that in the June number of the *Churchman's Shilling Magazine* a layman contributes an exhaustive article on "Function of the Pulpit in the English Church," which deserves to be distributed broadcast as an antidote to the silly nonsense current about sermons.

—Early in June Bishop Atlay preached to a gathering of more than 3,000 charity school children in S. Paul's Cathedral, London. The organ was played by Dr. Stainer and Mr. George Cooper. The service, as usual, commenced with the singing of the Old Hundredth, in which the choir, the 3,000 charity children, and the whole congregation joined. The effect, as may be imagined, was very grand. The Psalms for the day were chanted by the choir alone, but the children were allowed to join in the *Gloria*, and this they did extremely well. The *Te Deum* and the *Jubilate* were sung to the music of Sir John Goss, composed expressly for this service ten years ago, and sung at each successive anniversary. Before the State prayers, Handel's glorious "Coronation Anthem" was sung, the children joining in the well-known chorus, and the sermon was preceded by the sweet chorale from Mendelssohn's *Saint Paul* commencing "sleepers awake, a voice is calling."

—Archdeacon Sinclair's *Sketches of Old Times and Distant Places*, (Murray), has the following anecdote in connection with his visit to this country in 1853:

I called on Dr. Pyne, the chief clergyman of the Episcopal communion, and presented an introduction. He took me to his church. It was in no respect remarkable as a building, but it had excited my curiosity as the church in which many of the Presidents of the United States had in succession worshipped. I inquired for the presidential pew, but it had no distinguishing mark, and could not at first be pointed out to me: for the reigning President, Mr. Pierce, belonged to some Presbyterian communion: and the state pew, if I may so call it, had been let to a private family.

I was told an amusing anecdote of Mr. Pierce, or one of his predecessors, who, like him, attended a place of worship in

which extempore prayers prevailed. The Presbyterian minister was elated beyond measure to see before him, as a member of his congregation, the ruler of half a continent. Determined to avail himself of this grand opportunity of usefulness, he began in his extempore effusions, to pray that the ruler of the land might be "enlightened" to do this, or might have "grace" to do that. This practice was exceedingly disagreeable to the distinguished individual for whose direction and edification it was designed; and he one day whispered to a friend, "I don't at all like to have my course of policy dictated to me in this manner from the pulpit." His friend replied: "Why not do as your predecessors did? Why not attend the Episcopal Church? In that Church all the prayers are already printed, and the officiating minister has no means of interposing even the slightest hint as to the line of policy you are to pursue." The President adopted this suggestion, and was at once relieved from a very serious annoyance.

—In the present decay of theology at both Universities, it is refreshing to read a prize essay so thoroughly sound and learned as Mr. Drake's *Teaching of the Church during the First Three Centuries on the Doctrines of the Christian Priesthood and Sacrifice* (Macmillan & Co.). It obtained the Norrisian Prize for the year 1873, and so reflects on the adjudicators some of the credit due to the writer. It is a book worthy of the Bishop of Lincoln, to whom it is dedicated, by permission.

—Dr. Scrivener gives a charming little book in *Six Lectures on the Text of the New Testament*, (Deighton, Bell & Co.). It describes, in a most readable style, the principal Greek MSS. on which the text is based, gives some account of the versions and ecclesiastical writers who contribute to its formation, and discusses several of the most important various readings.

—The Rector of Utterby in Lincolnshire gives us a very interesting book in *The Life and Character of Erasmus*, (Seeley, Jackson & Co.), with a preface by his diocesan, expressing his regard both for the subject and the writer. Mr. Pennington writes in an agreeable style, and has spared no pains to collect all that is known of a truly great scholar. The theology of Erasmus lacked depth and penetration, and unhappily he had not the courage of such opinions as he formed; but no one of his day had a more comprehensive grasp of the text of Scripture, or a more practical view of Christianity.

—Dr. Perowne is Hulsean Lecturer this year.

—Rev. F. Arnold's new book, *Our Bishops and Deans*, (Hurst & Blackett), gets high praise in the *John Bull*, except for its latitudinarian theory of Episcopacy. He does not believe that it is a Divine institution, and that, therefore, there are, and have been from the beginning, three distinct orders in the ministry—Apostles, Presbyters, Deacons, and then (after the death of the first Apostles, when the title Bishop, which had been used interchangeably with Presbyter, was appropriated solely to the first order), Bishops, Presbyters, Deacons. This he does not believe, and so he is at variance with: 1. The analogy of the old dispensation. 2. The most reasonable theory as regards the continuation of the Apostolate in fulfilment of the Lord's promise, "Lo, I am with you always, even to the end of the world." 3. The *consensus* of the Catholic Church, past and present, throughout the world. 4. The fairness of the position claimed and maintained by Bishops in every part of the Catholic Church—a position which would be arrogantly unreasonable if Episcopacy was not "a Divine institution." 5. The faith, on this point, of the most learned of the very Prelates mentioned in these volumes, *e. g.*, Bishop Andrewes of the past, and Bishop Wordsworth of the present, not to mention a majority of the other "eminent Prelates" whose lives and characters are so ably sketched in this work.

In fact, if the Catholic Church is a Divine society, Episcopacy is a Divine institution; and we are of opinion that Apostolical Succession, so understood, is as fundamental in respect of discipline as the Incarnation is in respect of true doctrine.

If it is a "development," it is only a development in the same way that the expressions of the Nicene Creed in respect of the doctrine of the Trinity and the Incarnation are a development of Scriptural truth and primitive belief.

—*Apropos* of a notice in the last number of the *World* of Mr. Lewis's objectionable article in *Macmillan* on Eton, the story which that gentleman tells of Dr. Goodford flogging a boy on the eve of his marriage is a total misrepresentation. The facts were these: A lady lived in Windsor, with whose exceedingly handsome daughter an Eton boy—the names I suppress—fell, or fancied he fell as schoolboys will, in love. The mamma promoted the attachment, or encouraged the delusion. In point of fact, the juvenile Etonian was virtually "hooked." It was clearly the duty of the head-master to hinder this. Whether he took the most advisable method of doing so may be open to question, The

desired effect was produced; the boy was laughed at by his schoolmates for his folly, and quizzed for his flogging. As for the young lady, she married Marshal Canrobert, is now Madame la Maréchale Canrobert, and has probably thanked Dr. Goodford devoutly many times for the vapulatory check he administered to the passion of her girlhood's admirer.—*World.*

The *John Bull* says of a new novel "*Strangers and Pilgrims*," by the author of "*Lady Audley's Secret*:"

Miss Braddon's style has changed, but her power of entrancing her readers has not abated. To think of her writing a novel dealing largely and accurately with clerical life, and even with the Scotch Episcopal Church and mission work of the S. P. G.; while the whole tone in which religious matters are treated is such as we could only wish might be found in the general run of such books! The book is as clever as any from her pen, while in its moral tone there is a great change for the better. We are especially glad to see her lending her powerful influence to exposing the cruelties of private asylums, in one of which poor Elizabeth was immured.

—Under the title of *The Life of Temptation* (Rivingtons) Mr. Body has published the courses of six lectures first delivered by him at All Saints' Margaret-street, and at Wolverhampton in the Lent of 1869, then at St. Martin's Scarborough, in 1871 at the same season, and again at St. Peter's, Eaton-square, before a yet larger congregation in the Lent of 1872. Many of those who then heard them will welcome this opportunity of refreshing their recollection of sermons too striking and impressive to fade from the memory, as so many unfortunately do; while those who were not privileged to have been among Mr. Body's original hearers will be glad to study in their chamber these masterpieces of pulpit oratory.

—A very painstaking and conscientious work is *The Virgin Mary and the Traditions of Painters*, (Hayes), by the Rev. J. G. Clay, who is the English Chaplain at Messina. It traces the steps whereby the Virgin became a prominent subject in Christian art, and shows how false doctrine corrupted the ancient simplicity, and then, subsequently, how powerful a means painting became in aiding the spread of heresy.

—There are many pious practices and uses, which have been observed in old-fashioned places and by old-fashioned people from time immemorial, and many which are known to have existed within the memory of man, though they have

now from various causes died away,—some purely traditional, others ordered in canon or rubric. Many of the most ancient have been reintroduced of late years, but have not unfrequently been looked upon as novelties: of some perhaps we have altogether lost all but the memory. The Rev. W. J. Frere is very desirous of collecting information on this subject, and thinks there are three principal sources of information—(1) present uses which have been unaltered within the memory of man; (2) the memories of aged Churchpeople, especially those of the poorer classes; (3) old books of devotion, many of which are bound up with Books of Common Prayer. The following are examples:—

Reading the first part of the Marriage Service in the "body of the church;" the eastward position of the celebrant at Holy Communion; bowing at the *Gloria*; curtseying or bowing on entering church; ceremonies in connection with Rogation-tide; the observance, even amongst the poor, of the great fasts of the Church; fasting Communion; the separation of the sexes within the church; ringing of church bells at other than service times. These few instances will give an idea of the kind of information which I desire to collect, but, of course, I by no means wish to *limit* my inquiries to these points. May I ask those who will kindly take the trouble to send their *data* to the Clergy-house, Rugeley?

MR. TENNYSON'S NEW POEM.

QUEEN MARY. A Drama. By ALFRED TENNYSON. London: H. S. King and Co. 1875. Pp. 278.

Will this new poem add to the Laureate's renown? We hardly think it. And yet, when you come to study it, you find much, very much, to admire. Not only is it extremely well put together—it would not be Mr. TENNYSON's if it were not—not merely are its characters clear and well-defined—Queen Mary's is exquisitely done—but its interest rises steadily towards the close, and the concentrated poetry and passion of the later speeches is very remarkable. It is a work, too, which will bear having "beauties" culled from it, and we will presently give our readers some specimens. Our only doubt is whether Mr. TENNYSON's forte comes out better in this class of composition than in the forms we are already accustomed to.

We are almost disposed to suspect, too, that Mr. TENNYSON means it for an acting play. Of course it would have to be cut down for actual representation. But there are many speeches which we can fancy excellently suited to good stage

declamation. Cranmer's death is told carefully by an eyewitness immediately after its occurrence, and all the latter portion of Queen Mary's part would, to our thinking, be admirable if well acted. It would lend itself to acting charmingly.

Next, as to the characters. Those to which Mr. TENNYSON has given the most careful study are—first, of course, Queen Mary; then Cardinal Pole and Gardiner. Mr. TENNYSON's Mary is Mr. Froude's Mary—a painful, pitiful picture, but one which Mr. TENNYSON brings out with a skill which is all his own. It is a pitiful portrait; it calls out your compassions and your pity at every moment. But it is a pity which the dramatist did not intend to lead to love; neither does it. Still it does not lead to contempt. Poor Queen Mary is too intensely human for that. You cannot despise, still less can you hate her. Unutterably as you pity, your pity stops short *at pity*. You are left in a mental attitude of simple sorrow and compassion for one so hardly used by fate and fortune as to be placed in a position so utterly unsuited to her powers and her capacities, one in which what might have been the virtues of a private, became the calamities of a public station, one, too, which adds domestic wretchedness to public odium, a husband's detestation to a people's hatred. Mr. TENNYSON is a skilled artist in this sort of character-drawing, as all who know his Idylls are aware; but no picture can excel his Mary for vividness and intense pitifulness.

Cardinal Pole is well done, and nothing much need be said more. The character is given according to the usual conception of it, and it is gracefully and pleasantly presented. Gardiner hardly meets with his due. Gardiner was undoubtedly a statesman, and a man of large gifts and powers; and though Mr. TENNYSON seems to recognise this, still we do not think that he places him upon the level which his calibre unquestionably demands. The other secondary characters call for no particular remark. Mr. TENNYSON's treatment of them evinces no special study, and the popular—we might almost say the Fox's 'Book of Martyrs'—estimate is accepted both as to Cranmer and as to the rest, to the neglect of truer lights. Two only personages remain for notice, Philip and Elizabeth, and it is not a little testimony to Mr. TENNYSON's power that the very moderate space which the latter fills upon his pages is enough to give her as distinct and living a personality as if she had been the central figure. Few readers will ever forget the closing scenes where the queenly girl comes in to grasp the sceptre which has now fallen from

the hand of her most *unqueenly* sister. The contrast between the abject wretchedness of the last hours of Mary, and the elastic, buoyant vigour of Elizabeth, confident, self-contained, and energetic, is very striking. We imagine, too, that it would be very effective on the stage. Can anything be more pathetic than the following? It is near the end. The poor Queen, deserted by her unloving husband says:—

I hate myself, and I desire my death.

LADY CLARENCE.

Long live your Majesty. Shall Alice sing
you
One of her pleasant songs? Alice, my
child,
Bring us your lute. (ALICE goes.) They
say the gloom of Saul
Was lightened by young David's harp.

MARY.

Too young!

And never knew a Philip. (Re-enter
ALICE.) Give me the lute.

He hates me!

(She sings)

Hapless doom of woman happy in
betrothing!

Beauty passes like a breath and love
is lost in loathing:

Low, my lute; speak low, my lute;
but say the world is nothing—

Low, lute, low!

Love will hover round the flowers
when they first awaken;

Love will fly the fallen leaf, and not
be overtaken;

Low, my lute! oh low, my lute! we
fade and are forsaken—

Low, dear lute, low!

Take it away! not low enough for me.

ALICE.

Your Grace hath a low voice.

MARY.

How dare you say it?

Even for that he hates me A low voice
Lost in a wilderness where none can
hear!

A voice of shipwreck on a shoreless sea!

A low voice from the dust and from the
grave (sitting on the ground).

There, am I low enough now?

ALICE.

Good Lord! how grim and ghastly looks
her Grace,

With both her knees drawn upward to-
wards her chin,

There was an old world tomb beside my
father's,

And this was open'd and the dead were
found

Sitting, and in this fashion; she looks a
corpse.

(Pp. 248, 249.)

Summaries.

DEAN AND PRINCE :

AN IMAGINARY CONVERSATION.

At a meeting on Thursday of clergymen and Dissenting ministers, designed to advocate "interchange of pulpits," Dean Stanley quoted from a conversation with Prince Bismarck, wherein the man of blood and iron said that the ecclesiastical struggle of the present day went back as far as when the High Priest Calchas confronted King Agamemnon over the sacrifice of Iphigenia. It is difficult to annex an idea to this illustration. Calchas was not a high Priest but a soothsayer. He advised Agamemnon to sacrifice his daughter to appease the anger of Artemis (*vide* the "Cycli Fragmenta"). Whose daughter do Dean and Prince desire to sacrifice? One would suppose that, if the Prince Chancellor has no Greek, the Dean of Westminster should have a smattering. Was it thus they spake?

THE DEAN.

I, though a Dean, am verily the warmest Admirer of the noisy Nonconformist: I'd like to put him in my ancient pulpit, And make ridiculous High Churchmen gulp it.

THE PRINCE.

Glad am I that you wisely follow me :
From clerical restriction set men free.
All things, dear Dean, must to the State give way.
Archbishop Calchas made his monarch slay
His pretty unoffending little daughter,
Just that the Greeks might safely cross the water.

THE DEAN.

Noble idea ! Don't quite see the point.
But this I know, the times are out of joint:
And what you say I'll mention when I speak
Among Dissenters, ignorant of Greek.
They'll cheer me with vociferant vigour,
since
A Dean retails the sayings of a Prince.

NOTE.

Dear Mr. Dean ! an Oracle
To Augur Chalcas did foretell
That, when he met a cleverer wight,
He'd lose his wits and die of spite.
It came to pass : one Mopsus floored him,
And to his mother earth restored him.
Ah, quit not you this mortal scene !
Be there no Mopsus for the Dean !

MORTIMER COLLINS.

Knowl Hill, Berks.

—But for the interference of the Bishop of London, Canon Fremantle would

have preached in Dr. Parker's "City Temple" at its opening. A "case" was therefore submitted to two learned counsel, Benj. Shaw and Fitzjames Stephen, who have given their opinion that it is contrary to law for clergymen to take any part in the services of dissenting ministers, a decision quite distressing to Dean Stanley and his Broad Church friends. But the *English Independent* speaks out plainly on the subject. It says :

Now we are not by any means distressed by this Opinion. Having from the first declared that we had no sympathy with those Nonconformists who have been so eager to admit clergymen into their pulpits without any similar response on their side, it neither surprises nor troubles us to learn that the few gentlemen who have broken through their ecclesiastical bounds have been guilty of illegal acts. We have urged all along that anything short of reciprocity would be humiliating to Dissenters, and for no temporary popularity or flaming notoriety was it worth the while to place ourselves in so pitiable a condition as is implied in inviting a clergyman, with due parade of the fact, to preach in our chapels, while our own ministers are debarred from preaching in the Episcopal Church.

—The *Non Conformist* prints several protests against the course taken by Dr. Parker of the Congregational "City Temple" in sending the "sympathy" of that conventicle to Mr. Beecher.

—The sentence of suspension for six weeks upon Mr. Mackonochie took effect upon his withdrawing his appeal. After an interview with the Bishop of London, Mr. Stanton, the senior curate of S. Albans, announced that there would be no celebration of the Holy Communion till further notice. The other services will be as usual. The congregation unanimously adopted a protest against the suspension, which actually makes some papers think now that there ought to be laws for disciplining the laity. They also adopted a memorial to Mr. Mackonochie, asking him to make no further concessions as to the character of the services, but if necessary, to discontinue celebrations, except on the three necessary days each year, till "this tyranny be overpast," the parishioners re-

sorting for communion to other churches which have not yet been prosecuted for the same practices.

—It appears that the Church Association has abandoned its suits against Messrs. Edwards of Prestbury, and Parnell of Liverpool, in order to save an appeal to the Privy Council, now that Mr. Mackonochie has withdrawn his, so that they may claim the Purchas judgment, (an *exparte* decision,) to be undisputed law. In the case of Mr. Parnell, the original prosecutor declined to be made use of any longer.

—Moody and Sankey have made another sensation. They applied to the Provost of Eton through two agents, (named Graham and Hogg,) who did not disclose their principals, for leave to hold religious service within the bounds. The Provost withdrew his license as soon as he found who it was, though Dr. Hornby the Head Master, had not objected. Mr. Knatchbull Hugessen first observed the large tent erected near Eton, and drew public attention to the matter, and not only the governing body were called together, but the matter was referred to in the House of Lords, and considerable indignation expressed at such a reflection upon the religious character of the institution, and the vacillation of the school authorities. The result was that the meeting was adjourned to the Town Hall, which being denied them, they had a service in a linen draper's yard, some of the boys and masters being present. Some 74 members of the House of Commons sent a requisition to Dr. Hornby not to sanction Moody and Sankey's services.

Moody and Sankey are not to blame for their notoriety, nor for taking advantage of it. Only it would be well for English aristocracy to exercise their usual caution of looking to people's antecedents. It is not surprising if a successful revivalist comes to ignore any other religious agency but his own, and to claim a supernatural mission. That which looks like a mixture of cunning and impudence in this case, is accounted for in this way. It was rather rough

treatment that Mr. Hugessen should speak of exposing the boys "to the mercies of any itinerant vendors of religious wares who might set up a tent within the precincts of Eton." But we have known persons prejudiced for life against religious zeal by the ridiculous folly of revivalists who would not let them partake of their meals in peace, or who would penetrate the sanctities of home life with their perpetual preachment. It hardly looks like the moderation these two men have usually shown. It is said of Dr. Hornby that he has refused to allow of an 8 o'clock celebration on Sunday mornings. The *Guardian* thus contrasts what the bluff old Dr. Keate, one of Dr. Hornby's predecessors would have said in this case:

"Moody and Sankey, sir—who are "Moody and Sankey, sir? Tell Moody "and Sankey from me, sir, that I am perfectly surprised at their impertinence. "Sermon on the Brocas on Tuesday afternoon from four to six. Tell Moody "and Sankey from me, sir, that I shall attend their performance. And Moody "and Sankey's clerk, sir, will save me "trouble if he will tell all the boys present to stay afterward. Newspapers, sir; "do you dare to talk to me of newspapers! Propostor, turn him out of the "room. And, Propostor, tell the undermasters and dames to inform the boys "that on Tuesday next there will be two "extra absences at half-past four and "half-past five."

—Moody and Sankey have an imitator in their line, in the person of one Pear-sall Smith, also an American, who has been preaching in Berlin as well as London. It would seem that some of the "visitors" who go from house to house for Moody and Sankey turn out to be thieves or impostors.

—Dr. Dollinger is strongly against Bismarck's policy in imprisoning the German Bishops. The elections in many cases seem to show that Bismarck is playing the Ultramontane game. Dr. Dollinger says:

The seizure of the persons of the Bishops and of their priests has been a fault, a very great fault. The imprisoned Bishop is far stronger, far more powerful than in his bishopric, and his priests, who used to be only moderately attached to him, become his devoted adherents.

The inferior clergy ought to have been kept by every means aloof from the Bishops, and their cause ought to have been widely separated from that of the Prelates. Instead of this matters have been managed in a fashion which unites the parochial clergy still more closely to the Episcopate, and even identifies two interests which it would have been wise to have maintained in a state of division.

—Convocation met June 29th. It will be recollected that the English Church Union, at its recent annual meeting in June, adopted a resolution that in any new legislation on the Rubrics, the following *six* points should be left undisturbed and not prohibited, viz: 1. The Eastward Position. 2. The Vestments. 3. The Lights. 4. The Mixed Chalice. 5. Unleavened Bread. 6. Incense. This was carried unanimously.

At the previous session of Convocation, the Lower House unanimously passed a resolution that the existing diversity of practice in regard to the "eastward position" should not be disturbed, but that any disputes in regard to *making changes*, should be decided by the Ordinary: at the same time declaring that no sanction was thereby given to any doctrine other than that of the Prayer-Book.

At this session, the Lower House passed another resolution by 56 to 21 that in consideration of the long disuse of the vestments of the first Book of Edward VI. the House recommends that the surplice and stole *shall suffice* in Holy Communion and in the pulpit, with liberty to use *gown* in the latter: and that the *other vestments* shall not be introduced into churches, other than cathedral or collegiate, without consent of the Bishop.

These resolutions were sent to the Upper House, which, after debate, adopted a resolution, recognising the patient labour of the Lower House on the Ornaments Rubric and position of the celebrant, declared that legislation on these points is at the present time neither desirable, nor practicable, and that further discussion of the subject is inexpedient.

There is a general conviction growing in the public mind that this action is no less than a *cognovit* that the Purchas judgment is untenable and will have to be reversed. Mr. McColl's Book, (Six Letters to Lord Selborne) has really left that judgment no standing ground in the minds of intelligent men. Some of our weekly contemporaries seem not to be aware that the Purchas decision rendered such a thing as a *stole* illegal.

An amendment proposed: by archdeacon Denison, recognising the vestments

as *lawful* but not advising either any change in the law or any general return to the use of vestments, came within five votes of being adopted.

The Convocation has cut off acolytes by defining "minister" to mean Bishop, priest, or deacon. In making progress with the Report of the Ritual Commission, the *pause* for "those who so desire" to withdraw, may be made *either before* the Offertory, or *after* the Church Militant Prayer. Parents may be sponsors, but sponsors should be communicants.

We observe the Prolocutor announced that the Rev. Dr. Perry had presented the House with the proceedings of our General Convocation.

—The Upper House of Convocation has issued an excellent new Mission Service.

—Mr. Gladstone has issued another instalment of his article on "Ritualism" in the July Contemporary, entitled, "Is the Church of England worth preserving?" His aim seems to be to deprecate a compulsory uniformity, and the appeal to lawsuits decided in Courts not really qualified to deal with such subjects: He thinks the doctrinal significance of ceremonial should be left out of the controversy, but really that is the whole bugbear of the Puritan School. Perhaps he is writing for their benefit. High Churchmen always leave the Low their liberty. It is the Low who demand that the High shall not be allowed these things. He is entirely right in saying the secular lawyers are poorly qualified to judge these matters, and he might have given the Purchas judgment a little freer handling than he has done. It is not to the High Church School Rome looks for its converts. None have hailed the new Persecution Acts like the Romanists.

Dean Howson has tried to answer Mr. Gladstone, claiming that "orientation" is a doctrinal matter, and threatening retaliation by taking the Communion Table into the "body of the Church." The Dean takes extreme Low ground.

—Several prosecutions are already commenced under the new Public Worship Act.

The *Church Times* has the following: Sporting Intelligence.—First of July,—Parson hunting begins. Church Association hunters meet at Lambeth. We believe the noble Master will ride his own horse, Disestablishment out of Divorce.

—Some unknown friend defrays the cost of Library and Hall for Keble College, amounting to £26,000.

—Irish lawyers declare that the recent changes in the Athanasian Creed are not binding on clergy.

—Mr. Mackonochie's curates having given the Communion to the St. Albans Congregation in an adjoining Church (S. Vedast's) at the invitation of the rector, Mr. Dale, the Bishop of London inhibited them from officiating "in any Church where the Purchas judgment is not obeyed."

—Rev. Pelham Dale, rector of S. Vedast is threatened with a ritual prosecution. He has retained Dr. Stephens, who has heretofore done such service for the Church Association prosecutors.

—The number of livings transferred to the new Bishopric of S. Albans from Rochester and Winchester under the new Act will be 35.

—Rev. W. Bullock, Secretary of the Society for the Propagation of the Gospel, has been appointed by the Bishop of London, to the prebendal stall of Oxgate in S. Paul's.

—There is some talk that the Bishop of Derry may become coadjutor to one of the English Bishops.

HOME.

Some criticism appears in one or two of our weekly papers, in regard to the latinity of a certain telegram said to have been sent across the ocean, *Salvi Sumus: tibi Salutem pacemque*. Some one thinks that *valemus* would have been better. He is oblivious to the fact that *salvi sumus* implies some extraordinary danger, or at least *panic* got through with, and lays an emphasis on that fact, as well known to the party addressed. *Valemus* implies that nothing has happened. As to the latter part, there is no more ellipsis than in the ordinary form of greeting. Persons who have come off scot-free, should wish the same good fortune to their friends. Let the heathen rage.

—Mr. Perceval's open letter to Bishop Vail, taking its text from the latter's admirable pamphlet on the "True Policy of the Church," is a very clear and crushing expose of the inconsistency shown in dealing with what are called the opposite extremes in the Church. The contrast between the High Church extreme,

which throws itself upon the letter of the Prayer Book, and the Low, which seeks even to mutilate the offices, is strongly put. Mr. Perceval's letter is a powerful "Plea for Toleration."

—The *Church Review* has passed into the hands of Rev. Dr. Boggs, of Newark, New Jersey. The July number has a series of able articles by Dr. Washburn, Dr. Craik, Prof. Eggar, Rev. Mr. Wilson, Dr. McLaren, and others; but as some good friend has borrowed it from our table, we cannot do justice to the contents at present.

—We have received from the author, a volume entitled "*Prayer, and its relation to Modern Thought and Criticism*." A course of Lectures delivered before the Theological Seminary and Rutgers College, New Brunswick, N. J., by Isaac S. Hartley, D. D., Pastor of the Reformed Church, Utica, N. Y. New York, Board of Publication of the R. C. A.

These lectures were the first delivered on a foundation established by the will of Mr. N. F. Vedder, of this city, with an endowment of \$10,000, for the purpose of Christian Apologetics against the scientific infidelity of the day. It is an example worthy to be followed by some of our wealthier lay people. No department in our seminaries is so poorly provided for as this.

In regard to the work before us, we take pleasure in giving the testimony of a very high authority in Religious literature, Prof. Tayler Lewis, who in a note to the author, writes:

"My dear friend,—I have read your book of lectures with a lively interest, both in its matter and style. You have great reason to be satisfied with the work which you have done. It struck me that the lecture should have embraced a greater variety of topics and objections, instead of being devoted to one, although I am willing to admit, the boldest that ever issued from the camp of infidelity. A view however of the whole book, with its arrangement of topics, changes that opinion. You have made it a valuable treatise on "Prayer," having an interest for all pious souls,—thus giving it a worth far more general and permanent than would have attached to a mere answer to passing infidel objections.

TAYLER LEWIS.

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LAW AND LIBERTY IN RITUAL INTERPRETATION.

BY J. H. KIDDER, PRESBYTER.

Read before the Diocesan Conference held at Waterloo, January, 1875.

The question suggested for discussion is, What measure of liberty is left us, under our rubrics and canons, for the use of prayers and offices other than those which are contained in the Book of Common Prayer set forth in this Church?

There was a time when my own answer to this question would have been made in the single word: None; and, perhaps, to some persons, this will seem still the only safe and true answer. My feeling now is, that the answer is not as wide as our necessity, nor as evangelical as our duty and commission require, nor as large as the liberty left us by the Church.

In interpreting and applying such ecclesiastical regulations, surely we must have regard for their primary use and intention. An interpretation that straitens us in evangelical work is *therefore* to be suspected, and to be challenged; and is to be preferred only for clear and convincing reasons. For the main design of the Church in such regulations, is unquestionably, I suppose, to direct and assist us in offering an acceptable worship, and in exercising the sacred ministry according to the will of the Lord; and not in the least, not in any particular, to obstruct or defeat the doing of His will. If such regulations may be interpreted in accordance with this reasonable and almost self-evident principle;—may be interpreted as helps, not as hindrances,—then many, if not all, of the familiar complaints against our rubrical restrictions will be stripped of their present show of reason and plausibility; and, possibly, if those persons who have felt themselves driven, heretofore, to seek repeatedly for alterations and relaxations of the law should become aware of the liberty that is given them already, by a generous interpretation of it, they would not think it worth while, in present circumstances, to ask the General Convention for more.

It seems almost unnecessary to explain, by the way, that this term *generous interpretation* is not used as a euphemism for what should be properly characterized as an *evasive* or a *disingenuous* interpretation. This paper is not designed to provide an excuse for useless departures from the established order of the Church in the indulgence of a crotchety mind or of a wilful and unchurchly temper. It is conceived in a spirit of obedience and

duty. In this spirit the suggestion is made that we suffer from an unnecessary strictness of interpretation, exceeding in severity the probable intention of the Church's law and hampering us in our ministerial work.

OF THE USE OF THE BOOK OF COMMON PRAYER.

We have a Canon (20 t. i.) "Of the use of the Book of Common Prayer." It is short, and to refresh our memories is here repeated entire:

"Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer as the same is or may be established by the authority of this Church; and in performing such service no other prayers shall be used than those prescribed by the said book."

Now is it a fair interpretation of this canon, which makes it prohibit everything in the way of catechumenal services and missionary services? Manifestly our Book of Common Prayer is designed for the use of Christian People. It assumes the presence of a body of *believers* and *worshippers*. Suppose the minister of Christ finds himself in circumstances like those of S. Paul when he preached from Mars Hill. Suppose he stands before a crowd of willing, curious hearers, unbelievers, questioners and doubters. These persons need *conversion* before they *can* join in offering our Christian worship. They do not as yet believe the Apostles' creed nor own the Christian's God, the Father, the Son and the Holy Ghost. In order to their conversion, they must first have *instruction*. Must the minister refrain from giving that necessary instruction until first he has gone through one or more of the daily offices of the Book of Common Prayer?

Cases less extreme than this, but essentially the same, are a part of our common experience. Much of our missionary work is done among persons, who although they are Christian in the general character of their religious belief, are yet unfamiliar with the phraseology of the Book of Common Prayer and certain to misunderstand it to their own injury. A clergyman of the Diocese of Central New York could tell of the resistance made to his preaching a second time in a certain place by persons who had understood him on a former missionary visit to have blasphemously consigned our Lord to hell. Such honest misapprehensions of some ancient phrases in the Book of Common Prayer, must have come to the knowledge of every minister among us; and they point to the necessity of *explaining* the services of that book and so removing the occasions of prejudice before asking strangers to join with us in the use of those services. In other words, they show that sometimes the sermon or lecture should come *first* and the use of the Book of Common Prayer *afterwards*; and that sometimes, perhaps, there should be given a simple elementary instruction without any attempt to combine it, either before or after, with the devotional use of the Book. In peculiar circumstances, as for example, in preachings in the open air, preachings on the wharves, and in the courts of the city, the Lord's Prayer and a few collects, invoking the Divine presence and assistance, may be quite as much as can be wisely used before the exhortation or sermon.

Now the question: Is the clergyman at liberty to do this? Is he at liberty to preach the gospel in any circumstances, to any congregation whatever, without using first the whole of the Morning or the Evening Prayer, together with the Litany, if it be a Litany Day, and with the ante-Communion Service, if it be also a Holy Day; just as he would do in a regular and settled congregation of the Church?

The question is not whether he has this liberty under a "higher law," or under what is sometimes called "the rubric of common sense;" but whether he has it under this canon; not whether he may safely venture to *take* the liberty, but whether it belongs to him rightfully. It seems a poor excuse for an unlawful practice to say that it has become too common to be noticed and corrected. If our Bishops, Priests and Deacons have all compromised themselves by participation in missionary meetings and extraordinary services to such an extent that they cannot now presume to call anybody to an account for similar misdemeanors, still neither the dignity of the offenders nor the frequency of the offence can change its character.

But is it really an *offence* against either the letter or the spirit of this canon? The canon refers expressly to "sermons, lectures and all other occasions of *public worship*." With occasions of a different kind for religious instruction or for the conversion of unbelievers, not for worship, it has no concern. Whenever and wherever, in a consecrated or in an unconsecrated place, a congregation assembles for the purpose of *public worship*, under the guidance of a minister of this Church, he is required by this canon to use the Book of Common Prayer. This seems to be the whole of it. Even in so using the Book of Common Prayer he is left very much to his discretion, under the guidance of the rubrics. There is nothing *but* his discretion to determine how much of it, and what parts and services of it he shall select for service on extraordinary occasions. If there be a morning congregation, unable to follow him through a long, intricate and unfamiliar service, there appears to be nothing in the canon, nothing in the rubrics either, obliging him to use all that properly would be used in an established congregation of the Church;—that is, first the Morning Prayer, then the Litany, then the Communion office. If he should deem a shorter service fitter for that special occasion,—if he should deem the Litany a sufficient service for a new and missionary congregation, as being a service more easily followed, and especially interesting and edifying, both because of the great comprehensiveness of its petitions, and because of the frequency and fervor of its responses; or if on some occasions he should prefer the ante-Communion Service, wonderfully combining, as it does, within a very brief space, the law and the gospel, with confession, prayer and praise, there is no law against it. It is his liberty; which he should use discreetly, to the glory of God and the upbuilding of His Church. He need not plead that acting against the canon is necessary. Such excuses for departures from the law are apt to become confusing and ensnaring to the conscience: and this appears to be a thing that may be done with a clear conscience, as not forbidden and not meant to be forbidden by the canon.

OTHER PRAYERS.

This same canon includes a prohibition that is construed, perhaps, with unnecessary strictness. It says that "in performing such services no other prayers shall be used than those prescribed by said book."

But on a certain occasion the Master said to His disciples: "The harvest truly is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." The duty thus enjoined upon the seventy, I suppose to be a part of our Christian inheritance.

Now put the prohibition of that canon alongside this commandment of the Lord Jesus Christ. Put together with them the fact that the Book of Common Prayer contains no prayer to the Lord of the Harvest that He

will send forth labourers. Put in also the fact that the General Convention refuses to add to it such a prayer on the ground of the inexpediency of entering upon any alteration or revision of that book: put together these things, and what must we infer from them? They all have been put together a good many times, and by a good many persons, and the inference has been that they reveal something very unpleasant for a Churchman to think about; something that ought never to be: something that none of us will admit if he can find a way of escape: namely, a conflict between the Saviour's authority and the Church's; a canonical prohibition to do what He commands to be done.

But is this a necessary inference? Must we understand that our clergy and congregations are forbidden by this canon to offer a prayer to the Lord of the Harvest for the sending forth of labourers? Is it certain that we are not at liberty, without disobeying the canon and without evading it, to offer any good prayer which the occasion requires, even though it be not "prescribed" in the Book of Common Prayer?

At a service of one of the missionary convocations of this Diocese, assembled for introducing the Church in a country place, the clergymen who were to officiate, received a request from a mother in the congregation that her thanks might be made to Almighty God for the restoration of her child to health. For that benefit there is no thanksgiving "prescribed" in the Book of Common Prayer. Was it canonically necessary therefore that those eight or ten clergymen of the Holy Catholic and Apostolic Church should return answer that they could not offer such a thanksgiving because *there was none in the book*? The probable effect of such an answer upon our missionary operations when it should be noised abroad among the people of the place can be imagined.*

If there be a place for the bringing in of such prayers and thanksgivings without breach or evasion of the canons or of the rubrics, then the reason is the less urgent for entering upon that revision of the Book of Common Prayer which the General Convention, the best judge, or at least the only judge that hath authority in the case, declares to be inexpedient. Is not such a place to be found after the Morning or the Evening Prayer, both ending, as we all know, with 2 Cor. xiii. 14. After that nothing more is "prescribed." A hymn is "allowed." On Holy Days custom permits, perhaps demands, also a sermon and a suitable prayer or collect, with some form of blessing. But all this is extra and in the way of a supplement to the "prescribed" service. I ask, therefore: Has not our general usage already determined the question of the lawfulness of supplementary services? As a matter of fact we have them, and have always had them in every parish and with no little variety. It is not only the Morning and Evening Prayer that are supplemented in the way that has been described; but the general custom is to supplement the Burial Office also with psalms, hymns and funeral discourses: for none of which is any provision made in that office or in its rubrics; and to supplement the Confirmation Office with an Episcopal address; and in some dioceses, at the will and taste of the Bishop, with a preface to "the preface" borrowed and adapted from the ordinal: namely, "Right Reverend Father in God, I present to you these persons for the Laying on of Hands." One, at least, of our Bishops has advised his clergy in a pastoral letter to use a supplementary service of a distinctly penitential character during the great fast of Lent. Nobody scruples, I think, on the ground of law, though some of us do on grounds

* There are two such thanksgivings in the Prayer-Book which need but the slightest adaptation.—[*Ed. Eclect.*]

of taste, expediency and liturgical propriety, to make use of offices prepared especially for Sunday Schools and containing many prayers that are not to be found in the Book of Common Prayer.

I suppose that in all parts of the Church, and in all ages, even when ecclesiastical regulations were strictest, there must have been more or less of this supplementing of the prescribed order; that it never was practicable to make provision for every occasion, and that some things must have been, and safely may be trusted to the judgment of the clergy.

Our canon says that *in performing such service* no other prayers shall be used than those prescribed in the said book. It forbids any interference with the prescribed order of the Book of Common Prayer: forbids the interpolation of any other prayers into the body of the service. But what shall be done after the service is ended seems to be left to the discretion of the clergyman and wishes of the congregation. He may dismiss them at once, which is often done. He may detain them and preach to them; which is also often done; he may bid them to further prayers which again is often done; but done in each case, without rubrical direction or canonical requirement. After Evening Prayer on all days,—after Litany, on Litany days,—after Morning Prayer on other days, *nothing* is *prescribed* by the Book of Common Prayer to be done. Yet various things are done in accordance with the various customs of various parishes, and at the discretion of the clergyman; one thing in the country, another thing in the city; one thing at one season, another thing at another. Through the heat of summer a hymn or an anthem, with the blessing after Evening Prayer might be thought enough; or the Evening Prayer alone. A Penitential service in Advent and Lent; an additional service of Praise at Christmas, Easter and Pentecost; an opportunity given for such as are moved to desire it, to have personal conference with the clergyman about their soul's health;—even a prayer meeting,—even a meeting of the lay brethren,—is in order, or at least is not contrary to the order; so long as it is not made a substitute for any of the prescribed services.

This is expressed strongly, perhaps, but, I trust, not extravagantly. I understand that it is not always right for men to use their rights; and some uses of our liberty are here mentioned, that for my own part I should neither make nor approve, but should regard as unchurchly in their tendency and such as would be offensive to my own taste and judgment. But others may feel differently; and the liberty which I think is mine to use at my discretion, I cannot deny to them to use at theirs.

Sufficient restraints upon the indulgence of this liberty will be found in the number and length of the regular services; after which, on ordinary occasions, few persons have a desire for more, or are in a state to be benefitted by more if it is given them; and in the taste of the clergy and people, educated and formed as it is, by the solemn liturgical style of the Prayer Book.

FREE PRAYER.

There is another liberty of which we are commonly and wrongly supposed to be quite deprived; and for the lack of which our religious friends outside the Church are somewhat too ready to commiserate us. It is the liberty of free prayer in our public services. Not a liberty which the Churchman *values* as highly as others do; or of which he is likely ever to make extensive use; because he understands very well that such prayer may be "free" to the man that makes it and to nobody else. Whithersoever his thoughts and tongue are "free" to go, our minds and ears are *forced* to follow. His liberty becomes our bondage. Besides, experience

satisfies us that we are actually freer in familiar prayers than we have well considered and fully understand, and find to be richly laden with the devotion of past ages, than we are in any new and strange ones, provoking our criticism, our hesitancy and sometimes our secret dissent. Indeed, it must be confessed that "free prayer" is a very false name for extemporaneous prayer. These are the main reasons why it is not more employed among us. Our people have no liking for it. They agree that the Prayer Book is better. They find it easier to pray with the spirit and with the understanding in the established liturgical forms.

But, little worth and fitness as it has for use in the congregation, it yet has *some*: enough, certainly, to warrant the mention of it as one of our liberties. Good taste and a supreme regard for the spiritual edification of the flock, rather than any rubrical or canonical restriction, limit our employment of it. With men of a certain warmth of temperament and in peculiar circumstances, as for example, in the course of a fervent exhortation to the people, or an unusually earnest practical instruction, prayer for the listening congregation may become the spontaneous, natural, and almost necessary utterance of the preacher's heart. Who then would wish him to repress it? Who would hunt for a rubric or toil after an interpretation that should silence that voice of prayer?

Whatever the liberty is worth to any of us, we certainly possess it. We need not deny ourselves expression either in the way of brief petition or in that of the prolonged and more formal *oratio*. Surely in the *pulpit*, in the course of the *sermon* and at the close of it, we have all the opportunity for extemporaneous prayer that any clergyman can desire or can use to the benefit of his congregation. It is no new discovery. It is an ancient liberty, and one that every clergyman uses more or less. Yet it might be more clearly recognized. When it is charged against our rule of worship that it excludes extemporary prayer, instead of busying ourselves to justify the exclusion, as if it were a fact, we may just as well, or a good deal better deny it. The possible varieties of common prayer seem to be but three: precomposed forms and extemporary appeals to God, and secret or silent supplications. Bunsen says (somewhere in his *Hippolytus*) that the early Church used them all. Whether it be so or not, ours at any rate, is in this respect thoroughly furnished.

I have no desire to make another person responsible for these opinions, and yet I have hardly a right to put forth some of them, without acknowledging my indebtedness for them to a reading or a conversation, the imperfect memory of which is accompanied by an impression of its value and authority.

NEW HYMNAL.

Something may be said as to our liberty in the conduct of the musical part of the service. The new Hymnal has been the subject of such various and discordant criticisms, that it is probably safe to suppose that we have at least an opinion a-piece about it. Yet we can all agree, I suppose, that its adoption has enlarged our liberty. We can lawfully sing a hymn now, *without* being obliged to sing also a portion of the psalms of David in metre; yet, if anybody values it, he still has the privilege; and those who prefer to sing their psalms from the Psalter can do it. It is easy to understand why there should be a feeling of regret that some hymns were left out, and to share in that regret;—not so easy to join cordially in the grumblings about what is put in;—for the collection is larger than we had before, and what we do not like we can better afford to leave for those who do. The new Hymnal has greatly extended our liberty of skipping. Under the circumstances, that is something to be thankful for.

ANTHEMS.

In connection with this part of the subject we should not be willing to omit the mention of a liberty which is ours by immemorial custom, and by express Episcopal recognition and sanction; though it is not used as much as it might be to give solemn interest and variety to our services; and sometimes when it is used, is supposed by the people to be a liberty that we *take* wilfully, rather than one that belongs to us rightfully. It is not altogether safe in these times to be misunderstood on such a matter.

"There was laid before the House of Bishops, at the General Convention of 1814, an address from the Rev. Dr. William Smith, of Connecticut, together with sundry anthems selected from Holy Scripture, and adapted to certain fasts and feasts of the Church. The object of the address is to induce the establishment of the said anthems as parts of the liturgy. Whereupon it was

"Resolved, That it is not expedient during this Convention to go into a review, either in whole or in part, of the Book of Common Prayer; it could not, however, *but give satisfaction to the Bishops to recollect that anthems taken from scripture*, and judiciously arranged, may according to *the known allowance of this Church, be sung in congregations, at the discretion of their respective ministers.*"

The account is in the words of Bishop White. Here seems to be sufficient authority for a practice which some among us are at a loss to defend except upon the ground that it is not bad in itself and is becoming general: namely, the singing of a scripture anthem, (1 Chron. xxix. 14,) at the presentation of the alms and offerings, and a scripture thanksgiving (1 Chron. xxix. 13.) after the reading of the gospel. There may be other places in the service where the introduction of anthems, either upon special occasions, or as the regular parochial custom, will be desirable. In this way the peculiar character of some of the Holy Days, now too slightly distinguished, may be made more emphatic; and that without departure from any rubrical law or liturgical principle of the Church. The just exercise of our liberty here involves no peril of "false doctrine." It is to be accounted among the chief glories of the Church that as the first and foremost of her liturgical books she sets forth the Holy Bible.

(To be Continued.)

From the Church Times.

MAIMED OFFERINGS.

Under the Jewish Law, there was a special provision that none of the stated and obligatory sacrifices might be made with offerings blemished in any respect. Blind, broken, maimed, bruised, cut, crushed, or diseased in any way, were rigidly excluded. To offer such a victim was regarded as profanation and sacrilege. Some slight relaxation of this precept was admitted in the case of voluntary offerings, but not otherwise. Now, the whole spirit and intention of the Mosaic ritual has passed into the worship of the Christian Church, which is the development and fulfilment, not the destruction, of the Law. Accordingly, this principle of rejecting blemished offerings is an integral part of Catholic ritualism; but renewed complaints of a grave contravening scandal which we have scourged more than once have reached us, and we are compelled to take up the lash again.

We refer to a custom, more honoured in the breach than in the observance, almost exclusively confined, we allow, to some of the younger, sillier,

and more ignorant of the clergy, but still far too widely prevalent, of reading the service, especially the Lessons, in a hurried, inarticulate gabble; and of celebrating the Holy Eucharist in such a fashion that except at certain points in the rite which are marked by some especial gesture, the most practised attendant cannot even guess what portion of it is being recited by the officiant. Now, as the words of an office in Divine worship are offerings of praise and thanksgiving, or else suffrages of petition, it is clearly against the whole theory of Sacrifice to maim or mutter them. Syllables which are imperfectly pronounced and hastily gabbled, are the correlatives of victims which have been bruised, torn, and maimed, so as to be unfit for presentation at the altar. To offer them is not merely imperfect service; it is direct and positive sin.

We are not here touching on the cases of clergymen whose utterance is congenitally imperfect, who have an incurable stammer, lisp, or palatal defect. The blame in their case lies chiefly with the ordaining Bishop, who should have promptly rejected their candidature for the ministry. Those we are dealing with are people who can speak clearly enough in ordinary society, who can even read plainly and audibly at a penny reading, but who gabble and mutter when they get into church. For them there is no excuse whatever. Nevertheless, not a few of them act in this fashion, not so much from laziness or irreverence as from thinking it a very fine thing, and highly "correct," to imitate the practice of the ordinary Roman Catholic priest abroad in his method of saying Mass. Now, there are a few wholesome truths on this head which need to be spoken. We have always upheld the principle of borrowing freely everything good which the Roman Church, or Protestant Nonconformity either, for that matter, can suggest to us for emulation. And we fully recognise the force of the argument that as our Prayer Book is derived from Latin sources, but has had its ceremonial tradition violently interrupted and almost forgotten, it is simple common sense to derive suggestions from a living use, which has never been broken in upon in such a fashion. But we do not hold, we should be mere blockheads if we did hold, that abuses and corruptions ought to be copied on the mere ground that they are to be found in the Pope's chapel, or in Mr. Spurgeon's Tabernacle. As regards this matter of mumbling, it is certainly not one of the beauties and glories of the Roman Church. On the contrary, it is in defiance of all the great Roman liturgical writers, such as Cardinal Bona, Le Brun, Martene, Gavanti, and so forth. It violates countless injunctions as to the due recitation of offices to be found in Papal, conciliar, and episcopal rescripts, and it has grown up out of a condition of things which most happily does not exist, and we trust never will exist, in the Church of England.

In the first place, the great majority of the Roman Catholic clergy of the Continent are of peasant origin, and have had almost nothing of what we call culture. They have been crammed professionally in seminaries by professors of the same origin as themselves, but with rare exceptions they are, broadly speaking, uneducated men. Now men of this stamp very rarely read well aloud. The style of recital familiar to those who visit national schools in class time, or who listen to village politicians discussing their newspaper, where mumbled sing-song is the favourite method, is that of the half-educated everywhere, save where it is varied by occasional mouthing. Thus for our clergy to adopt it, is to lower themselves to the level of men from a very inferior social grade.

The next consideration is, that the Roman Catholic offices are almost exclusively in a dead language, so that the officiant knows that he will be understood no better, however clearly and audibly he may enunciate every

syllable. So far as the people are concerned, muttered gabble is just as intelligible. But as we have the good hap to possess a vernacular service, and to be the only Church in the world with really Common Prayer, we should be very foolish indeed to throw away this inestimable advantage, and to pull ourselves down to a lower level of spirituality as well as of education.

Thirdly, the miserable traffic in Masses for the dead is the main subsistence of vast numbers of the Roman priesthood. The payment for each Mass is usually very small indeed, farmed out as they are by great middlemen to starveling curates and jobbers, and the aim of the wretched stipendiaries is to say as many Masses as possible in a morning, to swell the scanty pittance, and this can be achieved only by racing through the office at top-speed, with little regard to sense, and none to reverence. We had something of this sort amongst ourselves in the fine old days of pluralism, when clergymen used to serve two or three churches in a morning, galloping on horseback from one to another, and sometimes beginning Morning Prayer at the church door, and getting to the Our Father before reaching the desk. It is hardly worth our while to bring back this scandal in another and less excusable form.

Fourthly, one result of the multiplication of private Masses in the Roman Church is that a great many officiants have no congregation at all to consider, and though this does not touch the question of irreverence, it does palliate inarticulateness to some extent. But this is not the case in the Church of England, and there is no use at all in acting as if it were.

We have said that mumbling the office is forbidden even by the Roman Church, and that the practice which some silly Anglicans copy is contrary to the precepts of the very body they admire. There is one apparent exception to this rule, namely, that the Missal prescribes the recitation of the Canon, or Consecration Prayer, in a low voice, so that the priest, though he can hear himself, cannot be heard by those who stand by. This, however, is an innovation of the eighth century. For seven hundred years from her beginning, the Christian Church, by the admission of all the great Ritualists, recited the Canon in an audible voice, as the whole East does still; nay, so loudly that the priest's voice penetrates the curtains of the Bema, so that the people can hear outside and make the appointed response, though it is doubtless true that some other portions of the office are said in a low tone.

The weight of precedent and custom is, we think, quite enough to discourage shouting the Consecration Prayer, as we have heard sometimes done, a worse fault on the other side, and the golden mean would seem to be attained by reciting it in a much lower key than the rest of the service, in order to make the sense of hushed reverence prominent, but still so as to be reasonably audible by the people. At any rate, it is to be observed that the injunction of the Missal concerning this is quite exceptional, whereas the clergymen we are censuring habitually gabble and mutter the whole service, and are little, if at all, more indistinct when they reach this point than they have been both before and after. After all is said and done, the Church in which our clergymen have to serve is that of England and not of Rome; the office-book is the Book of Common Prayer, and not the Breviary and Missal. The genius of the two services, though derived from a common norm, is yet widely diverse on the one palmary head of the religious position of the congregation, which is designed under the Latin rule to be mainly passive and receptive, and under the Anglican one to be actively participant, and therefore to be intelligibly instructed to take its due and appointed share in the office, which the priest pre-

vents it from doing if he does not let it discover whereabouts he is. "Sparta has been thy lot, do her honour," was once said of a Lacedæmonian going to his first battle-field, and we give like counsel to those whose good fortune it is to minister at the altars of the great Anglican Church.

From Literary Churchman.

FASTING COMMUNION.

FASTING COMMUNION, Historically investigated, from the Canons and Fathers, and shown not to be binding in England. By the Rev. Hollingworth Tully Kingdon, M. A., Assistant Curate of S. Andrew's, Wells-street; late Vice-Principal of Salisbury Theological College. Second Edition. London: Longmans. 1875. Octavo Pp. 384.

Nothing is more important than being on your guard against rigid Rules which outrun the Truths they mean to shield.

And yet, perhaps, few things are so difficult.

Why it is so difficult results simply from the constitution of human nature and the human mind. Human nature needs Rules, craves for them, demands them. It does this, not because of its strength, but because of its weakness. Were we all perfect the enunciation of a Principle would be enough. But we are not intellectually perfect any more than we are morally perfect. The consequence is, that the enunciation of a Principle is *not* enough. Men would not know how to carry out the Principle unless they had a Rule to tell them. In actual fact, the vast majority of us only learn the Principles through the Rules which we are made to observe, so that it becomes doubly important that the Rule should be exactly coterminous with its underlying Principle, because of this educational value of all positive Law. Human nature craves for Rule, and a rigid Rule which knows no exception is especially grateful to a large proportion of mankind. It is fatiguing to have to be deciding whether the Rule applies and whether it does not apply. Most men detest mental and moral fatigue, and will pay largely, either in submission to others or in external inconvenience, to be saved the interior perturbation of settling a doubtful point. Thus there is always a large class of minds which is favourable to the upgrowth of hard and fast lines of exterior observance; and it is needful when we are dealing with such cases to bear in mind what that class of mind is. We do not wish to speak too severely in the case. In countless instances the owners of these minds will be persons who are highly conscientious, who only wish to do right, and who distrust, perhaps very justly, their own judgment. Very likely, if left to their own unaided judgment, they might do worse than merely yield an unreasonable obedience to an excessive Rule. With most of us, very likely, a large part of life is a choice between different second-bests, the actual "best" itself being out of our reach. Still when every allowance has been made, we must remember the danger which exists in every case of the kind we name. Fountains will not rise higher than their source. If a hard and fast Rule be of Divine origin, it is one thing. But examples of this are rare. If it be of human or partially human devising, there is always a suspicion that it may be, not the perfect vesture of a Truth, but that vesture accommodated not so much to human needs as human wishes.

Our readers will observe that we have been especially careful to lay down at (for us) unusual length the general principles which ought to be borne in mind in cases of this description. We have done so for two rea-

sons. First, because of the great importance, of the particular instance to which we call attention in the heading of this Article. Next, because of our profound sympathy with the feelings and intentions of the very persons whose tendency to rigid Rule we cannot go with. That Fasting Communion is the natural instinct of a Christian mind we apprehend that none will deny. That all who *can* practice it *should* do so, we should be the first to proclaim. To make the Rule absolute; to maintain that in cases where some food is necessary to enable you to communicate with faculties undimmed or without danger to the bodily health; to maintain that in such cases it is better not to communicate than to break the Rule:—this we consider to be not merely in itself a mistake, but a mistake which reacts to the disadvantage of the very Sacrament it is meant to honour. We imagine that there are very few among us who would maintain this proposition in its naked hardness. We fear that in actual practice there will be a good many who are disposed to enforce it. We believe that it is not unnecessary to speak out strongly about it. Let this Rule once get the upper hand, *merely as a Rule*, and it is difficult to understand how it should not operate to the grievous disuse of Communicating on the part of numbers of persons whom we should wish to see communicate. In towns it is another matter,, and we imagine it is mainly urban Clergy whose example and precept enforce the Rule; yet even in towns there must be many of the aged and the delicate for whom it ought to be relaxed. But in the country, where you may have miles to walk to Church,—how can it be safely carried out? Nay, one may ask, how could the Clergy themselves carry it out? Take a case, not imaginary, where a Priest had to walk three miles to Church, and then to take the whole of our Morning Service and Sermon prior to Celebration, and then to walk back before taking food—unless he took some breakfast first of all. All this class of cases *when named* will doubtless be admitted by almost every one, yet we believe that they need to be named and insisted on, lest the Practice, now happily growing so general, of Fasting Communion should incur what we consider the dangerous degradation of being regarded as *in itself essential*, instead of being the due and right reverence to the Sacrament, when it can be done. Due and right, we say, for we have no sympathy with the crowded mid-day Communions you see in easy-going neighborhoods, where the young and strong and healthy come, anything but fasting, and not merely those whose age or health would make an early or a Fasting Communion unadvisable:—due and right, but not essential, for it seems to us that to insist upon it as *essential* is not really reverent but the reverse, carnalising what ought to be kept, as far as possible, out of the sphere of the carnal altogether. It is not the mere physical fasting that is the point, it is the effect on mind and heart of the fasting state that is the real reverence; and to concentrate your attention on the mere physical fast is to our mind as great a mistake as a carnal conception of the Real Presence Itself.

We should not write as we do—strongly as we feel it—were we not satisfied that this rigid form of the Rule stands on no absolute authority. We believe that, *in its rigidity*, it is an example of that natural growth of rigid Rules which we have tried to explain above. Well-intentioned we will admit, and, until examined by the light of actual practice and further consideration, one which naturally commends itself to the mind. Still, for all that, (1), not binding by virtue of authority, and, (2), when actually tried, found to be only conducive to its object when followed judiciously; in other words, not an absolute Rule, though, perhaps, the cases of exception may not be one in a hundred. We say not binding by authority, and hereon we would ask special attention to the elaborate, exhaustive

and, we believe, generally unanswerable book of Mr. H. T. Kingdon's which, though it goes somewhat into the question of advisability, deals in the main with the primary question of authority. We do not hesitate to express a deep debt of gratitude to Mr. Kingdon for the laborious and painstaking way in which he has addressed himself to this department of the subject. For after all the question of authority is the primary one. If the rigid view of the Rule could plead authority, then all question would be at an end. We must obey it and banish all questionings as mere wilfulness or rationalism. To our minds, Mr Kingdon's book settles that question. And it does more. It shows *how* the Rule grew. It gives you the history of all the Canons on the subject, how, late in the fourth century, the increasing laxity of the Church made it necessary for a stand to be made upon the subject; it goes through all the patristic notices of the Practice; it explains what was the then received understanding of the word *jejunus*, so as to clear up what was the measure and degree of fasting which was demanded by those Canons; and, what is not unimportant, though secondary, it disposes of the notion of the Jewish Fast before the Passover. Such is the general outline of what Mr. Kingdon has done for us in this elaborate volume. Besides this, he adds an important passage from John Johnson bearing on the subject (pp. 372, 373); and, not to go further into details, Mr. Kingdon states that he has "especial leave to publish the narrative," that John Mason Neale, during his last sickness, concurred in "the danger of attempting to enforce a Rule, which, in England, had been proved to make Communion less frequent than the early Church desired;" that, "it was not binding on persons living in the world within our Communion," "and that it would be harmful to try to enforce it."

The book is one which is full of useful and instructive information, branching out widely into all the ramifications of the subject, discussing the mutual bearing and history of all the Canons on the Practice, the habits and customs of the times which they had in view, and by which they must be interpreted, and multitudes of collateral questions. So much is this the case that there is scarcely any one who will not find it to be thoroughly worth reading for its own sake, quite apart from the proposition it is intended to prove. For ourselves, we have only to express our great indebtedness to its author alike for the general value of his pages, and for having, as we believe, gone thoroughly, and once for all, into the ultimate question of the authority on which Fasting Communion rests, and what was meant by Fasting Communion by those on whose authority we receive it.

From the Guardian.

ON THE SUPPLY AND TRAINING OF WOMEN FOR FOREIGN MISSION WORK.

The *Bishop of Bloemfontein* (Dr. Webb) read the following paper at the late London Conference on Missions:

Is there need in the Mission field of women devoting themselves to the service of the Church? At least as much as in England, and relatively much more. For we have not at our disposal a supply of disengaged women who have leisure for employment in Church work. Therefore I must now speak of women giving themselves, whether distinctly as Sisters or pledged in some other way, at least in will and purpose for a time to

the work of God and His Church under the Bishop. Otherwise women may be poured into our colonies, but they are sure to be absorbed by marriage. Far from desiring to depreciate the good they may do in this condition, I only wish that the immense influence which they will exercise, for good or evil, could be more deeply impressed on them. What I mean is that, for distinct and definite work which can be intrusted to them, they are lost to a Bishop upon their marriage, unless perhaps in a few exceptional cases. This must very frequently be the case at home, but is far more so in colonial life, where domestic affairs, the care of children, &c., quickly employ more than all the energies and health of most women in the upper classes, obliged, as they are, to do almost all which at home would ordinarily be done by servants. There is no time nor strength left which they can place at the disposal of the missionary.

What, then, are to be the wants supplied by such devout women?

First, that of God's honour.—As "women professing godliness," their mission will be to express the life of the body, which is the Bride of Christ, in its heavenward aspect, and to exercise, as it were, the power of the burnt-offering. Thus would the king have pleasure in the beauty of His daughters whose life is one of union with God, of power with God, of witness for God, and for His absolute right to all that men have and are. So would there be a perpetual memorial going up, and the Lord be entreated for that land.

Secondly, that of Man's good.—As the merciful women (so our natives would call them) they extend the Mission work of Christ in good works—such as education, personal influence, teaching, visiting, nursing, and ministering, even as the holy women also did in the old time. We know that home is the centre and fountain of social life, and woman is the centre of home. Such as the women are, such are the homes and such the civilization and Christianity of society. To reach that centre, to purify it and consecrate it for the kingdom of God, is woman's especial work.

If so, is not woman forsaking her true place by leaving home and country to work elsewhere? Yes, if that "home" were not itself only a part of a larger circle; the family of man and the family of God. But our Lord's own answer to the question, "Who is my neighbor?" forbids us to think of narrower limits to our duty. And, therefore, to "do our duty in that state of life to which it shall please God to call us" may involve more than at first sight appears. It may involve helping to plant the "home" of God's Church in foreign lands. And for this women are needed. Therefore, women must go. The only question is—and it is the question asked by the Lord God Himself, "Whom shall I send?"

I. There must be a supply. And this supply will depend upon three things. 1. A high view of Mission work, as the King's own service, pervading the Church, and based not upon sentiment, but upon principle. 2. Upon God doing our Church and our people the honour to call a sufficient number of her daughters to this work, and on their hearkening to His call. 3. Upon the dedication or at least consent of parents—for except perhaps in some very exceptional case, no child should go forth without a father's blessing, and a mother's loving, albeit tearful prayers. We know that it is easier to give ourselves up to even ordinary trial or suffering than to give up another whom we love.

The first of these conditions can be promoted by informing the intelligence of the Church at large and the others by prayer to the Lord Who holds our hearts in His hands, Who gives the word, and "the women that tell the tidings are a great host." The hearty acceptance of the truth of the rights of God and the glory of His kingdom will make a parent

become as Hannah, who returned to the Lord the child which she received, and in not withholding was doubly blessed.

What principles are to guide Christian women in offering themselves for Mission work abroad?

Foundation truths must be firmly laid,—not only as to the salvation of their own souls, which, of course, must be set free from the burden of sin and from the fear of death before healthy work is possible,—but also as to the claims of God and of our neighbor.

(a) *The claims of God.*—It must be a matter of course, a realized and acknowledged fact, that God has an absolute right as our Creator and our Redeemer to dispose of us, body, soul, and spirit, as He chooses. We must face the fact that we are not our own. The will as well as the understanding must embrace it. The affections must say "Amen" to it; so that the service may be no servitude, but the offering of a loving and intelligent child.

(b) *The claims of Man.*—We must recognise our relationship to others in God as Creator and as Saviour. He created all. He died for all. Man is one family. Christ died not for that nation only, but also that he should gather together in one the children of God that were scattered abroad. Therefore, as in an earthly family the sound must care for the sick, even at the risk of their own ease, health, and convenience, the best and most useful at home must be sent forth and go willingly to the absent sick member, so it is also in the family of God. We must act on the truth of our brotherhood. One of us must be sent by the others, with consent of all, to the one who needs most love.

This being understood, the question returns, "Who shall go?"

To clear the way, ask first—Who shall not go? (a) Clearly those who are useless at home, or who, through a discontented, unloving spirit, do not get on at home. They are little likely to be useful abroad. "And if ye offer the blind for sacrifice, is it not evil?" (b) Those whose "home duties" are unmistakably fixed by God's providence—e.g., a wife—a mother—the only daughter of aged parents, &c. (c) Those who forget that we can be nowhere on earth quite at home or perfectly happy, or who suppose that there will be a conscious blessedness or perpetual excitement in Mission life to correct the monotony of existence. Or those, if any such there be, who would magnify themselves rather than God by doing great things and seek for importance, and to be made much of where much may depend upon them. Yet I would not dismiss secondary motives if not sinful. They may lead up to the perfect will of God. Nor would I—God forbid!—discourage any who have but the one talent to offer, as to position in life, education, natural abilities; the individual offerer and her offering are accepted, and God may choose to make His power visible, specially through her lack of power; but as a Church we do not give our best in this case.

Who then shall go? (a) Those who will be missed at home; women who have honestly tried to do their duty in that state of life to which it had hitherto pleased God to call them; women of practical good sense as well as devotion; aye, and women, too, who might have the world and wealth and honour and the culture and the delights of the age, who would have to leave houses and lands and brethren and sisters for Christ's sake and the Gospel's. (b) Those who have a vocation for such a life. Need I say that there is such a thing as a "vocation" for individuals as well as for the Church collectively? There are "good works prepared for us to walk in." We are sent into the world for a definite purpose in the Kingdom of God. But how find out, it is asked, if I have a vocation?

1. Surrender the will absolutely to God afresh; be ready to accept the issue, crushing in the name of Jesus all cowardly desire for convenient ignorance as to your possibilities of usefulness. Place yourself at the disposal of the great King.

2. Meditate on such passages as Isaiah vi.; take trouble to find out God's mind as to Missions; His point of view, in the presence of the word of God; alive and attentive, be ready to catch the answer through the smallest and stillest voice to your appeal—"Speak, Lord, for thy servant heareth."

3. In the same attitude of listening and of expectation silently watch God's providences. Notice especially any side which He seems to hedge up, saying thou shalt not walk thitherward.

4. When your own fixedness of will has been sufficiently tested by a time of silent waiting and seeking guidance of God only, then consult whatever guide He may have provided for you; tell everything; the balance of duties; your defects; your points of conscious power; your state of health in body and in nerves.

5. If advised to regard yourself called to the work, give special time to prayer, that your parents or others whom you are bound to consider and consult may love God better than they love you, and give you up to Him if He asks it of them.

6. Then wait the issue, as silently as possible. Do not "break through." Respect God's own ordained bounds in aspiring to a life of closer union with Him through self-sacrifice. And then?—"The meek shall He guide in judgment."

II. The vocation being clear, and the providence clear, the next step is actual preparation for the new duty. In some ways, all foreign Mission work demands the same qualities, personal devotion to God being taken for granted.

1. All such work demands fair health, unshattered nerves, and that general equableness of spirits which so largely depends upon the physical state. A morbid mind or conscience is unfit for such work as this.

2. It cannot be too much impressed upon us that the education and mental discipline which help more to build up the typical character of women is also the best for those called to any unusual work. For in whatever measure a woman becomes unwomanly, so far exactly is her usefulness as well as charm impaired. She can lose no grace naturally belonging to her without losing at the same time power, influence, and capacity for the work for which she was formed. We all know what that work was—to be a helpmeet for man. I say this of the unmarried as well as the married, and no training can be good in which this her calling as "the fullness and mysterious complement" of man's nature is not kept in view. But in her secondary and supplementary character, carefully directed, there need not be feebleness, but, on the contrary, there should be fortitude. In the inspired picture of the virtuous woman, the quality which is made most prominent is strength. "She girdeth her loins with strength and strengtheneth her arms; strength and honour are her clothing." How far this ideal of the valiant woman which the wise man has drawn is from any approach to what is commonly called a "strong-minded woman" will be seen by studying the details. And, indeed, I could desire no better training for a missionary woman than one which would enable her to carry out the details and follow the example of the virtuous woman. For, under the simpler and harder conditions of life which exist in far colonies, she must, indeed, be like the "merchant's ships bringing her food from afar, rising while it is yet night, and giving meat to her household and a portion

to her maidens; looking well to the ways of her household and eating not the bread of idleness." Indeed, almost all the details in which this womanly strength is set forth are exactly those in which skill would be found most useful in a Mission. There is first the cunning and industrious hand. Perhaps only a woman can understand the education of the needle, and the real moral discipline involved in learning to use it skilfully; for practical Mission purposes what an excellent training is provided in learning to do plain work exquisitely well! It gives even a mechanical education to the fingers, making them apt tools for all other skilled work, such as is needed in cooking, nursing the sick, &c. "She maketh fair linen and selleth it." No one can properly overlook that which he is incapable of doing well himself, if necessary; though it is also true that many do that well who have not the power of making others do it. It may be almost impossible to supply this power by education where it is naturally lacking; but it is a quality most necessary in women employed in the Mission work, and one which ought to be carefully trained and disciplined. We all know that it is far easier and less troublesome to do a thing oneself than to multiply power by getting many others to do the same well. Still, it is exactly the administrative faculty which is most valuable in lands where there are many untrained and few trained hands.

3. All work in the Mission-field abroad needs some practical knowledge of common things, and what is still more important than any one branch of practical knowledge, a readiness to observe and to learn and to do anything whatever that may have to be done in the often unexpected contingencies of foreign work. To remember the Scotch proverb, "Can do is easily carried about."

4. But then, at the same time, it is well that some distinct branch of work should be mastered, the choice being determined to some extent by the place in view. For India, where native servants are abundant, it is specially desirable that ladies working in the Zenanas should be clever in fancy work, and have a talent for music, &c. For South Africa, where the climate is much better but the lack of good servants proverbial, a lady must be prepared to do everything for herself and a good deal for the household. One of the great hindrances to a really missionary spirit among colonists in that part of the world is the almost absorbing claim of household duties. Mind and soul alike are in danger of paralysis through the undue and unavoidable proportion of care for outward things. Thus the whole standard of mental and spiritual attainments is lowered. There is no appetite for mental food or for spiritual ventures. To meet this lowered condition of intellectual and moral life, Christian women—and the more highly cultivated and refined the better—must learn to understand that life, and to share it, so far as its lawful and necessary claims are concerned. To share, not to sink to the level of its unspiritual materialism, but in order to raise it and glorify it. To manifest, after the example of the Virgin, blessed among women, to whom the angel of God was sent at uncouth Nazareth, the compatibility of rude household work with the spirit of recollection and adoration. To carry on the mission of the Eternal Son who took part in flesh and blood, that we might be partakers of the Divine. For others' sakes as well as their own, they must be able to turn their hand to anything. And, of course, the more they learn in England the more serviceable will they be yonder.

5. Some may be so conscious of some special gift of God, that they may find in this their landmark. They have, *e. g.*, always felt at home with the sick more than with any one else, or with children, and they judge rightly that this is their own "prepared" path, whether or not they

see as yet whither it may tend. Music will be of use everywhere, and so will drawing, as far as my experience goes.

If the matter is determined, communication should be held as soon as possible with the Bishop for whose diocese they are desirous of offering themselves, or with his Commissary. In most cases, not in all, I should myself recommend residence for a time in some community, in order that, among other reasons, the adaptability for living and working with other fellow-workers may be tested. In all cases I should urge attention to a rule of life, and especially a rule of meditation and devotion, so necessary where life will be very distracting. I should recommend earnestly some intellectual training in systematic theology and Church history, in order to meet inquiries. I should require the assurance of thorough, hearty, intelligent loyalty to the Anglican Church to guard against restlessness. I should warn any applicant of the temptations likely to arise from the withdrawal of much sustaining power in the way of religious activity and excitement around us here, and against a craving for much demonstrative sympathy. I should prepare her for the necessity of retaining a high standard and aim and a noble idea of what Mission work and communities of Mission workers should be, but at the same time of being at peace in the midst of much actual imperfection, many very petty, prosaic, common-place, and harrassing trials. The virtues I should bid her cultivate would be hope, patience, and endurance, as well as, of course, unwearying love and sweetness of temper.

But to end as we began—for one work or another women are needed. They have their own place and work in Christ's Church militant—a work which the clergy can no more do, than they can do the work of the clergy. All members have not the same office; but even those that seem feeble are "necessary." But in her feebleness love shall be the secret of her strength:—

The citadel
Of courage and heroic fortitude
Which in the centre of a woman's heart
Is stablished, whatsoever outwardly
Of doubt or womanly weak fear prevail.

If only with a true heart each one shall listen to the call of God Almighty "Whom shall I send?" it will be from those whom He chooses that the answer shall come—*Send Me.*

THE ATHANASIAN CREED.

In Dr. Swainson's *Literary History* of the Creeds, he advocates the popular notion that the warning clauses of the Athanasian Symbol, are not a part of the Creed itself, but only its *setting*, or like the Anathema originally attached to the Nicene Creed.

A review in the *John Bull* thus disposes of the subject.

In the first place, there is not the slightest resemblance between the Athanasian clauses, and the ancient anathemas. Dr. Swainson has himself observed that the anathema was simply an ecclesiastical censure; it operated to suspend a clergyman from orders, or a layman from communion, while maintaining opinions pronounced to be heretical. But the Athanasian Creed contains nothing of the kind; it has not a word of the terms of Church communion. It expresses a conviction that the catholic faith is necessary to everlasting salvation, and that certain truths are in-

cluded in the catholic faith. Dr. Swainson knows that so much at least has been uniformly held by all orthodox Christians, both in creeds and sermons, whatever the expressions employed. Consequently, this is a matter of faith, not of anathema. Dr. Swainson, indeed, sometimes writes as if the Church *inflicted* everlasting death on the unbeliever, as it passes sentence of excommunication on the heretic. He even complains of the disparity of the "penalty." This sort of rhetoric might pass in the House of Commons; but it is not creditable in a theologian. Dr. Swainson knows well enough that the Church has no power to inflict such a penalty. These clauses cannot, and do not pretend to, have the slightest influence in promoting it. Their whole and sole object is to give warning against the danger of incurring it. The anathema takes effect, whether it is just or unjust. The suspension or excommunication is a fact within the sphere of the visible Church. But these clauses refer the "penalty" to another tribunal. If they are true, they contain the very soul of the faith; if they are not true, it is not the "setting," but the faith itself that must be rejected. Why should the Church require anything to be believed that is not necessary to salvation?

In the next place, the anathema was directed against positive heresy, not negative unbelief. The anathema in the Nicene Creed is not pronounced on such as fail to receive the definitions enunciated by the Church, but on such as hold and teach the Arian tenets, "There was a time when He was not," &c. This was a positive offence which the Church could judge; when it ceased to be committed the anathema became obsolete and would naturally cease to be repeated.

Thus the whole fabric built on the illusive metaphor of a "Creed and its Setting" falls to the ground, and with it a good part of Dr. Swainson's most cherished endeavours.

On the Athanasian Creed itself Dr. Swainson retains his often-published conviction that "it was not known *in its present form* before the latter years of the eighth century." He allows that, whatever Baronius might say, our Reformers were not misled into retaining it by relying on the authorship of Athanasius; seeing that Jewell's Apology distinctly leaves that question in doubt. The only piece of real evidence that has come to light since Waterland's exhaustive review, is the Utrecht Psalter, of which we have lately heard so much. From a drawing in Professor Westwood's "Miniatures," Mr. Bradshaw and Dr. Swainson easily identified this MS. with one that Usher saw in Sir Robert Cotton's library and assigned to the age of Gregory I. A lithographed facsimile of the Creed was obtained from Utrecht, and (after some difficulty, occasioned by Bishop Ellicott's rash assertion that the original had been stolen from the British Museum) the volume itself was lent to the Trustees and carefully examined. Dr. Swainson had already seen it at Utrecht, and come to a different conclusion from Archbishop Usher. Mainly on account of a peculiar stop—a semicolon reversed—which he connects with the practice of chanting, and a drawing which he takes for an organ, and Bishop Ellicott for a couple of desks with books upon them, he ascribes the MS. to the era of Charlemagne, who was fond of Church music. All this Dr. Swainson printed in 1873, concluding, with a very natural satisfaction, that this MS. cannot stand in the way of his previous argument from the writings of Alcuin and Hincmar. Unfortunately Sir T. D. Hardy (who had no previous argument to defend), after listening to all Dr. Swainson had to say, was not convinced by it. On examining the lithograph, that eminent palæographer "formed a rapid opinion" in accordance with Usher's, and to the Doctor's increased regret, he has since upheld that opinion, in a re-

port to the Master of the Rolls, by literary arguments which the Norrisian Professor "*knew* were untenable." He consoles himself by assuring us that every other authority, who has examined the volume simply on artistic and palæographical principles, has come to an opinion similar to his own. But who, or how many the authorities are, he does not say. Unless we mistake there was only one, M. Wattenbach, quoted in the letter of 1873, and he had not seen the MS.

After all, the age of this MS., though a vital question to Dr. Swainson, cannot in the least disturb Waterland's conclusion, who was ignorant of its existence. If Usher and Sir Thomas Hardy are right, the Creed is conclusively proved to be of the sixth century at least, and all Dr. Swainson's arguments are demolished at a blow. If they are wrong, the evidence remains as it was before the Utrecht Psalter was produced. The most that Dr. Swainson can say is that Latin Psalters after the ninth century generally contained this Creed, and the earlier ones do not. This might be some argument on the question when the Creed began to be chanted as a psalm; but it is utterly irrelevant to Dr. Swainson's position that "the Creed was not known in its present form before the latter years of the eighth century." Nay, that position itself is not destructive of Waterland's conclusion, since, in some slightly altered form, it may still be the production of Hilary of Arles. Yet Dr. Swainson thinks himself entitled to say, as the result of this examination of the Utrecht Psalter, that "we need not now inquire into the respective claims of Vigilus of Tapsus, . . . or Hilary of Arles!" One thing we are glad to see, That Dr. Swainson has convinced himself of the innocence of Alcuin and Paulinus and Charlemagne of the fraud he was once so ready to charge upon them. It is quite characteristic that the announcement of his change of opinion, in ten lines, is thus judicially entered in the heading of the chapter, "Alcuin's Character Cleared." Except Dr. Swainson and Mr. Froude we do not know who has clouded it.

From Blackwood.

PILGRIM MEMORIES:

OR, TRAVEL AND DISCUSSION IN THE BIRTH COUNTRIES OF CHRISTIANITY WITH THE LATE HENRY THOMAS BUCKLE. BY JOHN S. STUART-GLENNIE, M.A. (LONGMANS & CO.)

The "Pilgrim Memories" of Mr. Stuart-Glennie is about as odd a book as we have ever met. It is the purest piece of fanatical writing, aggravated by all the long-windedness and power of talk which proverbially belong to our beloved Scotland, that has appeared in print for many a year; but takes a whimsical character from the fact that its Scotch long-windedness and untiring delight in discussion is combined, not with the fanaticism of the Puritan, which might have come more natural, but with the fanaticism of the Humanitarian, of which red-hot and brand-new in fervour of zeal, we have had other recent specimens. No Puritan, however, that we remember, ever showed so fiery a zeal, or went about the world with such an impassioned desire to pull down and denounce and show the folly of every opinion but his own. An inexperienced Low Churchman's maunderings about the mummeries of Rome, when, for the first time, with horrified eyes and gaping mouth, newly transplanted from his village, he gazes wondering at the ceremonials of St. Peter's or watches a pilgrimage, putting the worst construction on the motives of a set of people so inconceivable to him—are but a feeble image wherewith to figure forth the passionate monomania of opposition with which Mr. Stuart-Glennie represents

himself as wandering about the mountain paths of Sinai, and crossing the sands of the Desert, taking advantage of every resting place to prove how foolish were the Jewish traditions which cling about the wonderful country, and how false the "Christianism" that followed these traditions, and how everlastingly and absolutely right and wise Mr. J. S. S. Glennie, and the brotherhood to which he belongs. This may be so, but so strong a conviction of right should be temperate; and if these truths are really so evident to all enlightened thinkers, it is unnecessary to be so very hot about them, and so persistent, never drawing breath, nor letting the unfortunate reader draw breath, for a single page. We do not know what poor Mr. Buckle has been supposed to have died of up to this moment, but it is very apparent to us now what he must have really died of. Mr. Stuart-Glennie is not a Thug, nor has he, we suppose, any evil intention; but we do not believe any reasonable and impartial jury of his countrymen, with the evidence of this book placed before them, could pronounce any other verdict than that the unhappy philosopher, hoist, as it were, with his own petard, had been talked to death. The story is that of a journey made from the Nile across the Desert to the Holy Land—that is, to what we call the Holy Land, though it is needless to say that to neither of the companions in this journey would the title have seemed appropriate. They wandered along the tracks of the old Israelites, but more comfortably than Moses—with every meal very conveniently arranged and so recorded that we are happy to be able to note that the party lunched at the appropriate hour for that refection every day as regularly as if they had been in Belgrave Square—under the care of a dragoman whom Mr. Glennie jocularly describes as their Pillar of Cloud by day, while the light of their camp-fires were their pillar of fire by night. "Nor did it seem likely that the Israelites had other guidance by day and other illuminations by night," he adds jauntily; and it is his opinion that "the barbarous tribe of the Beni-Israel" made a great deal too much fuss about the journey, which a couple of philosophers performed so easily and so much to their satisfaction.—though, to be sure, the Israelites marched about three thousand years ago, and without, so far as we know, any dragoman.

When this party, however, had lunched, they went on again "from three in the afternoon till six"—a curious time to travel in a hot country—when they rested and dined and talked, Mr. Buckle getting off to his tent as soon as possible, and leaving Mr. Glennie to have his discussion out with himself, with the stars, or, alas! with the reader. The relief it is, the comfort to our mind, the relaxation and delight with which at last we see Mr. Glennie himself safely off to bed, is not to be described in words; and he is always kind enough to give us that satisfaction, telling us of it with the most bewitching confidence in our interest, as well as of all he had to eat, and everything about it. "Reflect on all this," he says, "and see whether a realisation of what I may call the naturalism of a desert journey has not a dissolving effect on belief in the supernaturalism of the narrative of that ancient one recorded in Exodus." We may be very stupid, but we confess we don't see the analogy between the two. With three excellent meals a day (not to speak of Carr's biscuits and a glass of wine at eleven), "preserved soups," and "claret cooled in a tub, chickens or a turkey, various sweets, creaming Turkish coffee, cigars, and pleasant talk," the pilgrims made their way quite easily, as indeed any of us, even persons of much smaller pretensions, might have done. And they were both strongly of opinion that Moses might very well have done the same, had he taken the trouble to sign his contract with his dragoman at the Consulate before starting, and given the proper orders at Fortnum and Mason's—precautions

of the most ordinary common-sense, which it is evident he neglected. They paused at the wells of Moses, where the song of Moses was said to have been sung; "but neither of this barbaric ode, nor of the wondrous passage of the Israelites upon dry ground in the midst of the sea, . . . nor of 'the honour which the Lord,' having hardened the hearts of the Egyptians, 'got Himself upon Pharaoh and all his host, . . . ' was our conversation that night as we strolled arm-in-arm in the desert under the stars," says Mr. Glennie, with conscious superiority; "neither of the Israelites or their God Yahveh was our talk: The text that suggested our conversations at these wells came not from the books of Moses, but from what I have already ventured to call much more really part of the true Bible of educated Europeans—the plays of Shakespeare."

How fine this is, and how superior to ordinary mortals, the reader will see at a glance. Yet we suppose, had he been on the plain where Troy once stood (if Troy ever stood anywhere), Mr. Glennie would not have thought it beneath his dignity to make a passing allusion to sulky Achilles in his tent, or noble Hector, or that mystic beauty whom all the pother was about. These two solemn fools, however, were too grand to be touched by the other and older tale, so wonderfully preserved in the names and traditions of that mysterious desert. How vulgar and silly it is besides, for anything come to man's estate, and capable of reason, to show his fanatical spite against the old narrative already referred to of the former pilgrimage, by calling the Jehovah of the Bible "the God Yahveh," we need not point out. But as our space prevents us from entering into any of Mr. Glennie's endless discussions, we will do him the justice to give the reader an opportunity of judging of his reasoning gifts. The following conversation takes place in Suez, "in the evening under the stars, on the flat roof of one of the best caravanserais of the East:—"

"After a time I burst out with what the meditations of my solitary day had borne in upon me, of the profound truth of that answer of the apostles to those who asked τί με δεῖ ποιεῖν ἵνα σωθῶ. What must I do to be saved? Πίστευσον. Believe? Yes! It was as if they had said, Do? Do nothing! Believe only, and deeds will come. For without faith, without subjection to an idea, works are dead. Hard truth, new life, new works are the expression of and possible only through some new idea. And this chiefly has characterised all heroes—their having and having faith in the regenerating power of Ideas. . . . Mr. Buckle, however did not make much response to this, and soon after bidding me good night, left me to pursue these thoughts by myself amid the starry solitude.

"Consider, then, what Moral Forces are, and how great that historical importance of them is, which Mr. Buckle denied. Moral Forces are Wants of Oneness, Wants of the Ideal, or more concretely to define them, the passions of love and hate, which at once create and are stimulated by Beliefs. This is that element which causes those sudden revolutionary outbursts which give to historical phenomena that appearance of arbitrariness on which annalists and *litterateurs*, who, so far, rightly acknowledge the importance of Moral Forces, found their denial of the possibility of a science of them, and still more of a Science of History. But is it impossible that a large sympathy with human nature, and an accumulated knowledge of historical facts, should even enable us to gauge, in some approximate degree, at least the force, and predict the manifestations of those sublime Wants which make men capable of utter self-devotion in order that that which they may believe to be of the Devil—false and unjust—may be swept away, and in order that that which they may believe to be of God—just and true—may triumph? Can any scientific thinker imagine that these passions of belief burst out of themselves, and without such definable conditions, as, for instance, the destruction of old Ideals, and what History should seem to prove to be the necessary consequence of that—the presentation of new Ideals? But if a force has a definable condition of manifestation, then is not such manifestation predictable, and is it not thus at once brought within the domain of science? . . . It is from the intimate internal point of view to which we are thus led that our historical conception of Christianity, and of the relations of Semites and of Aryans, is completed and made more true. No doubt,

when we see Christianity to be, in its external form, but a mere Osirianism, we may justify the opposition of Judaism and Islamism to its mythological superstition and idolatrous worship, and hence considerably modify the views usually entertained of the relations of Semites and Aryans in the development of European civilisation. But when we consider the myths and doctrines of Christianity from the internal point of view of the moral wants creative of, and satisfied by them, we must acknowledge that, notwithstanding the fictitiousness of its Osirian mythology and the many pernicious social consequences that follow from its intellectual falsehood, it was certainly well for the future of human development that the un-mythologic and unidolatrous, and hence intellectually less false creed of Mohammed, did not, as it should seem so nearly to have done at the seven days' battle of Tours (A.D. 735), impose itself on Europe. . . . Many other thoughts suggested themselves as the corollaries of these; but only one need here be noted. If Moral Forces are to be thus regarded, and if Ideas are thus what is essential in human life, immortality is the deathlessness of what is truly one's soul, the Ideas one has expressed, and these are divisible into mortals and immortals. At length I descended the little trap-door that led from the broad, flat roof and the doming stars, and got to my star outstretching room and bed."

After this the reader will fully understand how grateful is the sigh of relief which we breathe when at last Mr. Glennie is fairly got to bed. The reflections (for they cannot be called argument) which we have thus abridged occupy five large pages, and give a very fair representation of the daily progress of the book, in which every evening there occurs a similar arguification. Mr. Buckle, in most cases, retires precipitately, leaving the wordy Scot to have it out with the stars; but, alas! when the discussion goes more with his views, remains, as has been sadly seen in his after fate.

From the Contemporary Review.

ON ANIMAL INSTINCT, AND HUMAN REASON.

BY THE DUKE OF ARGYLL.

In contemplating the phenomena of reasoning and of conscious deliberation it really seems as if it were impossible to sever it from the idea of a double Personality. Tennyson's poem of the "Two Voices" is no poetic exaggeration of the duality of which we are conscious when we attend to the mental operations of our own most complex nature. It is as if there were within us one Being always receptive of suggestion, and always responding in the form of impulse—and another Being capable of passing these suggestions in review before it, and of allowing or disallowing the impulses to which they give rise. There is a profound difference between creatures in which one only of these voices speaks, and Man, whose ears are, as it were, open to them both. The things which we do in obedience to the lower and simpler voice are indeed many, various, and full of a true and wonderful significance. But the things which we do, and the affections which we cherish, in obedience to the higher voice, have a rank, a meaning, and a scope which is all their own. There is no indication in the lower animals of this double Personality. They hear no voice but one; and the whole law of their Being is perfectly fulfilled in following it. This it is which gives its restfulness to Nature, whose abodes are indeed what Wordsworth calls them—

"Abodes in which Self-disturbance hath no part."

On the other hand the double Personality, the presence of "Two Voices," is never wholly wanting even in the most degraded of human

beings—their thoughts everywhere “accusing or else excusing one another.”

Knowing, therefore, in ourselves both these kinds of operation, we can measure the difference between them, and we can thoroughly understand how animals may be able to do all that they actually perform, without ever passing through the processes of argumentation by which we reach the conclusions of conscious reason and of moral obligation. Moreover, seeing and feeling the difference, we can see and feel the relations which obtain between the two classes of mental work. The plain truth is, that the higher and more complicated work is done, and can only be done, with the material supplied by the lower and simpler tools. Nay, more, the very highest and most aspiring mental processes rest upon the lower, as a building rests upon its foundation-stones. They are like the rude but massive substructions from which some great Temple springs. Not only is the impulse, the disposition, and the ability to reason as purely intuitive and congenital in Man as the disposition to eat, but the fundamental axioms on which all reasoning rests are, and can only be, intuitively perceived. This, indeed, is the essential character of all the axioms or self-evident propositions which are the basis of reasoning, that the truth of them is perceived by an act of apprehension, which, if it depends on any process, depends on a process unconscious, involuntary, and purely automatic. But this is the definition, the only definition, of instinct or intuition. All conscious reasoning thus starts from the data which this great faculty supplies; and all our trust and confidence in the results of reasoning must depend on our trust and confidence in the adjusted harmony which has been established between instinct and the truth of Nature. Not only is the idea of mechanism consistent with this confidence, but it is inseparable from it. No firmer ground for that confidence can be given us in thought than this conception,—that as the eye of sense is a mechanism specially adjusted to receive the light of heaven, so is the mental eye a mechanism specially adjusted to perceive those realities which are in the nature of necessary and eternal truth. Moreover, the same conception helps us to understand the real nature of those limitations upon our faculties which curtail their range, and which yet, in a sense, we may be said partially to overpass in the very act of becoming conscious of them. We see it to be a great law prevailing in the instincts of the lower animals, and in our own, that they are true not only as guiding the animal rightly to the satisfaction of whatever appetite is immediately concerned, but true also as ministering to ends of which the animal knows nothing, although they are ends of the highest importance, both in its own economy, and in the far-off economies of creation. In direct proportion as our own minds and intellects partake of the same nature, and are founded on the same principle of adjustment, we may feel assured that the same law prevails over their nobler work and functions. And the glorious law is no less than this—*that the work of Instinct is true not only for the short way it goes, but for that infinite distance into which it leads in a true direction.*

I know no argument better fitted to dispel the sickly dreams of the Philosophy of Nescience. Nor do I know of any other conception as securely founded on science, properly so called, which better serves to render intelligible, and to bring within the familiar analogies of Nature, even those highest and rarest of all gifts which constitute what we understand as inspiration. That the human mind is always in some degree, and that certain individual minds have been in a special degree, *reflecting surfaces, as it were, for the verities of the unseen and eternal world*, is a con-

ception having all the characters of *coherence* which assures us of its harmony with the general constitution and course of things.

And so, this doctrine of animal automatonism—the notion that the mind of Man is indeed a structure and a mechanism—a notion which is held over our heads as a terror and a doubt—becomes, when closely scrutinized, the most comforting and reassuring of all conceptions. No stronger assurance can be given us that our faculties, when rightly used, are powers on which we can indeed rely. It reveals what may be called the strong *physical foundations* on which the *truthfulness of reason rests*. And more than this—it clothes with the like character of trustworthiness every instinctive and intuitive affection of the human soul. *It roots the reasonableness of faith in our conviction of the Unities of Nature*. It tells us that as we know the instincts of the lower animals to be the index and the result of laws which are out of sight to them, so also have our own higher instincts the same relation to truths which are of corresponding dignity, and of corresponding scope.

Nor can this conception of the mind of Man being inseparably connected with an adjusted mechanism cast, as has been suggested, any doubt on the freedom of the will,—such as by the direct evidence of consciousness we know that freedom to be. This suggestion is simply a repetition of the same inveterate confusion of thought which has been exposed before. The question what our powers are is in no way affected by the admission or discovery that they are all connected with an apparatus. Consciousness does not tell us that we stand unrelated to the system of things of which we form a part. We dream—or rather, we simply rave—if we think we are free to choose among things which are not presented to our choice,—or if we think that choice itself can be free from motives,—or if we think that we can find any motive outside the number of those to which by the structure of our minds and of its organ we have been made accessible. The only freedom of which we are really conscious is freedom from compulsion in choosing among things which are presented to our choice,—consciousness also attesting the fact that among those things some are coincident and some are not coincident with acknowledged obligation. This, and all other direct perceptions, are not weakened but confirmed by the doctrine that our minds are connected with an adjusted mechanism. Because the first result of this conception is to establish the evidence of consciousness when given under healthy conditions, and when properly ascertained, as necessarily the best and the nearest representation of the truth. This it does in recognizing ourselves, and all the faculties we possess, to be nothing but the result and index of an adjustment contrived by, and reflecting the Mind which is supreme in Nature. We are derived and not original. We have been created, or—if any one likes the phrase better—we have been “evolved;” not, however, out of nothing, nor out of confusion, nor out of lies,—but out of “Nature,” which is a word for the Sum of all Existence,—the source of all Order and the very ground of all Truth,—the Fountain in which all fulness dwells.

Thus the doctrine which at first sight seems so terrible turns out to be nothing but one intellectual aspect of the many-sided moral truth which of old found expression in the *Non nobis, Domine*. ARGYLL:

Miscellanea.

THE CHURCH CONGRESS AT STOKE-ON TRENT.

The arrangements for the forthcoming Congress are progressing favorably. The different Committees are diligently at work, notably the Subjects Committee, upon whose judgment and good sense in the choice of subjects, readers and speakers, the success of the Congress mainly depends. Though by no means definitely settled, the following we believe to be as near as possible a correct list of subjects:—

1. The Church of England and the Churches in communion with her; how they may be drawn more closely together.
2. Revival movements and the desire to which they give rise for private counsel and guidance.
3. Religious education in elementary schools; pupil teachers; the Church and School Boards.
4. Missionaries and missionary Bishoprics.
5. Recent explorations and discoveries in Bible lands.
6. Lay agency and other requisites for the work of the Church in crowded centers, and in sparsely-peopled districts.
7. The duty of the Church in view of the prevailing intemperance of the country.
8. The popular arguments of unbelief, and how to meet them.
9. Personal holiness in family, society and trade.
10. Religious and devotional books.
11. Hymns and hymn singing.

The papers on the above subjects will be read in the Congress Hall, a wooden building (as at Bath and Southampton), to be erected in close proximity to Stoke Town Hall.

The following sectional subjects will be discussed in the Town Hall:—

12. Woman's work in the Church.
13. Charity organization, general and parochial; destitute children.
14. (a.) Free and open churches; (b.) ecclesiastical dilapidations.
15. Funeral reform and memorials of the dead.
16. The special duty of the Church toward the Army; boatmen on rivers and canals; the deaf and dumb.
17. The provision made for religious instruction in our universities and higher schools, and how far it has been affected by recent legislation.
18. The organization of the Episcopate in large towns, with capitular and cathedral institutions; the supply of clergy.
19. Children's services; the recognition of special preachers being duly ordained ministers of the Church.
20. Pastoral work; visiting; Bible-classes; cottage lectures.

We believe that the following names will appear amongst the readers and speakers:—Bishops of Peterborough, Manchester, Lichfield, Melbourne and Derry; Deans of Chester, Lichfield, Norwich and Bristol; Canons Lightfoot, Gregory, Liddon, Tristram, Hoar, Norris, Bell; Messrs. Stevenson Blackwood, Shaw Stewart, Beresford Hope, F. S. Bishop, H. Bemrose, C. Wood, Eugene Stock, W. T. Paton, E. Hardcastle, F. Peek, E. Herford, H. Birley, S. Haden, H. G. Heald; Earls Beauchamp and Harrowby, Lichfield, and Devon; Lords Lyttelton and Hampton; the Rev. Maclagan, F. F. Goe, G. Body, Carter, Kitto, Everard, D. Fenn, Berdmore Compton, Thorold, Vaughan, Cohen, Grier, Aitken, Hay, Chapman, Cad-

man, Scott (Hull), Basil Wilberforce, Karney, Benson, Perowne, Barry, Wilkinson, Morris, Christopher, Garbett, &c., &c., &c. Of course, this is only an imperfect list, subject to many alterations and additions, but we believe that most of those named will be asked or have been asked, to be either readers or speakers.

Several American Bishops are expected to be present.

The following prayer has been issued:—"Almighty God, the Giver of all good gifts, vouchsafe Thy blessing to the Church Congress of this year. Guide and govern the minds of all those who are engaged in preparing for it, so that all things may be ordered for the increase of its usefulness, and for the edification of Thy Church. Give a large measure of Thy Holy Spirit to those who shall be called to take part in its discussions; to Thy servant the presiding Bishop, and to all the clergy and laity who shall be assembled under him. Control our unruly wills and affections, and take away from us whatever may hinder us from godly union and concord. May love rule in all our hearts, making us patient and forbearing towards all those who differ from us, and ready, as wise men, to judge without prejudice of what they say. O Lord, may Thy grace prevent and follow us in all we undertake for Thee; and make us continually to bring forth the fruit of good works, that by Thee we may be plenteously rewarded, through Jesus Christ our Lord. Amen.

MOODY AND SANKEY'S SERVICES.

In connection with the uproar caused by the attempt to bring these revivalists to bear on the great school for Boys at Eton, a rector in the east of London, comes out in the papers. The Rev. C. N. Edgington, incumbent of Trinity Church, Bow-road, writes:—"It is implied in Mr. Knatchbull-Hugessen's letter that the dramatic performances of Messrs. Moody and Sankey, though pernicious to boys, may possibly be a benefit to those masses of the people who have never been brought under any other religious influence; and I observe that it is constantly assumed that these are the people who have frequented Messrs. Moody and Sankey's services.

"As the incumbent of the parish in which the Bow-road Hall has been erected, I beg leave most emphatically to deny that such has been the case in the east of London. From all that I have been able to observe, that class has not been touched by this revival. I attended one of the services myself during the week in which especial effort had been made to bring in the working class. Only about one-fifth of the hall was filled. I watched the people as they came out, and saw but very few of the working class. I have questioned people of all classes who have attended these services, and their experience has been the same. The congregations have consisted of ordinary church and chapel goers, clergymen, Dissenting ministers and visitors from the country who were attracted by the novelty. Had the revival succeeded at all in making its way among the class whom neither Church nor Dissent has hitherto reached, it would have disarmed a great deal of opposition. I, for one, should hardly have ventured to oppose it; for though I believe that Mr. Moody's teaching, when logically carried out, is destructive not only of the first principles of Christianity, but even of Theism, yet there might have been many who would not have seen the logical result of the teaching, and would have been the better for being brought under some religious influence, however superstitious, and for hearing some elements of sacred truth, however distorted and cari-

catured. But it is much to be deplored that a number of pious people who have been in the habit of holding the opinions of the revivalists, but who, with a happy inconsistency, have also held other opinions which have in a great measure counteracted their ill-effect, should have gone to these dramatic performances, where they have seen their most extreme opinions exhibited in their naked deformity, and have thus taken the bane without the antidote, and become confirmed in their own previous illusions.

"On the other hand, it is consolatory to those who, like myself, have been for a number of years teaching principles which are in direct antagonism to those of Mr. Moody, to find that this religion of mere emotion and sensationalism, with its Antinomian theories, its instantaneous conversions, its arbitrary divisions of the converted and the unconverted, its preaching of terror and damnation, its test question, "Are you saved?" and its confessional in the guise of an inquiry room, is only attractive to those who approach it with a foregone conclusion in its favor; and I think it says much for the good sense of the people in the east of London that the revivalist services here were not nearly so well attended as they were in the west."

EDUCATION.

At last, says the *Morning Advertiser*, we are able to bring the London School Board to the test of figures, thanks to a couple of returns just ordered to be printed by the House of Commons. They give no information whatever about either the population or the rateable value of the city and Westminster. In the eight divisions given, new schools have been built to accommodate 54,424 children; but only 40,848 children have attended and therefore there has been a waste of accommodation at, as the official figures tell us, £15 7s. 2½d. per child, amounting to no less than £208,533. The total expenditure for 1872-3 was £479,491, as we find by deducting the balance in hand at Michaelmas, 1873, from the total of that year's balance sheet. The expenditures for 1873-4 is, similarly deducting the balance, no less than £743 448 14s. 2d.; that is to say, the expenditure has increased during the last twelve months, of which we have information by considerably more than 50 per cent. Of this expenditure only £16,585 came from the Education department, £105,951 from the rates, £19,542 from school fees, and no less than £575,693 from loans! We pass for the present over the list of salaries to officers of the Board, merely with the remark that a great many of them are far too high, and that the legal expenses shown on the accounts here given are simply preposterous. But we beg to call attention to the fact that no fewer than 77,985 notices have been issued to parents for default in sending their children to the Board schools. There have been altogether 6,018 persons summoned before a magistrate for non-compliance with the School Board's edicts, of whom 4,681 have been amerced in costs, or in sums from a half penny to three shillings besides costs. Only two of these convictions have taken place in the City of London; but there were in Chelsea 769 convictions, in Finsbury 554, in Greenwich 691, in Hackney 550, in Lambeth 410, in Marylebone 394, in Southwark 261, in the Tower Hamlets 308, and in Westminster as many as 740. The cost of School Board education throughout the country has risen enormously. In 1871 there was spent only £34,562; in 1872 the outlay had risen to £279,672; in 1873 to £1,174,985; and in 1874 to £1,956,065, or, roundly speaking, two millions sterling, of which only £231,955 for tuition, and £34,385 for

books and stationery, went directly to educational purposes, the rest being sunk in charges of one kind or another. The expenditure of no less than £4,021,418 for school sites and premises had been sanctioned by the Education department between the passing of the Act in 1870 and the end of April, 1875. Many persons have been fined for sending to private schools even though taught by certificated teachers, that the School Board did not choose to consider "efficient," although the parents supposed them to be efficient.

The third annual Congress of the General Association of Church School Managers and Teachers was held June 25, at the Liverpool Institute, Liverpool, under the presidency of the Bishop of Chester, who was supported by the Dean of Chester, the Archdeacon of Chester, Canon Gregory, and a large number of other school managers, besides a large number of teachers. Canon Gregory showed in his speech that the course of the Government was seriously interfering with the Church or National Schools. Mr. Dewhurst had just told us that as the Government requirements about attending half-time were changed, so it was found that the children postponed coming to school at all until they were compelled to do so by law. The other day Lord Sandon said to a deputation that one effect of compulsion had been that children would not attend a day longer than they were obliged to do so. If a child was thirteen years old on a Tuesday, nothing would persuade it to attend on a Wednesday. Here, then, in two different ways we had this fact brought home to us, that when the State assumed the responsibility of sending children to school, the parents lost their sense of responsibility. If paternal government promised to help a school in one way it injured it in another; and it seemed to him that the time was come when a searching examination into the results of compulsion ought to be made.

It was universally allowed that the Agricultural Children's Act was a dead letter. Canon Hume in a humorous speech pointed out the danger of regarding all children to be educated as of a similar calibre. For example, he said, how can you hope to enforce regularity of attendance when in many parts of the town there was not a clock in one out of ten houses, and observed that among one set of pupils would be found intellectual conversation round the table at home, while among others the parents were opponents instead of auxiliaries. He mentioned a scheme that had answered well in some places of parents paying four weeks in advance getting five weeks' education for their children. They must gradually raise the people. In one school he knew on an average attendance of 250 there were forty-one more in the afternoon, as children could not be got up in time. Not many years ago in an educational institute not far from there they had tried the plan of no lessons, no punishments, no prizes, but their idea of all children doing their duty without external stimulus had been long abandoned and the managers had come down to the platform of common sense.

THE SEYYID OF ZANZIBAR.

The Seyyid, who has been visiting England recently, called upon the Duke of Cambridge, at Gloucester House. In the afternoon his Highness paid a visit to the Queen, at Windsor. A correspondent sends the *Pall Mall Gazette* the following as the Sultan's impressions of his visit. He said:—

I have now seen with my eyes what I have so long desired to see, Her Majesty the Queen of England. My father, who has been taken to the mercy of the Mer-ci-

ful, often used to talk to us of Queen Victoria ; but he died without seeing her. I now tell you why I have so often said it was the summit of my ambition to see the face of Her Majesty. It was this :—I have met many Englishmen in my time, not only of the Royal navy and army, but also civilians, merchants and travelers, and I wondered why they all spoke of their Sovereign, not in a formal way as did the people of other nations, but with enthusiasm and affection. This made me mentally to liken her to that mountain of loadstone mentioned in the “Thousand and One Nights” which drew the nails out of the sides of the ships which passed that way. Even so did the hearts of Englishmen I have hitherto met seem to be drawn as by a magnet to Her Majesty. I come to England and find the same hearty loyalty pervading all classes. You saw the thousands the other evening at the Crystal Palace all stand up when the music played the Queen’s hymn. No one tells them to stand, but they stand up of their own accord from affection to her. And, no wonder ; for verily she is the centre of all the glory, all the greatness, all the prosperity, of this grand empire. And she is a woman too ! Praise be to the Sovereign Creator who endows whom He will with fitness to rule and with qualities to attract loyalty and affection ! I fancied that I should have been overwhelmed when I had the high honor of seeing the face of the Queen. I was, indeed, wonderstruck with all the sumptuousness which surrounded her ; but hers is the simple majesty which captivates, not that which bewilders. Nevertheless, she was majestic in her simplicity, and my heart wept for her when I saw the two princesses, her Royal daughters, by her side, and remembered that her beloved Consort had been taken to the mercy of God. May that great God bless her and her Royal offspring, and the mighty people over whom she rules ! I can say no more, for words fail me to express what my heart feels. A thousand times I say, God bless her !

MOURNING REFORM.

An association has been started having the above object in view. The following are the rules :—1. That the putting on of mourning for any person deceased be limited to *bona fide* mourners, that is to say, very near relatives. 2. That it be strongly recommended to members of this society to shorten the period dictated by custom for the wearing of mourning, but that the exact period be left entirely optional, according to the sentiments of individuals. 3. That heavy and extensive crape trimmings on skirts of dresses and on mantles be disused as tending to extravagance and ostentation. 4. That the custom of wearing “complimentary” mourning, viz., for connections, distant relatives and friends, be discarded by members of this society. 5. That children under four years old be not put into black clothes, and over that age only on the death of parents, brothers and sisters. 6. That servants of households where a death has occurred, be not put into mourning. 7. That the use of mourning stationery be in no case deemed essential, and that its entire disuse be recommended to members. 8. That it be optional to all members on the death of friends, connections or distant relatives to wear as a token of respect, a band of crape on the arm or hat in the case of men, and in the case of women a black sash or scarf worn over one shoulder and crossing the breast. 9. That the previous rule be applicable at will in the case of servants and children.

THE EARL OF DUDLEY ON THE PEW SYSTEM.

The Hon. and Rev. A. Anson, vicar of Sedgley, South Staffordshire, has written to the Earl of Dudley requesting him to relinquish his right to a pew in that church, and his lordship has replied as follows :—“I cannot have a moment’s hesitation in granting your request with regard not only to the one particular pew of mine that you wish to remove to make room for the choir seats, but also all others in your Church which are my prop-

erty, as I look forward to the day when all sittings in your Church shall be open and made free, though all cannot be unappropriated, as I have no doubt there are some rights existing from the time the Church was re-pewed other than mine. I have always held the idea very strongly of no Church really being in the most efficient state for service till pews—which may be tenanted by only one or two people, by which room is sacrificed, or which may be closed altogether, by which worshippers are excluded—are done away with throughout the whole Church.”

Church Times.

PREACHING.

Among the tokens of reality which have characterised the later phases of the Catholic movement in the Church of England, not the least noteworthy has been the importance given to the ordinance of preaching as a spiritual agency. We well remember the time when stiff Anglo-Catholics pooh-poohed sermons apparently only because they were thought highly of by Dissenters, just as ultra-Low Churchmen now set themselves against everything which is in vogue with the “Ritualists.” We have grown wiser since those days, and have shaken ourselves free from such narrow-minded sectarianism. Whatever we see practiced by those with whom we disagree, which we believe we can turn to the glory of God, that we gladly copy, and do our best with it, caring not two straws whence we derived it, so that it is likely to be useful to us in our work. Hence the practice of extempore preaching, which was revived by Wesley and his Evangelical followers, has been sedulously imitated by us. The majority of “Ritualist” preachers have discontinued the use of a MS. in the pulpit, and all would do so if they could muster courage sufficient to make the trial, and to persevere till they succeeded. To these latter persons, and to all intending candidates for Holy Orders, we cordially recommend Mr. Potter’s volume on *The Art of Extempore Preaching* (Burns & Oates). It is a very thoroughly practical book by a practical man, and any young clergyman, by carefully attending to his directions and warnings, might readily fit himself for the duty of addressing a congregation, without writing down *in extenso* what he had to say. We believe that no one who has overcome the first difficulties of the art, and has experienced the freedom which an extempore preacher naturally feels, will ever regret the pains which the preparatory training has cost him. It is, however, very needful for us to remind our clerical readers that “extempore” preaching, improperly so called, really means giving expression to carefully arranged ideas in language which occurs to the preacher in the pulpit, and that it does not mean trusting to the inspiration of the moment for both matter and language. Nineteen men out of twenty attempting to preach without careful preparation would fail as they would deserve to fail.

LABORERS’ UNIONS.

“The object of the agitators who work behind, or through the Union,” observes the *Saturday Review*, “would appear to be to inspire the labourer with vindictive feelings against those above him, and to commit him to a policy of irreconcilable hatred and hostility.” In support of this remark the article in question proceeds to quote from the *Farm Labourer’s Catechism*, an outrageous publication which needs only to be seen to be condemned by all decent men and law-abiding citizens. It is, however, unhap-

pily, very largely circulated among the labourers of Essex. Its author is the Chairman of the North Essex District of the National Agricultural Labourers' Union, and is sold at the office of the Union at Halstead. Reading this scandalous parody on the Church Catechism, no one can be surprised at the resentment of the farmers, or at their settled dislike and distrust of the "Union" under any circumstances.

Beginning with the query, "What is your name?" to which the answer is "Clodhopper," it proceeds with "Who gave you that name?" The reply is, "My masters, the landowners and farmers, when I was made a tiller of the soil, a scarer of birds, a snagger of turnips, a keeper of cows and sheep, a follower of the plough, a sower and reaper, a producer of wealth, that my masters might live in idleness and luxuriousness all the days of their lives." From this beginning it goes on to worse and worse. The Ten Commandments are travestied in a manner of which we will merely quote one or two specimens:—

III. Thou shalt not take my name in vain, nor speak disrespectfully of my ways, for I am on the Bench of Magistrates, and will bring down the law upon thy head, and by imprisonment with hard labour satisfy my vengeance at the expense of the country; therefore take heed lest ye break my commandments.

V. Honour the squire, the landowners, the farmers, the magistrates, the guardians of the poor, the bailiff, and the gamekeeper, that thy days may be long spared to enjoy such blessings.

X. Thou shalt not look with feelings of envy upon thy master's wife, his sons, his daughters, his oxen, his ass, his dog, nor his cat, nor contrast their condition in life with thine; thou shalt not covet neither the fine garments, food, or dwellings of thy master, for these things were not made for such as thou art, but for those set in authority over thee.

If we proceed further in our quotations our readers might be still more shocked and disgusted. But the most serious part of the affair is not the daring profanity or even the reckless socialism of the language. Profanity is no new thing, and there have always been men who thought the easiest way of getting rich was to plunder their neighbour. The dangerous feature in what would otherwise be a contemptible piece of bombastic lawlessness is that it is published and circulated under the direct authority of the so-called National Union! What an insult to the God-fearing, law-abiding, noble English nation to attach the word "National" to such vile poison, which any man of the smallest experience must perceive tends directly to anarchy, arson, and murder!

We have received several letters about the use of the word "by" in the sense of "against." Mr. Standen gives the following passages:—*Ecclus.*, 19, 7—"By both doth one commit iniquity." *Piers the Plowman*, 5, 180—"All the wikkednesse that I wote bi any of owre brethren." *Love's Labour Lost*, 4, 3—

"For all the wealth that ever I did see
I would not have him know so much by me."

Mr. Rooke quotes the following from a letter of Cranmer about Queen Anne Boleyn—"I am exceedingly sorry that such faults can be proved by the Queen as I have heard of their relation." Dr. Jackson says several examples are to be found in the *Bible Word Book*, p. 73, although the passage from Ecclesiasticus is not mentioned there.

To the above might be added S. Paul's expression, "Though I know nothing *by* myself" &c.

"T. F. R." epitaph from Swinbridge, Devon: it commemorates John Rosier, "Attorney of y^e Common Bench, Auntient of Lyon's Inn, 1658:

Loe, with a *Warrant* seal'd by God's decree,
 Death his grim *Serjeant* hath arrested mee.
 No *Bayle* was to be given, no *Laue* could saue
 My Bodye from y^e Prison of y^e Graue.
 Yett by the Gospell my poore Soule had got
 A *Supersedeas*, and Death seized it not.
 And for my downecast Bodye, here it lies,
 A Prisoner of Hope it shall arise.
 Fayth doth assure mee GOD, of his great Loue
 In CHRIST, shall send a *Writ* for my *Remoue*,
 And sett my Bodye, as my Soule is, free
 With CHRIST to dwell: Come glorious Liberty."

In the Cole MSS. at the British Museum is a reference to a curious custom which used to obtain at Cambridge, the general absolution pronounced at the close of every term by the Vice-Chancellor. The form was as follows:—"Auctoritate nobis commissa, nos absolvimus vos ab omni levi negligentia, forisfactione, seu transgressionem statutorum, privilegiorum, et consuetudinum; et Deo. et Sacramentis, Ecclesiæ vos restituimus." It is mentioned by Mr. John Smith, of King's College, in a pamphlet published in 1752, and quoted by Canon William Cooke in his little book on Absolution. It would be interesting to know when this quaint ceremony was discussed.

We have oftentimes occasion to note the antiquity of things apparently modern. The following occurs in Tennyson's *Locksley Hall*:—

"—This is truth the poet sings,
 That a sorrow's crown of sorrow is remembering happier things."

Who the poet is who sings thus we know not, but eight hundred years ago Cardinal Peter Damiani, in his magnificent poem, "*Ad perennis vitæ*," wrote:—

"*Præsens malum auget boni perditæ memoriam.*"

The Secretary of the Society for Promoting Christian Knowledge sends us a "Nonpareil 12 mo." Bible, which not only contains the Apocrypha, but also the Translator's Preface. The latter is inserted in a pamphlet form, in which it may be obtained separately. It is certainly satisfactory to hear that the Apocrypha may be obtained if desired in Bibles of all shapes and sizes, in which such addition is possible. On the other hand, it is curious to find that the popular demand for them is so small. Yet the books of the Maccabees are the best "connection" between the Old and New Testaments; and the Book of Wisdom is unquestionably one of the noblest efforts of religion in existence outside the strict bounds of inspiration. Moreover, it should be remembered that we owe the first spread of Bibles without the Apocrypha to the printers, who, without any authority, or with the authority of the Protector Cromwell only, thus issued them during the eclipse of the Church of England. Like many another bad fashion, foreign or home-grown, it was continued during the reign of Charles the Second. In many cases after the date, Bibles occur in which the Apocrypha are included in the list of books, although they are not only omitted after Malachi, but can never have been inserted, or printed for insertion, as we may conclude by the pagination and the "signatures" of the sheets.

Some of our readers may desire the very text of the Resolutions adopted by Convocation, on the subject of Ritual at its late session. The Lower

House is simply averse to changing the historic rule of the Church or narrowing the scope of the old ornaments Rubric; and therefore proposes a principle of *regulation* of maximum and minimum of observance. The Upper House shows its disappointment by postponing action. As long ago as July, 1866, (the date of the Ritual controversy) Archbishop Tait promised Parliamentary interference on this subject, and the Lower House remains firm against it. The Archbishop expects to gain the main object by enforcing the Purchas judgment through the Public Worship Act, that took effect in July last.

RESOLUTIONS OF THE LOWER HOUSE.

"In the event of action being taken by legislation or otherwise with respect to the Ornaments Rubric or the Rubrics governing the position of the minister during the Celebration of the Holy Communion, this House asks that such action be based upon the following resolutions:—

"That this House, having regard to the fact of the existing widespread diversity of practice with reference to the position of the celebrant in the administration of the Holy Communion, is convinced that it will be most for the welfare of the Church that such diversity be not disturbed, provided that in cases where changes are made and disputes arise it is to be left to the Ordinary to determine which practice shall be adopted. [This was carried unanimously.]

"And further, this House declares, that by this resolution no sanction is intended to be given to any doctrine other than what is set forth in the Prayer Book and Articles of the Church of England. [Unanimously.]

"That in consideration of the long disuse of certain of the vestures specified in the first Prayer Book of Edward VI., and referred to in the Ornaments Rubric, this House recommends:—

"First. That in celebrating the Holy Communion, as well as at all other times of his ministrations, it shall suffice that the minister do wear a surplice with the addition of a stole or scarf, and or the hood of his degree; and that in preaching the minister do wear a surplice, with a stole or scarf and the hood of his degree, or, if he think fit, a gown, hood, and scarf;

"That the other vestures specified in the First Prayer Book of King Edward VI. shall not be brought into use in any Church, other than a Cathedral or Collegiate Church, without the previous consent of the Bishop. [Carried by 56 to 21.]

"And it is hereby declared, that by this resolution no sanction is intended to be given to any doctrine other than is set forth in the Prayer Book and Articles of the Church of England. [Unanimously.]

"That this House advises, in the event of legislation, that the words suggested in Schedule C be appended to the Ornaments Rubric."

SCHEDULE (C).

The Ornaments Rubric and the Proposed Addition to the same.

"And here is to be noted that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI.," to be supplemented by the following words:—

"Until further order shall be therein taken by the authority of the Queen's Majesty, with the approval of Parliament, upon the recommendation of the Provincial-Synods, or Convocation, of Canterbury and York."

RESOLUTION OF THE UPPER HOUSE ON THE ABOVE.

"That this House acknowledges the careful and patient consideration which the Lower House has given to the difficult subject of the Ornaments Rubric and the Rubrics governing the position of the minister during the Celebration of Holy Communion; and, believing legislation on these points to be at the present time neither desirable nor practicable, does not deem it expedient now to discuss the course which any such legislation should take, or the principles according to which it should be regulated."

Correspondence.

MORE ABOUT BISHOPS-ELECT.

When I wrote my last article for the ECLECTIC I did not expect that there would be anything more in these columns on the subject. But Dr. Hopkins seems disposed to have the last word; to which, for my part, I have no objection. But Dr. Thrall has "*put in an appearance*" much longer, than, as it seems to me, my allusion to him afforded any occasion for, and has thus again opened the whole subject.

I think I have shown that the Canons on the subject, from the earliest to the latest, have clearly implied that both General Conventions and the Standing Committees should go into the whole subject, consider any and all objections, of whatever kind, might be offered to the Bishops-elect; and discuss them as fully as they might please, or till they should be entirely satisfied. I have certainly shown that both Standing Committees and General Conventions have done so, with no opposition or objection that has had vigor enough to make itself heard to our times.

I should not write another word on the subject, nor should I have written what has preceded, in this article, were it not that there are some facts in the history of the matter which I think will be both instructive and interesting to your readers.

The first canon on the subject was that of 1789. It provides that "Every Bishop-elect before his consecration shall produce * * * from the General Convention or a Committee of that body * * * a certificate," &c. In 1808, the words "General Convention" were replaced by "the House of Clerical and Lay Deputies." And in 1832 the phraseology of the canon was enlarged so as to read "*from the House of Clerical and Lay Deputies evidence of their approbation of his testimonials and of their assent to his consecration* and also a certificate," &c., the words in italic being added, and the words italicised remain in the canon until this time. But there was not then, nor is there now, one word about the "certificate" being evidence of assent, in those cases in which the application for the consecration goes before the General Convention.

In 1808, it was provided by canon, that there should be a Standing Committee "in every State or Diocese." There had been Standing Committees, however, before that date in some of the Dioceses. In 1799 it was provided that Bishops might be consecrated during the recess of the General Convention, and in speaking of the matter the canon provides that the evidences of election, &c., by the Diocese, may go to them, and adds "and if the major number of the Standing Committees *shall consent* to the proposed consecration," &c., and then adds "the evidence of such consent

* * * shall be in the form prescribed for the General Convention in the 2d canon of 1789."

Now here we have the word "consent" used in reference to the Standing Committees, and I think there has been no change in the phraseology of the canon, in this respect, from that time to this.

But is there really any difference? The form of the "certificate" or "testimonial" is the same in both cases. Is not the "assent" of the General Convention the same as the "consent" of the Standing Committees? Is not "the evidence of consent," in one case, sufficient as evidence of "assent" in the other?

The date of the introduction of the word "assent" is important. Dr. Thrall has plainly intimated, if he has not expressly said, that there was an important change in 1859. The words "assent to his consecration" had been introduced, however, in 1832, and we have the word "consent" used in reference to Standing Committees as early as 1799.

I shall not take the trouble to look up all the cases from 1832 to 1859. I have not all the Journals between and including those dates before me. But in 1841 (Journal pp. 16, 17 and 18) we have an account of the action in the case of Dr. Lee, Bishop-elect of Delaware, and no mention of "assent." The word does not occur in the records. But in 1844 (Journal p. 33) a report was made in favor of Drs. Chase and Cobbs, and on p. 35 we read that the signing of the testimonials was completed. Up to this time the word "assent" does not occur. But on p. 43 we find a resolution to this effect: "This House do approve of the testimonials * * * and also assent to the consecration." The resolution was laid on the table.

In 1847 (Journal p. 16) we find the testimonials from the Dioceses in favor of Dr. Burgess and Mr. Britton referred to the Committee on the Consecration of Bishops. At page 22 we find a report in favor of Dr. Burgess, followed by the usual resolution to sign the testimonial and send it to the House of Bishops, but there is no express mention of "assent." On page 40, however, there occurs this resolution: "This House do approve the Testimonial * * * and also assent to his consecration;" and this time *the Resolution was passed.*

At the Convention of 1850 there was no consecration. The Journal for 1853 I have not. In 1856 again there was no consecration.

This brings us to 1859, and the event to which Dr. Thrall has attached so much importance. On page 44 we have the report of the Committee and the usual resolution for signing the Testimonial; nothing being said of "approval" and "assent". But on page 49 we find that the House of Bishops returned the "testimonials" on "the ground that the resolution did not fully conform to the requirements of the canon." Then we have a second report (p. 52) with the words "assent to the consecration," &c., inserted.

Now I am happy to agree with Dr. Thrall in thinking that the insertion of the word "assent" into the canon in 1832 made no important or essential change in our canon law. But we reach this conclusion from widely different premises. He thinks the words were mere *surplusage* and meant nothing. I think that they merely assert expressly what had always been implied in the canon. So, too, we draw from it widely different inferences. He thinks that a great if not a fundamental change was made by the action of the Convention of 1859. I think no real or important change was made at that time, or had ever been made in fact from the very first.

But the word "assent," as I have said, was introduced into the canon *twenty seven* years before 1859, the time indicated by him as that in which the change was made; and the expression of "assent" had been used by

the Convention at least *twelve* years before. What was new then in 1859 was the fact that the Bishops *required* this expression from the House. I remember the occasion quite well. I remember that, so far as I could judge, it was the universal sentiment of the House that the approval of the testimonial and the expression of "assent" to consecration was implied in the very fact of our signing the testimonials and transmitting them to the Bishops. But there could be no objection to making an additional report if the Bishops desired it. The matter was not considered by the House as of any essential importance whatever, whether in principle or in practice—according to the best of my recollections.

It may be well, however, to consider this matter a little further. Dr. Hawks had published his opinion on the subject in 1841. The Chairman of the Committee on the Consecration of Bishops in the House of Bishops, 1859, was Bishop DeLancey, a great admirer of Dr. Hawks. We find (Journal p. 166) that the Bishops specify the requirements of the canon of 1832 as follows, precisely the same as Dr. Hawks had given them :

1. Canonical evidence of election.
2. Canonical evidence of the "approbation" of the testimonials by the House.
3. Canonical evidence of "assent" to the consecration by the House.
4. The certificates prescribed by the canon signed by the constitutional majority of the Lower House.

To go back one step further, however, we have seen that in 1847 a separate resolution of "assent" had been passed. In 1859, however, it was *required* by the Bishops, and held by them to be a part of the requirements of the canon of 1832.

We may derive a hint at the purpose and object of this change, perhaps, by referring to what is well known with regard to the action in 1847. Two Bishops-elect were before the Convention. I presume there was no serious doubt as to the *fitness* of the men for the office. But there was doubt about the expediency and the propriety of consecrating Mr. Britton. He was not elected to fill a vacant Diocese as was the case with Dr. Burgess. But he was elected to be an assistant Bishop, when there was serious doubt whether an assistant was needed or allowable under our canons, and when, as I understand, there was some objection on the ground of improper interference and influence in the election, by the Bishop in charge of the Diocese.

Now we can readily understand how there may arise two classes of cases, and perhaps three or more, in which the House may be perfectly willing to sign the testimonials as a mere testimony to the fitness of the elect, when, nevertheless, they might have doubts about the propriety of consecrating him.

1. The case of a man elected to be an assistant Bishop, with not the slightest objection to the man elected, but while there might be very grave reasons to doubt whether he was needed as an assistant, or whether it was a case in which our canons allow or provide for an assistant. We can very well understand how the House might be disposed in such a case to throw the responsibility of deciding this point on the Bishops, the deputies confining themselves to the mere question of the personal fitness of the elect whose name was before them.

2. Another, and possibly a graver case, may be supposed and contemplated as by no means impossible. The case is supposable, for it has been asserted (of the truth of the assertion I know nothing and affirm nothing) that in a certain case, of a Western Diocese, not many years ago, influence were brought to bear upon the election quite other than the personal

fitness of the candidate. It is alleged that it was said to them—"you are poor; you cannot well support a Bishop. You are sadly in want of funds to carry on your missionary work: elect Mr. ——— and we will give you so much for his support, and so much for missionary work." Mr. ——— was a good man, there could be no objection to him; he knew nothing of the offers that had been made to the Diocese. But the Convention might well hesitate to approve the testimonials or assent to the consecration of a man who had been elected under such circumstances; the deputies take it into their heads to avoid the discussion of the subject and throw the responsibility and the odium, if there was to be any, of rejecting a worthy man, on the Bishops, and the Bishops would as naturally be inclined to hold the House of Deputies to its full share of the responsibility in the case.

If, however, here was an encroachment upon the rights of the Dioceses and upon those of bishops-elect, and I may add bishops-*aspirant*, who made it? Certainly not the laity; certainly not the House of Deputies; certainly not the Standing Committees of the Dioceses. It was the Bishops themselves; they refused to consecrate unless the Lower House should expressly declare its approval of the testimonials from the Dioceses as in order and satisfactory, and also "*assent*" to the consecration of the elect, and had not they a right to do so, even without the canon of 1832? No one can be a bishop without their act in consecrating him. They are bound not to consecrate any man until they are entirely satisfied of his fitness for the office, and his proper election by the Diocese according to the canons of the Church. Surely they have a right to demand any assurance or guarantee that they may think necessary or desirable. They are in an especial sense the guardians of the Church, the purity of its faith, the integrity of its worship and the vigor and efficiency of its discipline. This is inherent in the very nature of their office. No Diocese from the days of the Apostles has ever may had or exercised the "right" (?) now claimed for all Dioceses in this country by such men as Drs. Hopkins and Thrall. *And we feel perfectly sure that no Diocese will ever be allowed to have and exercise such freedom in having its own way.*

I think there is a disposition to trifle or quibble* over this word "assent."

*Dr. Thrall says, ECLECTIC p. 230, that what he was speaking of was "assent and consent as distinct from and other than the prescribed testimonial." Is this a mere quibble? Did he admit that the *thing* was required and meant only to say that no separate form of assent was required? Did he think so when he wrote for the *Church Review*? and did he intend to have his readers so understand him? If so he was extremely unfortunate in his "English." And besides such a view affords no basis for the entire superstructure of his article, so far as I can see. He had nothing to complain of except the mere fact of a change in form—which on his view as on my own, was wholly unimportant and immaterial.

But I cannot let the Dr. off quite so easy. His insinuation is that I stupidly or maliciously misunderstood him, and have thus needlessly and mischievously caused all this controversy.

(1.) His words are, *Church Review*, April 1875, p. 225, "in that time seven (six) Bishops had been consecrated with no consent asked or given by any body." Surely I had a right to suppose he was speaking of the thing—the "consent" or "assent" itself, and not of any particular form in which it might happen to be given or asked.

(2.) Again, p. 229, after citing the words "Testimonial *required to be signed by this House*," (House of Delegates), he adds "if the Bishop-elect is bound to produce it (the testimonial) the Deputies are bound to furnish it!" *Bound to furnish it!* How bound to furnish it, if they had any, right to "assent" or "consent" in any form. "Assent" and "consent"—the thing I mean and not the particular form in which it may be expressed—must be free or it is no assent or consent—the act itself must be free and the agent not "bound" to do it, or there is no such thing as "consent" or "assent" about it.

The *word* certainly was not in the canons or testimonials before 1832, nor was its use required by the Bishops before 1859. But the *thing* was there from the first. If the Lower House "assented" or were willing to "assent" they signed the required testimonial, if not they refused to sign it, and no consecration could take place; there was the end of it. If I ask my friend to lend me a hundred dollars, and he gives me his check, that is enough; it is all the "assent" I want. If he refuses his check, no other "assent" is of any avail. But if his banker wants other proof besides the check that he has loaned me the money—some form of expression of "assent"—I must get it or not get the money.

Dr. Hopkins affects to think that I have "escaped the real issue." I cannot "see the point" of his calling it an "escape." Nor do I know what *he* regarded as the "real issue." The only "issue" I have made related to the *right* of the General Convention and the Standing Committees to inquire into the fitness, doctrinal, moral and personal, of bishops-elect, and to withhold the required "Testimonial" if they are not entirely satisfied on all these points. I have certainly shown that the precedents are all in favor of my view. I have shown that the General Convention of 1799 expressly claimed and exercised this right.

Dr. Thrall complains that I said that that convention was "largely" composed of those who had framed the canon under which they were acting. I do not like to displease Dr. Thrall when I can help it, so I will take back the word "largely" and say the Convention was composed to some extent of the men who framed the canon. And I claim, what he certainly will not deny, that it was held so soon after the convention that framed the constitution and first canons, and was composed, if not "largely," yet *to such an extent* of the men who constituted the earlier conventions as to make it a *contemporaneous interpretation* of the canon—an interpretation put upon it virtually by the very men who framed the canon and who must therefore be supposed to be the best authority for saying what it means.

It is certainly worth while to note and call attention to the fact that neither Dr. Hopkins, nor his less cautious and skillful coadjutor in this controversy, have been able to adduce one single precedent in their favor, nor so much as the opinion of one canonist. Dr. Hawks—to whom Dr. Thrall referred in his article in the *Church Review*—had doubts in the case of Mr. Britton only in regard to the right of the General Convention to inquire into and take cognizance of the alleged improper influence and control of the Bishop, to whom Mr. Britton was to be assistant, in securing his election. His views on the general subject had been very fully ex-

(3.) Again p. 238, Dr. Thrall speaks of "the right of a Diocese—a right not to be shared with any other body—a right to elect and *have consecrated* as Bishop any clergyman of the Church," &c. As to the right "to elect" there is no dispute and no doubt; but the right to have consecrated is quite another matter. If the Diocese has "*the right*" to have the man of its choice "*consecrated*" they have the *right* to whatever is necessary to the consecration—a right to the testimonial—the certificates of fitness, "assent," and all; and if the Diocese has a right to it, the Deputies are, in Dr. Thrall's words, "bound to furnish it," and there is no place or room for "assent" or "consent," name or thing, in any form express or implied, whatever.

Did the Dr. write his whole long article then as a mere *virtutum fulmen*, meaning nothing, having no cause or provocation, no aim or purpose? or was it merely because the Church has decided to have the "assent" expressed in one form rather than in another?

Well! I am glad, at any rate, that the Dr. admits *now* that there was the thing "assent" or "consent" "*asked for*," in one form if not in another, for the most part obtained, but sometimes refused—during those "twenty-two years" which he seems to regard as the golden age of Diocesan liberty and independence. If he had thought so six months ago he would not have said "with no assent asked or given by any body," and this controversy would not have occurred.

pressed only some six or eight years before, as I shall soon show. Dr. Hawks is certainly the best authority of all our canonists, so great an authority that we have, in comparison with him, scarcely another to be mentioned. With a quotation from him, therefore, I close this communication, and, as I trust, this controversy.

Speaking of the testimonials from the Diocese he says, "Such certified copy, however, is but *prima facie* evidence, and it is within the competency of the House of Clerical and Lay Deputies to investigate the truth of the copy laid before them, and in fact to enter upon an inquiry of the whole subject,"—the italics are my own, (*Contributions Vol. I. p. 94*).

Again, page 96, "Satisfaction having been given by the Bishop-elect * * * a vote should be passed by the House of their approbation of his testimonials, and also a vote of assent to his consecration, and the House should then proceed to sign the testimonial." This was written and published in 1841, eighteen years before 1859, and only about six years before the case of Mr. Britton just spoken of. Dr. Hawks adds, "It may be supposed that the signatures of the members of the House to this testimonial furnish sufficient evidence of their approbation of the candidate's testimonials, and of their assent to his consecration; and that votes are therefore unnecessary on these points; *the canon it is believed will not bear such an interpretation*," p. 96—the italics are my own. Dr. H., it will be noticed, goes further here than I have done. The Bishop-elect, in Dr. Hawk's view, must have distinct and separate documents—and he wrote in 1840-1, not in 1859—(1) Evidence of his election from the Diocese. (2) Testimonials from the Diocesan Convention and from the House of Deputies. (3) A certified copy of House's approbation of his testimonials. (4) A certified copy of their vote assenting to his consecration, p. 97.

Now I do not think that the canon of 1832 requires the third and fourth documents named above. I think they are implied in the "testimonial" from the House of Deputies as truly and as completely as they are in the testimonial in the same form from the Standing Committee; but the Bishops have *required* them and we must abide by their action.

Dr. Thrall alludes in conclusion to another matter which, however, I have not drawn into the discussion. He objects "to secret *ex parte* investigation from which the party is rigidly excluded." But I believe this is common in all similar cases. If a young man asks to be admitted a candidate for Deacon's orders, the Bishop and Standing Committees never think of considering the matter except in secret, privately and confidentially. They never call him in "to defend himself." The same is the case with an admitted candidate seeking Deacons' orders, and with a Deacon seeking Priests' orders. Why not with a Priest seeking Bishops' orders?

If Dr. Thrall should go to a Bank asking a loan, the bank officers would consider in private by themselves the reasons for and against granting him the favor he asks. If a young man should ask Dr. Thrall himself for a recommendation or an appointment to any place in his gift, he would not feel under any obligation to assign the reasons for refusing, or to give the young man a chance "to defend" himself against the exercise of the Dr.'s clear right to withhold the testimonial or the nomination, if he was not fully satisfied that it ought to be given. If the President of the United States nominates to the Senate a man for any place within his gift, whether the highest or the lowest, the Senate sits with closed doors. The nominee may have, or he may not have, friends there who will defend him; but he is not allowed to appear there himself. He has no recognized right to so much as know what were the reasons why he was not confirmed by the Senate. I believe it to be the invariable law and no "erroneous or pecu-

liar crotchet," that when the act of an inferior in nominating or even in "electing" requires the coöperation of a superior—whether that coöperation be called an "appointment," "confirmation," or merely "assent," the superior or the *ulterior* authority, the one that acts the latest in the order of time is at liberty to keep the reasons for his action to himself—to sit and deliberate in secret, to act *ex parte*, and be responsible to nobody but God Himself for the action he may feel in duty bound to take. I see in this no hardship or crotchet, but a wise precaution rather—a necessary means of safety. If any man is not willing to submit to it he should be content with his condition and not aspire after that which there can be any doubt about his fitness and his right to obtain.

W. D. WILSON.

[As our Rev. brother has not the *data* for the Convention of 1853, we may mention that it acted upon the cases of Bishop Davis, of South Carolina, and Bishop Atkinson, of North Carolina. The testimonials of both were referred to the Committee on Consecration of Bishops on the second day of the session; on the fourth day the Committee reported on the papers of Dr. Davis, "the same as in order for receiving the testimonial of the members of this House;" on the fifth day a simple motion was passed that said "testimonial be signed by this House;" on the eighth day the same Committee reported on the papers of Dr. Atkinson recommending "that the Secretary be directed to prepare the testimonial in such case required from this House," which recommendation was adopted by a motion to that effect on the tenth day, and also by a motion the same day immediately after the preparation of the testimonial, "that the House now proceed to affix their names." There was a minority report by one member of this Committee, objecting that the Diocese was not then legally vacant. It appears, however, that the House of Bishops, *on the ninth day*, pronounced the Deposition of Bishop Ives in due form in presence of the House of Deputies, and hence the action in the Lower House on the next day. Both Bishops were consecrated in S. John's chapel, October 17, between the tenth and eleventh day's sessions. Of course not a word appears in all these proceedings of any canonical "assent" or "approbation" other than a motion that the required certificate or testimonial "be signed."

We shall have a few remarks of our own to make upon this subject shortly. Its great importance is our only excuse for letting this controversy proceed so far. The existing confusions illustrate the extent to which the arts of *management* are resorted to in ecclesiastical legislation rather than fixed and definite principles. The XIII. Canon of this very Convention of 1853 is a brilliant example of "How not to do it," notwithstanding its imposing use of the imperative "shall." Who ever heard of its being put in operation?—ED. ECLECTIC.]

THE BOARD OF INQUIRY IN THE CASE OF THE BISHOP OF MARYLAND.

Mr. Editor: The action of the Board of Inquiry upon the charges brought against the Bishop of Maryland has now been sufficiently long before the Church for the formation of an intelligent public opinion in regard to that action. And so far as that opinion has found expression, through the press or in private conversation, that expression has been one of disapproval, regret and pain; that when the members of the Board had patiently and faithfully discharged the duty assigned to them, and had arrived at their decision as to the matter committed to them, they were not satisfied with that faithful discharge of duty. Bishop Whittingham was presented for trial. The Board of Inquiry was convened to examine whether there were adequate grounds for trial. The Board found no sufficient grounds. Their duty was ended when the President of the Board had sent to the Secretary of the House of Bishops a certificate of its refusal to

make a presentment, together with a copy of the charges preferred. Had the Board done simply this, its canonically prescribed duty, they would have been above suspicion, censure, animadversion and reproach; would have deserved the gratitude of the Church for their patient and arduous discharge of duty. But when they arrogate to themselves powers not given to them, when they proceed to pronounce upon theological opinions or ecclesiastical practices which were not submitted to them; when they declare certain presbyters, who were never before them, either in person or by counsel, to be guilty of certain alleged wrong doings; when they unanimously resolve that these presbyters, untried and unheard and unconvicted of any misdemeanor, shall be censured; when they publish that censure to the Church and to the world, and when they send that resolution of condemnation and censure to be placed on permanent record among the archives of the House of Bishops, then they have done that which is a fair subject of criticism, and may justly bring upon them the weight of an injured and indignant public opinion. And they have brought that weight of heavy and almost universal disapproval upon them. It finds expression in the Church papers, in the *Churchman*, in the *Southern Churchman*, (representative of Virginia Churchmanship) and in the *Church Journal* (in a very mild way, only;) the Presenters of the Bishop condemn it, the Presenters of the Mount Calvary clergy condemn it, the members of the Standing Committee condemn it;* intelligent laymen and clergy of all schools are pained and made indignant; an honoured and outspoken presbyter of Maryland, a member of the Standing Committee, the Rev. Dr. Hoff (in a *letter congratulatory*) publicly declares that "they did that which as a Board they had no authority to do, and their course brings them under suspicion of aiming to satisfy public opinion instead of enforcing public law; the Mount Calvary clergy appeal to their Bishop for some redress for the injury done them; and the Vestry of that Church "protest against this action as being unlawful, injurious, and, if taken as a precedent, fraught with evil consequences," and make the request of the Secretary of the House of Bishops "not to receive the resolution relating to the clergy of Mount Calvary Church as part of the record of the proceedings of the Board of Inquiry." The unwarrantable assumption of this Board of Inquiry in coming into the Diocese of Maryland, and censuring its clergy, when neither directed nor requested to do anything of the kind, and when they had before them neither the facts nor the reasonings upon which even an opinion, much less a judgment, should be formed, pleases no one, satisfies no one, settles nothing, brings no credit and no peace to the Church, but rather introduces a fresh element of disquiet and disturbance. Men begin anew to ask: Is this a Church of order? Is it a Church where there is any assignment of functions and offices? Are those who may be appointed to specific positions, for specific purposes, also clothed with general and universal powers of discipline? Is every organized body, from the General Convention down through the Standing Committees, even to mere preliminary Boards of Inquiry, charged with the responsibility of the supervision of the doctrine, and discipline of any and every member of the Church of whom it may see fit to take notice? It is a serious question for the clergy. Where is the security for any hard working, conscientious priest, if he be liable at any time to be published to the Church by a small body of men, convened for some other and entirely distinct object,

*I do not speak positively of *all* the Presenters and members of the Standing Committee, but I do know the fact in reference to some, and am told the general opinion is as stated above.

composed of no matter how able and honored men (for this only aggravates the injury) published to the Church at large as a teacher of false doctrine, an unsafe man, a disloyal man, or an ignorant man, when he has never been put upon his trial even, much more never been found guilty of anything on which such charge could be grounded? What security has he for his character, his position in the Church, his means of honorable livelihood? It is, I say, a very serious question for every one of the clergy. His unsoundness, unfaithfulness or ignorance (and either one of these three is, and ought to be, enough to damage, if not destroy, any priest) may be proclaimed aloud to the Church, by whom? By his Bishop, who knows his teaching and his work? By a Court, which has carefully examined and tried him? By a body of his peers, even? No, but by a body of men, the majority of whom may be (as in the present case) laymen; and who may at any time be non-professional men, successful merchants, bank officers, manufacturers, or railway directors. Surely this is not what is contemplated by the Church. And the attention of the Church, laity and clergy, should be directed to the subject now, because the *case in hand is a precedent*. It is the first time that the present Canon for the Trial of a Bishop has been put in operation. And it seems to me, the mind of the Church should in some way be so expressed as to accomplish two results: first, the prevention of any repetition of such an unwarranted, injurious and discreditable action by any future Board of Inquiry; and, second, the undoing, so far as may be, the wrong now done.

In regard to the first of these, little, or perhaps nothing, need be done. It may be that one experiment will prove sufficient, and that the sentiment of all but universal dissatisfaction throughout the Church will be ample security against any similar occurrence.

In regard to the second point, is there any way in which the wrong done may be redressed, or in a measure mitigated? So far as respects the first influence of the Board of Inquiry's censure of the clergy in question upon public opinion, perhaps there is none. All over the Church it has gone forth that certain clergy have been censured, and certain teaching condemned. And this has carried weight with it. It has carried the weight of the names of the members of the Board. And it has carried more, far, than this weight. For people generally have not stopped to consider the question. They have not taken into view the fact that this action was a mere impertinence (mere non-pertinence would be more expressive, if it were English.) They have not considered that this Board never took the time or trouble to find out *what those clergy did teach*, and then to compare that teaching with the standards of the Church. For most persons it was enough that these clergy did teach prayers for the dead, and that a Court had censured them. The effect is produced over a large part of the Church, and these men are unsafe men, dangerous, untrue to the Church. Before, they were suspected; now, they are condemned, published, branded. I confess that everything that is straightforward and manly within me rises up in indignation as the matter comes home in its actual reality. The Bishop of Maryland, the learned, the faithful, able, devout, clear-headed theologian, a man who has never been known to shrink from any duty, to whom not one in all the House of Bishops but looks up with veneration and profound respect, the ripe scholar in all theology, with whom scarce one can vie; this venerable prelate *has* seen these clergymen, *has* heard them, *does* know what they teach, how far they go, what they repudiate. He *has examined* into it all. And he does not condemn their teaching. And then a body of men come in for *other* duty (accidentally, or, if you please, in the occurrence of facts connected with this, but

still entirely *other* duty) and without hearing what these gentlemen do teach, and what they do repudiate, condemns them and proclaims them teachers of false doctrine. It is monstrous! But that evil is done. It may not be undone.

But they do even more than this. They actually transcend their powers still further, and send on their uncalled for expression of opinion to the Secretary of the House of Bishops, with a request, or an order, (one knows not which) that it be placed on record together with their finding in the matters submitted to them. Is not this a point at which the sentiment of the Church, and of right-minded people generally, may be brought to bear to mitigate in some degree the wrong sought to be done? Has the Board of Inquiry any right to ask that *any such disposition should be made of the expression of their private opinion*? Has the Secretary of the House of Bishops any right to place it among the archives? I think not—at least not until he is authorized to do so by some competent authority. The Canon prescribes what the Board is to send, and what he therefore is to place on record. He has no right to place other things there. He has no power to *grant requests* for such purpose, and there is no power outside of the House of Bishops or the General Convention which can *order* him in the matter. And it will be one scant piece of justice, one hopeful gleam of a purpose on the part of those appointed to duty or office in the Church not to go beyond their province, if the Secretary of the House of Bishops shall refuse, and openly let the Church know that he refuses, to go beyond his prescribed duty, whether it be on the one hand to hand down with disgrace and dishonour to posterity the names of his brother presbyters, who have never been convicted either of false doctrine or of unsound teaching; or, on the other hand, to gratify the desires of those, who having conscientiously discharged a specified duty, seem to fear that they will be misunderstood unless they do something else, which they were neither appointed to do, nor warranted in doing.

To a clergyman, one of that number who never do know how to do things in a proper business-like way, the reflection is not without comfort, that the action so generally reflected upon was the action of a Board in which the laity, the lawyers and men of business, outnumbered the clergy.

J. S. B. HODGES.

Literary Notes.

MR. GLADSTONE'S SECOND ARTICLE ON RITUALISM.

The importance of this article is chiefly local, and is not up to that of the first. It is reprinted in the *Living Age* (No. 1627,) for Aug. 14. The following are the propositions he maintains, (placed at the end of the article): to which we add a salient passage on the second proposition.

"I. The Church of this great nation is worth preserving; and for that end much may well be borne.

"II. In the existing state of minds, and of circumstances, preserved it cannot be, if we shift its balance of doctrinal

expression, be it by an alteration of the Prayer Book (either way) in contested points, or be it by treating rubrical interpretations of the matters heretofore most sharply contested on the basis of 'doctrinal significance.'

"III. The more we trust to moral forces, and the less to penal proceedings (which are to a considerable extent exclusive one of the other), the better for the Establishment, and even for the Church.

"IV. If litigation is to be continued, and to remain within the bounds of safety, it is highly requisite that it should be confined to the repression of such proceedings as really imply unfaithfulness to the national religion.

"V. In order that judicial decisions on ceremonial may habitually enjoy the large authority, finality, and respect which

attaches in general to the sentences of our Courts, it is requisite that they should have uniform regard to the rules and results of full historical investigation, and should, if possible, allow to stand over for the future matters insufficiently cleared, rather than decide them upon partial and fragmentary evidence."

"The proposition, then, on which I desire to dwell as the capital and cardinal point of the case is, that heavy will be the blame to those, be they who they may, who may at this juncture endeavour, whether by legislation or judicial action, and whether by attestation of phrases or by needlessly attaching doctrinal significance to the injunction or prohibition of ceremonial acts, to shift the balance of doctrinal expression in the Church of England. The several sections of Christendom are teeming with lessons of all kinds. Let us, at least in this cardinal matter of doctrinal expression, wait and learn. We have received from the Almighty within the last half-century such gifts as perhaps were hardly ever bestowed within the same time on a religious community. We see a transformed clergy, a laity less cold and neglectful, education vigorously pushed, human want and sorrow zealously cared for, sin less feebly rebuked, worship restored from frequent scandal and prevailing apathy to uniform decency and frequent reverence preaching restored to an Evangelical tone and standard, the organisation of the Church extended throughout the empire, and this by the agency, in many cases that might be named, of men who have succeeded the Apostles not less in character than in commission. If we are to fall to pieces in the face of such experiences, it will be hard to award the palm between our infatuation and our ingratitude; and our just reward will be ridicule from without our borders, and remorse from within our hearts."

Dean Howson's reply to Mr. Gladstone and against the eastward position, is getting thoroughly riddled in all the papers. The Dean stoutly maintains that "before the table," means at the *north end*. He accuses Mr. Gladstone of a "perennial advocacy of Ritualism."

—Frances Power Cobb is getting garulous in her old age. She gives an unconscionably long and rambling article in the "New Quarterly Review," on Country and City Life, or "The Town Mouse and the Country Mouse." With all her cleverness, she exhibits the usual *insouciance* of many fast living city people in

irreverent allusions to Scripture. For instance she says, "Foreigners who live in the country seem always to do so under protest, and to wish to convey to the traveller, that like the patriarch, they are only strangers and sojourners in the rural districts, seeking a better country, even a Parisian." So she illustrates the Cockney, by saying that his recognition of the hospitality shown to him, is like that of the shipwrecked Apostle, "the barbarous people there showed us no small kindness." She seems not to know that the observation is S. Luke's, not S. Paul's; and again, that though the Cockney may consider his entertainers *barbarous* in the modern sense of the word, yet S. Luke was using only the ethnological epithet of the age, without any tinge of contempt or odium in it. It is but one out of a thousand perversions common to our literary people whenever they refer to the Holy Scriptures.

—Mr. Mr. Mackonochie's Letter to the Bishop of London is a powerful document, though in some places a little tart. He replies to the charge of "alienating some," by saying he came to a new Church without a congregation, which he has filled with parishioners, who are *one* in sentiment, and the non-parishioners who come must have been "alienated" from somewhere else. He objects to the Purchas Judgment (an *ex parte* decision) being taken as law. Lord Cairns, Justice Coleridge, and other eminent jurists having pronounced it bad law He says:

"Allow me, my lord, to put a case. Some very eminent lawyers have thought that the vestments are not only legal but obligatory. Suppose that the Judges in the Purchas case had taken that view, and that the decision had been forced upon some congregation, which could not conscientiously receive Communion where the vestments were worn. They take refuge in a neighboring Church, in which the judgment has not been as yet enforced, and where their clergy are invited to assist. How would your lordship have dealt with such a case? I venture to think that, whatever might have been your line of conduct, you would have thought it very hard that the persecuted clergy and congregation should be further molested. It is especially hard then that the "pound of flesh," to say nothing of the blood of souls and sundry additional ounces of flesh thrown in, should be exacted of us. The Primate does not obey the Judgment; the Arch-

bishop who drove it through the Court does not obey it; scarcely any Bishops give the least heed to its decrees in their own acts; and its at least very difficult to find a church in which some kind of stole or scarf is not worn, although just as illegal, according to the Judgment, as a chasuble. Yet we are driven to bay in this manner.

The *Guardian* and *John Bull* do not sustain Mr. Mackonochie in refusing to celebrate Holy Communion in a surplice. The *Times* says he takes this ground because the Church Association means by it to enforce their doctrine of the Real Absence, inasmuch as they did not succeed in getting the Real Presence condemned in the Bennett case.

—Dean Stanley's *Sermon on the Duty of Religious Toleration* (Allingham), warns us against the secret Popery which may lurk in the heart of a rigid Protestant.

—Cardinal Manning has published a sequel to his "Temporal Mission of the Holy Ghost, entitled *The Internal Mission of the Holy Ghost*, (Burns and Oates.)

—Canon Girdlestone has published a short treatise on *Number a Link between Divine Intelligence and Human*, that God's law in the government of the Universe is based on principles of definite numerical proportion, which man only can investigate and perceive, thus showing the link between man's mind and that of the Creator. We have a mathematician in this city who has studied much in this subject.

—The Christian Knowledge Society issues a *Special Form of Service for the Ember Seasons*, sanctioned by the Bishops of London, Winchester, and Rochester.

—The very fine Primary charge of Bishop Douglas of Bombay, is published by *Wells' Gardner*

—Macmillan publishes Dean Stanley's *Sermon on the late Canon Chas. Kingsley*.

—W. E. Heygate, is the author of a volume of *Short Tales for Lads in a Bible Class or Night School*. (Skeffington)

—Dr. Maclear's *First Communion*, a manual for the newly confirmed, is highly spoken of; it is published by Macmillan.

—Lord Forbes is the author of a volume *On The Holy Eucharist* (Aberdeen, Brown & Co., Masters.), written for the Scotch Episcopal laity, and embracing a very large collection of extracts from ancient liturgies and Catholic writers; said to be a very valuable book.

—Miss C. A. Jones has translated *Pere Grou's Meditations on the Son of God*.

Summaries.

FOREIGN.

—The Dean and Chapter of Worcester have established early celebrations of Holy Communion on all red-letter days.

—There is a general desire in Yorkshire for offertories in the parish churches, in aid of the funds for a new Bishopric for Halifax.

—In commencing his second Triennial visitation in the latter part of July, the Bishop of Exeter explained the new Public Worship Act, and the course he should pursue under it. He would not allow suits unless the complainants represented the body of the parishioners, nor against usages that had "prevailed for the last century and a half," even though inconsistent with the rubric. The Bishop's first is certainly an excellent rule, but in the latter, the Bishop would seem to make the slovenly godless practices of the eighteenth century into a law for all time. The Bishop has a great deal to say about the virtue of obedience to Law, but here he puts vicious usages in the place of law, and the Purchas Judgment has been demonstrated to be in the very teeth both of law and evidence.

—The Rev. W. D. Maclagan has become Rector of Kensington, and Rev. George Palmer of S. James, Norland, a Cambridge man of 1856, and of like spirit, has succeeded to his place as rector of S. Mary's, Newington.

The S. Alban's Bishopric Act being now law, Winchester House S. James Square is to be sold, and a Bishop provided for South London, Herts, Essex, and the south side of the Thames.

Sir R. Phillimore Dean of Arches, has sustained Rev. Mr. Cook of Clifton, in his discipline of a parishioner, for "depraving the word of God," for denying the eternity of future punishment, and the personality of Satan. He holds that a "criminous layman as well as a criminous clerk, is by the law of the land, subject to ecclesiastical discipline." An appeal is entered.

—Mr. Barnby has been offered the post of Succentor and Musical Director at Eaton, with £1,500 a year.

—Rev. R. S. Copleston, Fellow of Keble College, Oxford, is to be consecrated Bishop of Colombo, next January, when he will reach the canonical age of thirty years.

—Rev. W. W. Douglas, vicar of Salwarpe, has been elected Proctor for the Diocese of Worcester, in place of Canon Seymour.

—The Bishop of Chester has set apart a lady from Kaiserswerth to the office of deaconess: and a deaconess house is now established at Chester.

—The vicarage of Halifax, offered to Rev. Henry White, chaplain to the Savoy, and declined by him, was next offered to Dr. Farrar, Head Master of Marlboro College, who has not yet accepted. A movement is on foot to make Halifax a Bishopric, after the example of St. Albans, some £15,000 being offered toward a £50,000 endowment. The parish is more than 20 miles in length, very populous, and the value of the vicarage £2,118.

—Of the 435 churches in the archdeaconries of Winchester and the Isle of Wight, 149 have been built and 146 restored since 1840. The sums (exceeding £500) expended on them amount to £364,479, of which all but £40,952 has been received from voluntary sources.

—At the recent anniversary services of the Society for the Propagation of the Gospel, the Bishop of Hereford preached at St. Paul's and Dr. Caldwell, for thirty-six years a missionary in India, at Westminster Abbey.

—Dr. J. J. S. Perowne has been elected Hulsean Professor of Divinity at Cambridge in place of Canon Lightfoot. He is one of the O. T. Revision Company.

—Keble College has received from unknown hands funds for the erection of a dining hall, Library and other rooms on the south side of the quadrangle. A new chapel will soon be opened. This is opportune for the large increase in the number of students. A residence for the warden is to be begun shortly, at the south end of the new wing lately added.

The ruthless manner in which the *Church Times* has exposed Archbishop Tait's disposal of the church livings in his gift, bestowing by far the larger portion of them (in value) upon his own or his wife's relations, has caused great sensation in England, and attracted the animadversions of the secular press.

—The *Church Times* says:—The Presbytery of Dunse in Scotland, has resolved, with as much determination as if it were an English Archbishop, to put down Ritual; and it has ordered the removal

of a crimson Communion cloth with the letters "I. H. S." and several crosses, of a cruciform covering surmounting the font, and the discontinuance of special services on festival days. It has also recommended that, instead of a monthly Communion, at which communicants knelt before an "altar" and used a printed form of Communion Service, the "ordinance" should be administered quarterly or half-yearly, and that the congregation should stand instead of kneeling while the benediction was being pronounced. This little matter is recommended to the consideration of Dr. Tait. If Ritualism cannot be kept out of the "church of his fathers," how does he suppose that he can expel it from the Church of his adoption?

—A Conference under the Archbishop at Lambeth, has resolved to move the Government for the appointment of several assistant or suffragan bishops for the East Indies, under the Bishops of Calcutta, Bombay and Madras.

—It is said that the Rev. J. R. Selwyn, Son of the Bishop of Lichfield will succeed Bishop Patteson as Bishop of the Melanesian Mission.

—The *Church Times* thinks the programme of the Stoke congress is altogether too large, and will require six meetings a day, which the press cannot possibly report. It objects to Dr. Massingham, Mr. Blackwood, a disciple of Pearsall Smith, and Sir Wilfrid Lawson, being admitted among the speakers.

—Sir Robert Phillimore upholds the decision in the Owston case, on the ground simply that the admission of tombstones and epitaphs into the churchyard, is a matter for the discretion of the rector subject to that of the Bishop, both of whom objected to Rev. Mr. Keet's stone.

—A deputation waited on the Archbishop of Canterbury with a protest signed by 525 *working men*, parishioners of S. Albans Holborn, against the suspension of Mr. Maconochie. The Archbishop told them their ritualism kept many out of the Church. They replied that S. Albans was built to hold 800, but it had often a thousand, and sometimes 1400. There were other churches within a stone's throw that did not have more than 30 in a congregation. He

told them he could have no sympathy with their disobedience to law. They replied "it was a working men's question, and the working men would bring down the establishment about his ears!" To this the Archbishop smiling replied "Oh nonsense." He did not wish the interview published, but there were reporters present.

—The five hundred and twenty-five working men of S. Albans Holborn, being told by Archbishop Tait, to go to the Bishop of London, did so, but Bishop Jackson told them it was useless to have an interview, as he could not help them. They thereupon appeal to the English people for justice to "the only party in the Church that cares one jot for the working class." They declare their purpose to stand forth in defense of their pastors &c.

—Dr. Bridge, a pupil of Sir John Goss, and organist of Manchester Cathedral, has become organist of Westminster Abbey, in place of Dr. Turle, who has held the place for fifty-six years.

—The Bishop of Bombay has lately had an operation for cancer, but at last accounts was not expected to live; his age is fifty-five.

—The very Protestant Church of S. Phillips parish of Islington, is to have an early celebration on the third Sunday of each month, at the request of the parishioners, who have collected funds for improving the chancel. S. John's Hackney has introduced a surpliced choir and choral service, where, in Bishop Blomfield's time, the rector was not allowed to preach in a surplice.

—The *Church Times* takes strong grounds against the secrecy of the C. B. S., and the practice of keeping their proceedings private. We learn from the *Rock* that since 1873 the number of wards has increased from 88 to 122; and that the Confraternity now numbers 8,778 members, of whom 778 are priest-associates, 94 having joined in the course of last year.

—Dr. Connop Thirlwall, Bishop of S. David's, died July 27, aged 78. Educated at the Charter House, and Trinity, Cambridge. Called to the Bar in 1825, or-

dained in 1828, appointed Bishop of S. David's in 1840, and resigned June, 1874. He had a judicial and impartial mind, vast learning, and was the ablest man on the Bench.

—The *Church Times* has an elaborate article on the advantages and disadvantages of Disestablishment, in which it rather makes the former preponderate. Mr. Mackonochie's late suspension was for acts allowed by the first judgment against him, and pronounced legal by Lord Cairns, but reversed by the judgment against Mr. Purchas, which the Court of Arches followed without allowing the question to be reargued, although the Purchas judgment was purely *ex-parte*. Mr. McColl has made a crushing reply to the Article in the *Quarterly* reviewing his book on the Privy Council decisions. It seems incredible that a *Quarterly* Reviewer could be led into such partisan misstatements. The Purchas judgment *must* stand before the world as a standing exhibition of both bigotry and ignorance.

HOME.

We have received two sermons recently published by clergymen of the Church which, in their way, are signs of the times more portentous than some of those which have of late monopolised the attention of the Church. One of them is a sermon reprinted and circulated by the Universalists of Central New York, purporting to have been preached at S. George's Church, St. Louis, by the "Rev. R. A. Holland, D. D." on the subject "Is Future Punishment Eternal?" Its first postulate is, that the character of God as a Moral Governor, and the Bible as a Revelation must submit to the test of human "moral convictions," based on some standard of right that is antecedent to the very idea of God—the very postulate of infidelity itself.

As a sample of its tone and style, we give the following as his answer to the "exemplary" idea of punishment, *i. e.* for the benefit of what he calls "hypothetical races on probation."

Very difficult any theory of eternal punishment will find it to convince a soul of

earth that it ought to agonize in hell as a spectacular warning to the doubtful morals of the moons of Jupiter. Puny the virtue, it will think, and not worth nursing, that needs a perpetual flame of crackling sensibilities to keep it warm! Crazy the God and to be mourned for, indeed, who, with all his regal clemency, has not wisdom and power sufficient to control his subjects without becoming himself the chief malefactor of his domain! Better that his government should end in the extinction of all its subjects than that any should be saved by an act which, to their contemplation, must demonize his divinity. What more likely to cause the moral anarchy such an act is imagined to forefend than the example it would present of a monarch who subordinates right to kingcraft and rules in majesty of dishonor?

Many other passages give similar approaches to blasphemy; and the whole is well calculated to help on that system of Universalism, which has been found by experience, to be destructive of all practical religion.

The other is a sermon preached before the Convention of South Carolina, in May last, by the Rev. J. W. Miles, who appears to be of the broadest of the "Broad." It is penetrated throughout with the true animosity against all dogma, and intimates that "Ecclesiastical Christianity" may die out like a Judaic myth, and be superseded by "another christianity," "a revival of the belief in the Personal Christ!" as if dogmatic Christianity, had not taught the personal Christ! We opine that Mr. Miles would become dogmatic the moment he should attempt to answer the question, "What think ye of Christ?" As it is, it is hard to see from this sermon, what Mr. Miles thinks of Him, beyond his ardent desire to make people suppose it makes no difference as to their going to heaven, what they think of Him, or, indeed, whether they ever heard of Him or not. We are sorry to recognise in another clergyman of the Church, another of those disciples of Tyndall, who think that religion should be altogether relegated to the department of man's *emotional* nature, and that religion is not a system of *truth* that can be taught, or in other words "dogmatized about."

—The Convention Journal of Michigan for 1875, (Rev. J. T. Webster, Detroit, Sec.) shows clergy, 52; candidates, 6; parishes, 63; missionary stations, 20; church edifices 51; confirmed in 34 parishes, 613; churches consecrated, 2; ordinations, 5; Baptisms: adults 224, total 1,044; Communicants: total added 879,

total lost (including 324 "dropped" etc in 16 parishes and stations) 704; present number 5,551; marriages 321; burials 477; Sunday Scholars in 50 parishes 5404; Contributions: parochial \$167,047.04; extra parochial \$18,563.42; of which raised by Sunday Schools \$4,244.24.

The new diocese of Western Michigan, reduces the number of clergy from 79, at the last convention to 52

The Bishop's Address has a fine tribute to the late Dr. Balch, who died as rector of Grace Church, Detroit, having been received during the year, from Huron, Canada. A "memorial" leaf is given to him in the Journal.

Dr. L. P. W. Balch was born in Leesburg, Va., in 1814; entered West Point 1831; Princeton College 1834; General Theological Seminary 1836; made deacon by Bishop White; at S. Andrews, Philadelphia, ten months; ordered Priest by Bishop Meade; rector of S. Bartholomews, New York, from 1837 to 1850; at Chester and West Chester, Pa. 5 years; Christ Church, Baltimore, 5 years; Christ Church, Savannah, winter of 1858-9; Emmanuel Church, Newport, R. I., 1859-1866; Secretary of House of Bishops, 1853-66; Canon of Montreal Cathedral, 1866-1871 and Secretary of Montreal Diocese Synod; Church of the Ascension, Baltimore, 1871-1873. Archdeacon of Kent, Canon of Huron Cathedral, President of Hellmuth College, to November, 1874; Grace Church, Detroit, to June 4, 1875.

—The Journal of Rhode Island for 1875, (Rev. S. H. Webb, Providence, Secretary) shows parishes 42; clergy 42; confirmed 411; Churches and Chapels 44; Mission Stations 6; Candidates for Orders 3; Baptisms: adults 191, total 696; communicants added 545, lost 246, present number 5,481; marriages 266; burials 457; Sunday Scholars 5,456; Contributions: parochial \$122,259 45 extra parochial \$38,077 68

—The Journal of Long Island Diocese for 1875, (Rev. Dr. Drowne, Secretary) shows clergy 92; churches and chapels 88; parishes in union 64; Ordinations: deacons 7, priests 4; candidates 12; lay readers and catechists licensed 10; deaconess 1; confirmed 1216; Baptisms: adults 280, total 1981; communicants 12821; marriages 1059; burials 1258; Sunday Schools: officers 397, catechists 1621, scholars 14,689, total membership in 98 schools 16,707; Contributions: parochial \$386,496.60; Diocesan 40,789.51 General \$49,609.73

This diocese has a noble "Sunday School Convocation," which is doing a grand work in that department. The Convention has a *Standing Committee* on Sunday Schools.

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LAW AND LIBERTY IN RUBRICAL INTERPRETATION.

By J. H. KIDDER, PRESBYTER.

Read before the Diocesan Conference held at Waterloo, January, 1875.

II.

THE BURIAL OFFICE AND OTHER OFFICES.

Something remains to be said in regard to our liberty in the use of prayers and offices for occasions for which the Church has made no provision, and especially in regard to funeral occasions.

Here we come upon a class of cases as to which the question of our liberty is inseparable from the question of our duty. The story I shall ask permission to tell at this point, is of something that took place in one of the British Provinces, though it might have taken place in any diocese of ours.

A clergyman was accused to his bishop of having violated the rubric by officiating at the funeral of a man of exemplary life in most respects, but influenced to the very last by his Quaker training, received in earlier years, so that he departed unbaptized.

"Did you officiate at the funeral of *so and so*?" inquired the bishop.

Pr.—I did, my lord.

Bp.—But the rubric forbids you to use the office in such a case.

Pr.—I didn't say a word of the office, please your lordship.

Bp.—And who gave you the right to make up an office?

Pr.—But what better could I do, my lord?

Bp.—I don't know, sir; I think you did the best you could.

The rubric says that this office shall not be used for any that die unbaptized, or excommunicate, or that have laid violent hands upon themselves. But it does not say, and if it be not intrusive to give here a private judgment, it does not mean, that the minister shall have no other office in such cases: shall have no funeral prayers whatever with the afflicted friends of the dead person. This Order for the Burial of the Dead, however, is provided and is appropriate, for none but those who depart in the Communion of the Church of Christ—(the *visible* Church of course.) To withhold it from others implies no disparagement of them: no uncharitable judgment of their personal character: no intruding into the secret things that belong

to God only. It rests upon the simple fact that they did not belong to the Church. Either they were unbaptized or else they were excommunicate.

WHAT IS EXCOMMUNICATION ?

Now I understand that the excommunication that debars a man from Christian burial is not that "lesser excommunication," sometimes called "suspension," that limited exclusion of an evil liver from the Lord's Table, which is referred to in the rubric preceding the office for the Holy Communion; but it is the "greater excommunication" of the xxxiii. Article: cutting the sinner off "from the unity of the Church," and putting him into the relation "of a heathen and a publican." This extreme discipline is practically unknown among us. Whether it ought to be so, or not, is a question into which this paper does not enter. The General Convention says, indeed, (Title ii Can. 12, § 11-13) that "in case of great heinousness of offence on the part of members of this Church, they may be proceeded against to the depriving them of all privileges of Churchmembership, according to such rules and process as may be provided by the General Convention; and until such rules or process shall be provided, by such as may be provided by the different diocesan conventions.

But the General Convention has not provided, nor so far as I know, has any diocesan convention provided any rules or process for doing this thing. This Canon is "spiked," and has been so ever since it was made. There seems to be nobody in the whole Church able to fire it off without the help of a diocesan convention. In theory we have the discipline;—not in fact and practice. *Stat nominis umbra*. Even were its exercise restored in our Communion, it could form no part of the *presbyter's* office and responsibility. He is not "a judge that hath authority thereunto."

Yet the clergy have been counselled to treat those baptized persons "who live notoriously sinful lives,"—"those who attend neither church nor Communion,"—"those who get on without church or ministry all their days" as excommunicate *ipso facto*. It has been asserted that "virtually and really . . . they *are* excommunicate." This can be taken, however, only as forcible expression of the opinion that they ought to be excommunicate. The lawful use of the Burial Office, however, must be determined not by opinion but by fact: not by our lively sense of the demerits of a whole class of persons, but by the existence of an ecclesiastical sentence of excommunication against them individually. We never think of treating this class of persons as excommunicate *while they live*. On the contrary, all of us stand ready to deal with them as members of the Church:—as "prodigal, runaway sons, yet sons." They are certainly not in the state of those persons described in the xxxiii. Article of Religion as "excommunicate." They have not been "by open denunciation of the Church cut off from the unity of the Church and excommunicated. And should they at any time be minded to return to their Christian allegiance and duty, and come to the Lord's Table, it would not be required that they should first "be openly reconciled by penance, and received into the Church by a judge that hath authority thereto." On the contrary they would be treated, according to the present custom of our Church and clergy, just like other baptized persons. They would be put into the Confirmation class, and therein be instructed and prepared with the rest and in due time be presented to the bishop for Confirmation, and subsequently be admitted by their parish priest to the Holy Communion. Or if, previous to their relapsing into sinfulness of life, they had been admitted to the Holy Communion they might return to it, either with or without previous consultation with their spiritual pastor as themselves might choose. In either case, instead of being "received into the Church" as persons who

had been "cut off," they would be treated as members, still united to the body, and entitled, upon the same condition as the other members, to all the privileges of the body. This way of dealing with those baptized persons, who after neglecting their covenant and living in worldliness and sin, return to God,—which so far as I know, is the only way used in our Church, shows that she, instead of regarding them as "virtually and really excommunicate," regards them still "virtually and really" within the unity of the Church. They are her children, whom for reasons, good or bad, in my judgment or in yours, yet sufficient to herself, she has never seen fit to cast off and disown.

Grant that the restoration of this special discipline "is much to be wished;" still must not the restoration be made by the authority of the Church, and not by the private judgment of individual clergymen? Shall the lack of it tempt us presbyters to assume presumptuously one of the most awful functions of an office to which we are not called and for which we have not received the requisite consecration and grace; and to excommunicate, or what comes to the same thing, to treat as already excommunicate—and that too only after they are dead—those not living with whose misconduct the Church has borne patiently throughout their lives; and whom she would have been glad at any time to welcome and rejoice over as her own prodigals returned!

Who can foresee the evils that would result when instead of the two limits of fact that now determine the use of the Burial Office throughout the whole Church, namely, *baptized* and *not excommunicate*; every minister should think himself free to use his own judgment of the worthiness of deceased persons to receive Christian burial, and when that would be granted in one parish that would be refused in another!

I do not deny that it is an evil and a scandal that we must sometimes use the Burial Office when it is incongruous with the life and character of the deceased person; but I do insist that the remedy is not in the hands of the clergy, but in the authority of the Church; not in refusing the use of the office, but in restoring the discipline.

Furthermore, supposing its exercise were restored among us, we must bear in mind that in its design it is a loving and merciful discipline; not an act of vengeance. Visited after due and careful deliberation upon an offending brother, he may be thereby warned of the greatness of his danger, be stirred to repentance, and finally be reclaimed. But visited upon the *dead*, it can have no conceivable use. If it be deemed a scandal that offenders against the law of Christ, are, in these days of law and discipline, permitted to live and die in the unity of the Church, still even this is *less* scandalous than the excommunication of dead men.

Some one, to whose advice I have alluded already, says with reference to the irreligious man:—"But as he got on through life, without church or ministry, we cannot understand the claim that his dead *cadaver* cannot get on without them as well as the living man did." It is impossible for me, without other practice than one gets in writing merely for the pulpit, to equal the exasperating pungency of that sentence; but feebly striving to imitate it, let me say that if the Church has "got on with" this man through the whole course of his wicked life, without resorting to excommunication, while that was a possible means of doing him good and saving her own honour, it is hard for me to understand the "claim that she shouldn't get on with his dead *cadaver*" in the same easy-going way. If she could bear the discredit of him while he was living, surely she need not be so fastidious as to repudiate him after his death. If

she could contrive to put up with his sins, it shouldn't trouble her much to bury his corpse.

That timely excommunication by means of which the Church disowns a living sinner in order to alarm and rouse him to repentance, to purify herself, and to warn others, must command general respect: but such unauthorised funeral excommunications of dead men, as our clergy are sometimes advised to make, would be received with derision. They would be quite too late for acceptance as tokens of the Church's faithfulness, though just in time to call attention to her past negligence and make it more suspicious.

But anyway, and even if the use of discipline were fully restored to us, this particular discipline of excommunication rests with the bishop.

Turning next to those cases in which the use of the Burial Office is expressly forbidden by the Church, it seems to me that if we only have the *reason* for it explained and understood, our strict conformity with the rule will rarely give offence or make us any trouble. The trouble comes from jumping at the conclusion that if *this office* is refused, our presence and ministry and sympathy and prayers are therefore refused.

The people will be reasonable. They do not demand that the Free Masons shall give "Masonic honours" at the funerals of those who were not members of that fraternity. The Greek Church is said to have distinct Burial Offices for four classes of persons: for laymen, for monks, for priests, and for infants. Suppose the existence of a similar custom among us: nobody would think it hard that a layman was not buried with the office made for priests; nor, if we take reasonable pains to have them understand it, will people think it hard that an unbaptized person, who for reasons of his own never saw fit to enter the Church of Christ, ever open to receive him, is not buried with an office which *means* all along from beginning to end, and is designed to mean, that he is baptized and has lived and died in the Communion of the Church. No reasonable man will ask us to stand at the grave's brink, and act out an untruth in solemn religious service. When he knows what the use of the Burial Office implies he will not consent to its use, where it must imply a falsehood.

This only seems to be necessary. Let it be understood that the Burial Office, by its design and its character, as well as by ecclesiastical regulation is appropriate to those alone who "by baptism have put on Christ;" and let it be understood also, that for all others we stand ready to make a funeral office, every way decent, dignified and suited to the occasion; and no offence will be given or be taken.

Two objections to this course deserve such answer as I can give them. The first is "the inconsistency of the Church's ministry *at all*, at the funeral of a man, who, perhaps, has refused her ministrations all his life."

The objection is good as against the man himself; but it ignores the fact that the ministration is not asked *by* the dead man, nor *for* him; but by his *friends for themselves*. It is granted that *he* has no claims upon the Church; but does it follow that *they* have none? In his life he would not own her. In his death she cannot own him. As he has no membership in the spiritual family, it devolves upon his natural kindred to bury him. In their affliction, they, the Christian father, mother, widow, children, friends and acquaintance seek the comfort and support of the Church's prayers;—not that the Church will bury their kinsman, but that she will sustain them with the consolations of religion while they bury him; not that she will use any office or do any act that shall imply that he has departed in her Communion, and in the faith of a Christian, nor say anything at all with reference to the dead; but will say and do, tenderly and

compassionately what may be helpful to the living in a time of such distress.

The alleged "inconsistency," seems then to be imaginary; or to rest on the assumption that the Church is called on to do something for the wicked dead, which in fact she is to do only for the good survivors.

But the refusal of our clergy to officiate in any way whatsoever, on such funeral occasions, will not rid the Church of the alleged inconsistency. It is apparent enough in ministering at the burial of a man, who, baptized in his unconscious infancy, has persistently refused all further ministrations of the gospel; and the Church *does* minister at the burials of such persons, by the lawful service of her clergy in many cases, and constructively at least in many others, by the limits she fixes for the use of the office, and by deliberately withholding the exercise of discipline.

The second objection is the intention, or spirit of the rubric; which is—I admit—to forbid not only the use of *this* office, but also the use of any *equivalent* office, and any other way of doing substantially the same thing.

But this objection does not apply to the use of a mere funeral office:—such an "Office of Devotion with the Friends of the Deceased" as is supplied, for example, in Bishop Hobart's Clergyman's Companion. It should be said at the house; for there is no propriety, but a striking impropriety in bringing to the church the bodies of those who are not of the household of faith. It should not include the burial or "committal" of the body to the ground. It should have reference solely to the support of the surviving friends in their bereavement and sorrow.

On referring to my record book, I find that this distinction between the burial of members of the Church and funeral prayers with the friends of those who have died out of the Communion of the Church is one that I have observed throughout my ministry, the character of each service having its appropriate indication, "B. S." or "F. S."

The *burial* of the body is *characteristic* of the Church's office; and is, I suppose, the essential part of it, while it is not generally practiced by the denominations. The Methodists observe the rite whenever they please to follow their book; and so does the Society of Freemasons; borrowing, in both cases so much from the ritual of the Christian Church.

Once I was a witness of sentimental and very nauseating travesty of the solemn sentence of "committal;" when a little hothouse nosegay was gently laid upon the coffin as a substitute for the casting of the earth upon it. This bit of "new-fangled ritualism" was the "innovation" of a Congregational minister; and was accepted, apparently, by those who were chiefly concerned, as being a "neat and tasty" thing to do. In general, however, the burial of the body forms no part of the funeral services of the sects. That is looked upon as undertaker's business.

Until I had been for three years in orders I lived in the State of Maine; and am confident it was not the custom there for ministers, (except of course our own), so much as *to go to the grave* with the funeral company. It was not expected of them. I never knew it to be done, and was surprised to find that in New York and elsewhere, their custom had approximated thus far to ours.

Many persons come to our clergy, not so much to secure the use of this particular Burial Office, as to secure the use of *some* service that will not be a sore affliction superadded to the bereavement from which they suffer already. They reasonably shrink from the uncertainties of extemporary prayer. They dread the dragging forth of their private griefs before the funeral company. They would avoid, if possible, painful allusions to particulars of a personal friend, and the harrowing up of their bruised hearts

by a portrayal of the bodily sufferings and the religious exercises of their deceased kinsman. They look to the clergyman to save them from these things. They seek refuge and consolation in the use of forms of devotion.

Is the clergyman at liberty, out of the Holy Bible, out of the Apocryphal Books, out of the collects and prayers of the Prayer Book, to compile such an office as shall be fit for the occasion? It is well understood, of course, that nobody but the bishop has authority to set forth offices for *general use* in the diocese. This, however, is for use upon occasions outside the Church; and though if the bishop were at hand, we should wish to refer the matter to him, yet in most cases it would not be possible.

The English Church papers during the last two or three years, have contained suggestions that the Church should set forth an office for use in those cases in which the Burial Office is not applicable. To me this seems undesirable. It would be a novel and difficult proceeding on her part: *novel* because hitherto the Church has found it enough to provide offices for her own children; *difficult* because the same office would not be applicable to all cases. An indefinite number of offices would be necessary. In dealing with her own people the Church puts them into classes. Those who fall asleep in the Lord Jesus are subjects of the same hope of the resurrection. The Burial Office is adapted to the whole class. But non-christian people are not so easily classified. All infidels are not infidels to the same extent, nor as to the same things. Of the people outside the Church, some are Christian in many respects; some perhaps in all respects but the neglect of sacramental bonds. Others are deists; others atheists, &c., &c. It is easy to say, we have nothing to do with such; but is it true? It is easy to say we have nothing to do with "them that are without;" but they have their Christian friends and acquaintances. Can we say that we have nothing to do with *them*? When the line was distinct and clear between Christians and heathens; and when whoever was not the one, was certainly the other it might be wise to say:—Let each side take care of its own dead in its own way. But our unbaptized and unchurchly Christendom is not heathendom by a good deal. Such religion as the people have is the Gospel. The only ministry they look to in their time of need is the Gospel Ministry; or rather, it was the only ministry they looked to until within a few years.

Now is it really Christian to tell them that unless they come quite up to the mark we will give them none of our ministrations? that unless they will take all they shall have none? Shall we loosen the hold we now have upon their regard, repulse them, give them a plausible excuse for seeking sectarian ministries and perhaps for resorting to the funeral customs of the infidel, the heathen and the spiritualist? Surely there is a better way.

OTHER CASES NOT PROVIDED FOR.

The lack of a prescribed office extends to many other cases that yet have urgent claims upon us. For instance: this Church gives us no office for the visitation of unbaptized sick persons in any of the various degrees of religious feeling and knowledge, or of insensibility and ignorance in which they may be found. Is it, therefore, no part of our priestly office and duty to visit such persons? Shall we do nothing for them because the Church has prescribed nothing? Shall we make them no exhortation because a suitable one is not to be found in the Book? and offer for them no prayers, and read them no Bible lessons because none are appointed? Or shall we wisely adapt our ministrations to the case; and if necessary bring forth "things new"—even if the emergency should call for it, a brand new extemporaneous prayer—as well as such "old" things.

as we can collect to help us from the Bible, the Prayer Book, and other sources?

There is no office in the Prayer Book for conducting the devotions of a Confirmation class; no prayer especially appropriate to the case of a person of insane or deranged mind; none for a person about to undergo a critical operation in surgery;—no provision for a good many cases;—and what are we to do? Nothing? merely because the Church has provided nothing? Is it not fairly included within our office and commission of priesthood *to go ahead and do these things the best way we can*; at least until the Church shall see fit to set forth forms and offices for doing them in her way? Is it not plain that in the way of prayers and offices the Church's design is to provide not everything that may be necessary, but only such things as are commonly necessary, and that for the rest, for peculiar and extraordinary cases, she thinks a sufficient and general provision is made in the education, in the natural good sense, and in the piety of her clergy?

Our Lord sent His ministers to do the work of their office before there was a Church to prescribe the modes of doing it. That ministry was first of all to "them that are without." When the men, who were the *apostles* of Christ to the perishing world, had gathered together a flock, they became also the *overseers* and *bishops* of the flock. The office of apostle-bishops and of presbyter-bishops has still the same two-fold character: *missionary* to the world that lieth in wickedness; *pastoral* to them that are within the fold.

In the well-ordered household the regular work is done by regular methods, sweetly and beautifully. In the rude world outside such expedients must be used, from time to time, as are required by an ever changing necessity.

By the Lord's will and word we are made "the salt of the earth;" and not merely the salt of the Church. It is our office to exert a conserving and hallowing influence upon everybody. We must try not only to keep the Church pure, but as much as we can, to arrest corruption in the world outside.

[We take the liberty to remark upon the able article of our excellent brother with whose general principles we cordially agree:

1. That the "power of the keys" resides in the Priesthood as such, and in the Episcopate because of its Priesthood, as S. Peter says of himself, "who am also an Elder." In England a priest-Curate may pronounce certain *ipso facto* excommunications without direction from the Ordinary.

2. The expression in the Canons, "depriving of all privileges of Church membership" is certainly equivalent to the *greater excommunication*: and the Ordinary is not required to institute inquiry except on complaint of the repelled party: and failing this, the repulsion continues "*until* he have openly declared himself to have truly repented and amended," &c. If both are neglected till death, what has the sentence become but excommunication? Surely an apostate deserves not higher privileges than the unbaptized! It is *this* that creates the feeling in regard to refusing the B. S. to the latter.

We would not give that service to one who left the Church because he was put under a discipline designed to save his soul.—ED. ECLECTIC.]

POST-MEDIÆVAL PREACHERS.

BY BARING-GOULD.

With the sixteenth century a new phase of pulpit oratory was about to dawn. Men wearied of conventional restraints, and spoke from the heart, knowledge was profounder, less superficial, the conceits of schoolmen

were kept in the background, and scriptural illustrations brought into greater prominence. Anecdote was still used as a powerful engine for good, but it was anecdote such as would edify. Similes were introduced of the most striking and charming character; and the preachers sought evidently rather to instruct their hearers, and to render doctrine intelligible, than to surround themselves with a cloud of abstruse doubts and solutions, to the bewilderment of their hearers, and to their own possible glorification. It is impossible not to see in this a fruit of the Reformation. To people famishing for the bread of life, the preachers of the fifteenth century had given a stone, and now their successors were alive to the fact, and strove earnestly to remedy it.

In fact the Roman Church, after the first shock, recovered ground on all sides, for her clergy rose to meet the emergency, and turned to the people as the true source of strength to the Church, and leaned on them, instead of putting her trust in Princes. I cannot believe that the massacres of the Huguenots had any thing to do with the extirpation of Protestantism in France, for persecution strengthens but never destroys. I am rather inclined to attribute it to the vigour with which the clergy of the time set themselves to work remedying the abuses which had degraded pulpit oratory. Sacred eloquence is the most powerful engine known for influencing multitudes, and the Catholic clergy resolutely cultivated it, and used it with as much success as Chrysostom, Gregory, or Augustine. They had a vast storehouse of learning and piety from which to draw, the writings of the saints and doctors of the Church in all ages, and they drew from it unostentatiously but effectively. Their sermons were telling in a way no Protestant sermons could equal, for the Calvinist or Lutheran had cast in his lot apart from the great men of antiquity, whilst the Catholic could focus their teaching upon his flock. The former had but their own brains from which to draw, whilst the latter had the great minds of Catholic antiquity to rest upon. There are vast encyclopedias and dictionaries of theology, moral and dogmatic, filled with matter any Catholic preacher of the meanest abilities could work up into profitable and even striking discourses, great collections of anecdote and simile, which he might turn to for illustrations, and, above all, exhaustive commentaries on every line, ay, and every word of Scripture.

From all these great helps to the preacher, the Protestant minister conscientiously, and through prejudice, kept aloof.

This may account for the undoubted fact that after the first flush of triumph, sacred oratory in the reformed communities sank to as dead and dreary a level as it had attained in the fifteenth century.

The Protestant preachers were not always as grotesque, but they became as dull and unspiritual, whilst the Roman Church having once napped, never let herself fall asleep again, but with that tact which once characterized her, but which is fast leaving her, she stirred up and kept alive ever after the fire of sacred eloquence.

And here I must make an extraordinary statement, yet one indisputably true, however paradoxical it may appear.

The main contrast between Roman Catholic sermons and those of Protestant divines in the age of which I am speaking, consists in the wondrous familiarity with Scripture exhibited by the former, beside a scanty use of it made by the latter. It is not that these Roman preachers affect quoting texts, but they seem to think and speak in the words of Scripture, without an effort: Scriptural illustrations are at their fingers' ends, and these are not taken from one or two pet books, but selected evenly from the whole Bible.

Let me take as an instance a passage selected at hap-hazard from Königstein, an unknown German preacher. He is preaching on the Gospel during the Mass at dawn on Christmas Day. I choose him, for he is as homely a preacher as there was in the sixteenth century, and as he may be taken as a fair representative of a class somewhat dull.

"And the Shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass' (Luke ii. 15). The Saviour being desirous of weaning altogether the hearts of His own people from worldly glory, not only chose to be born in poverty, but to be announced to poor folk, and to be proclaimed by them. And this He chose lest the beginning of our faith should stand in human glory or wisdom, *which is foolishness with God*, whereas He desired that it should be ascribed to Divine grace only; therefore the Apostle says, '*After the kindness and love of God our Saviour towards man appeared*,' &c. *Kindness and Love* in His conversation, and His nativity into this world, by taking our flesh; *of God our Saviour*, by His own vast clemency; *not by works of righteousness which we have done*, for *we were by nature children of wrath*, so that our works were not done in justice, nor could we gain safety by them; but according to His mercy He saved us by present grace and by future glory, as we are saved by Hope; and it is *He who hath called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, by the washing of regeneration and the renewal of the Holy Ghost*, that is, by the washing of Baptism, which is a spiritual regeneration, for, *except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God*. Water cleanses the body without, and the Spirit purges the soul within. In Baptism man ends the old life which *was under the law*, that he may begin the new life which is *under grace*; so that he who believes is daily renewed more and more *by the Spirit, which is given us in Baptism*; as says the Apostle, *Be renewed in the spirit of your mind*," &c.

Of a similar character are the sermons of Helmesius, and the simple, earnest, and thoughtful postils of Polygranus.

There is another observation which I must make upon these venerable preachers. It is impossible to read them attentively without observing how different and how sadly modern Romanism has drifted from primitive traditions, and how rapid has been its descent, when this is noticeable by ascending the stream of time but a few centuries.

I am not prepared to say that there is nothing false and unprimitive in the doctrine of these great preachers, but that doctrinal corruption was not then fully developed. I suppose that an English priest would find it hard to select a sermon of the new Roman school, which he could reproduce in his own pulpit; but if he were to turn to these great men of a past age, he would meet with few passages which he should feel himself constrained to omit. The germ of evil had been slowly expanding through the middle ages; it flowered at the close, and now it has seeded, and become loathsome in its corruption.

Let me take the worship of the Blessed Virgin, which has of late assumed such terrible dimensions. A modern Roman preacher rarely misses an opportunity of inculcating devotion to Mary. But it was not so with the old preachers. They do use language which cannot always be justified, but, more often, language which ought to be accepted frankly by us, considering that the tone of English reverence is unwarrantably low with regard to the blessed ever-virgin Mother. Often when there is a natural opening for some words of deification of Mary, the preachers of the fifteenth sixteenth, and seventeenth centuries turn from it to make a moral applica-
tion

to their hearers. I will only instance De Barzia, a bishop of Cadiz. He gives three sermons for the Purification.

The first is on the care which a Christian man should take not to scandalize his neighbours by any act which though innocent might give offence, or by the neglect of any duty.

The second is on the great danger of setting an evil example.

The third is on the funeral taper, by the light of which those truths, which man saw not in the day of his life, are then most evidently discerned.

For the Anunciation he gives three sermons. The first on the modesty of Mary, which all should imitate. The second is on the general confession of sin made in Lent. The third is on the promptitude with which man should act on Divine impulses.

It is true that De Barzia uses strong language from which we should dissent, on the feasts of the Assumption and the Nativity of Mary; but the fact of letting two of her festivals pass without pointing her out as a prominent object of worship is what, I should suppose, no modern Ultramontane would do.

I must now turn to a bright and pleasant feature in these preachers—their keen appreciation of the beauty of nature. This indeed had been a distinguishing characteristic of the Middle Ages. In architecture, in painting, and in poetry, even in preaching, the great book of nature had been studied, and its details reproduced. As the sculptor delighted to represent in stone beast, and bird, and plant; as the painter rejoiced to transfer to canvas with laborious minuteness, the tender meadow flowers: so did the preacher pluck illustration from the book of nature, or refer his hearers to it, for examples of life.

With the Renaissance, the artist turned from the contemplation of God's handiwork, but not so the sacred orator. In him the same love for the works of God is manifest, his mind returns to them again and again, he gathers simile and illustration from them with readiness and freedom, he seems to stand before his congregation with the written word in his right hand, and the unwritten word in his left, and to read from the written, and then turn to the unwritten as the exponent of the other. Nature was not then supposed to be antagonistic to Revelation, but to be its Apocrypha, hidden writings full of the wisdom of God, and meet "for examples of life and instruction of manners."

The great Bernard used the heart-language of every mediæval theologian when he said, "Believe me who have tried it; you will find more in the woods than in books: the birds will teach you that which you can learn from no master."

In like temper did Philip von Hartung preach to a courtly audience on the text, "Consider the fowls of the air," and drawing them away from the glitter of the palace, and the din of the city, set them down in a meadow to hear the lessons taught them by the lark.

"Consider the fowls of the air, and look first to the lark (*alanda*), drawing its very name, *a laude*, out of praise; see how with quivering wing it mounts aloft, and with what clear note it praises God! Aldrovandus says that he had been taught from childhood, that the lark mounted seven times a day to sing hymns to its Creator, so that it sings ascending, and singing soars.

"S. Francis was wont to call the larks his sisters, rejoicing in their songs, which excited him to the praise of his Creator. Seven times a day might we too chant our praise to God: first for our creation, which was completed in seven days; then for our Redemption, which was perfected by the seventh effusion of blood; thirdly, for the seven sacraments instituted

by Christ; fourthly, for the seven words uttered from the Cross; fifthly, for the seven gifts of the Spirit shed on us from on high; sixthly, for our preservation from the seven deadly sins, even though the just man falleth seven times a day (Prov. xxiv.); and lastly, for the seven sad and seven glorious mysteries of the Blessed Virgin Mary.

Threefold, aye! and fourfold, were our blessedness, if from this vale of tears our hearts would but wing their way on high to seek true and never-fleeting joys. Notice the lark! it is not content like the swallow, to skim the surface of earth, but it must struggle up higher and higher. 'The higher the soul goes,' says Hugo, 'the more it rejoices in the Lord.' And just as the lark when on earth is hushed, but mounting breaks into joy and song; so does the soul raised to Heaven rapturously and sweetly warble. It sings not upon the topmost boughs of trees, as though spurning all that is rooted in earth. And so do you cast away all cares, all intercourse, all affairs of life, all that is evil, all, in short, that is earthly. Socrates was wont to say that the wings of a lark failed us when we came down from Heaven, drawn by the host of earthly objects. But we can spread them again to flee away and be at rest, if we will, by earnest endeavour, dispose our hearts to mount, and so go on from grace to grace."

Beside this let me place a lesson from the flowers, culled from Matthias Faber. "They teach us to trust in God. I pray you look at Divine Providence exerted in behalf of the smallest floweret. God has given it perfect parts, and members proportioned to its trunk; He has provided it with organs for the performance of all those functions which are necessary to it, as the drawing up of juice, and its dispersion through the various parts; a root branching into tiny fibres riveting it to the soil; a stalk erect, lest it should be stained and corrupted through contact with the earth, strong also, lest it should be broken by the storm, a rind thick or furred to protect it from cold, or heat, or accident; twigs and leaves for adornment and shelter; a most beauteous array of flower above the array of Solomon in all his glory. He has given it, besides, a scent pleasant to beasts or men; He has endued it with healing properties, and, above all, with the faculty of generating in its own likeness. How many benefits conferred on one flower! one flower, I say, which to-morrow is cut down and cast into the oven! What, then, will He not give to man, whom He has made in His own image, an heir of Heaven! . . . 'Consider the lilies of the field how they grow,' aye! *how* they grow, how is it? They grow steadily night and day, stretching themselves out and expanding, so that no man may discern the process going on. So, too, let us grow, daily extirpating vices, daily implanting virtues, thus sensibly increasing, so that, after the lapse of years, we may be found to have advanced in spiritual growth, though we ourselves may not have known it. As said the Apostle, 'Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark' (Phil. iii. 13).

"They teach us, also, to sigh for heavenly beatitude, and the society of the blessed. If even in this world such variety of flowers is seen, such beauty, such fragrance, and these in flowers which to-day are and to-morrow are cast into the oven, what will be the beauty, what the variety, what the glory of the elect in the kingdom of God! Those who go to distant lands are ever discovering fresh and fresh flowers; and so in Heaven is there unmeasured variety among the angels and the elect.

"Yet in all this variety there is perfect unity. For as in the same garden, or meadow, the flowers are content with their several beauties, and no one impedes the growth of another, or thrusts it out of its place, but all look up to the one sun, and bask and grow and gather strength in his bright-

ness; so also in Heaven. There each of the Blessed will be content with his portion of glory, none interfering with another, none envying another. For all will see God face to face, and live and move and have their being in His presence, and therewith be satisfied through eternity."

Simile has been used extensively in all ages of the Church, but in the fifteenth century it had become very mean and coarse. Meffreth could talk of the world as being untr tranquil, like a globule of quicksilver, never to be brought to rest till fused to a black residuum in the sulphurous blast of Hell; and could illustrate the text, "Here we have no continuing city," by comparing this poor world of ours to the weed-covered back of a large whale, which an eminent and veracious navigator—of course he means Sinbad—mistook for a verdant isle, only to discover his mistake when he began to drive into it the stakes of his habitation.

Far nobler was the use of simile in the great revival of the sixteenth century.

Preëminent among those who made it a vehicle for conveying truths, are the names of De Barzia and Osorius; both men of great refinement of taste and richness of imagination.

What, for example, could be more graceful than the following, given by the Bishop of Cadiz, when speaking of the impossibility of man comprehending the reason of God's dealings, when He touches with the finger of death at one time a child, at another an aged man, then a youth, and next, perhaps, one in full vigour of manhood? To us, this selection seems to be a matter of chance, but there is no chance in it. The Bishop then uses this illustration. The deaf man watches the harpist, and sees his fingers dance over the strings in a strange and unaccountable way. Now a strong silver cord is touched, then a slender catgut string. At one time a long string is set vibrating, at another a very short string; and now several are thrummed together, and then one alone is set quivering. Just so it is with us; we hear not the perfect harmony, nor follow the wondrous melody of God's operations, for the faculty of comprehending them is deficient in us, and to us in our faithlessness there seems chance and hazard, where really there exists harmony and order.

Osorius uses a different simile in illustrating an idea somewhat similar.

He is speaking to them who murmur at God's dealings in this world, and who would fain have His disposition of things altered in various particulars. He then says, that those who look on an unfinished piece of tapestry see a foot here, a hand there, a patch of red in one spot, of green in another, and all seems to be confusion. Let us wait till the work is complete, and we shall see that not a hand or foot, not a thread even is out of place. Such is the history of the world. We see blood and war where there should be peace: we see men exalted to be kings who should have been slaves, and men condemned to be slaves who would have ruled nations in wisdom and equity, and we think that there is imperfection in the work. Wait we awhile, till at the Last Day the great tapestry of this world's history is unrolled before us, and then we shall see that all has been ordered by God's good providence for the very best.

But Scripture supplied most of the illustrations needed by these preachers. It was to them an inexhaustible storehouse, from which they could bring forth things new and old. Holy Scripture seems to have supplied them with every thing that they required; it gave them a text, it afforded confirmation to their subject: from it they drew mystical illustrations for its corroboration, and examples wherewith to enforce precept.

To some, the sacred page may be crystalline and colourless as a rain-drop, but to these men who knew from what point to view it, it radiated any colour they desired to catch.

They did not always make long extracts, in the fashion of certain modern sermon-composers, who form a sermon out of lengthy Scriptural passages clumsily pegged together, always with wood; but with one light sweep, the old preachers brush up a whole bright string of sparkling Scriptural instances, in a manner indicating their own intimate acquaintance with Scripture, and implying a corresponding knowledge among their hearers. Take the following sentence of an old Flemish preacher as an instance: he is speaking of the unity prevailing in heaven:—

“*There all strife will have ceased, there all contradiction will have ended, there all emulation will be unknown.*”

“*In that blessed country there will be no Cain to slay his brother Abel; in that family, no Esau to hate Jacob; in that house, no Ishmael to strive with Isaac; in that kingdom, no Saul to persecute David; in that college, no Judas to betray his master.*”

Let me take another example from a sermon on the small number of the elect.

“*Many are called, but few are chosen.*”

“*Noah preached to the old world for a hundred years the coming in of the flood, and how many were saved when the world was destroyed? Eight souls, and among them was the reprobate Ham. Many were called, but only eight were chosen. When God would rain fire and brimstone on the cities of the plain, were ten saved? No! only four, and of these four one looked back. Many were called, but three were chosen.*”

“*Six hundred thousand men, besides women and children, went through the Red Sea, the like figure whereunto Baptism doth even now save us. The host of Pharaoh and the Egyptians went in after them, and of them not one of them reached the further shore. And of these Israelites who passed through the sea out of Egypt, how many entered the promised land, the land flowing with milk and honey? Two only—Caleb and Joshua. Many—six hundred thousand—were called, few, even two, were chosen. All the host of Pharaoh, a shadow of those who despise and set at nought the Red Sea of Christ’s blood, perish without exception; of God’s chosen people, image of His Church, only few indeed are saved.*”

“*How many multitudes teemed in Jericho, and of them how many escaped when Joshua encamped against the city? The walls fell, men and women perished. One house alone escaped, known by the scarlet thread, type of the blood of Jesus, and that was the house of a harlot.*”

“*Gideon went against the Midianites with thirty-two thousand men. The host of Midian was without number, as the sand of the sea-side for multitude. How many of these thirty-two thousand men did God suffer Gideon to lead into victory? Three hundred only. Many, even thirty-two thousand men, were called; three hundred chosen.*”

“*Type and figure this of the many enrolled into the Church’s army, of whom so few go on to ‘fight the good fight of faith!’*”

“*Of the tribes of Israel twelve men only were chosen to be Apostles; and of those twelve, one was a traitor, one doubtful, one denied His master, all forsook Him.*”

“*How many rulers were there among the Jews when Christ came; but one only went to Him, and he by night!*”

“*How many rich men were there when our blessed Lord walked this earth; but one only ministered unto Him, and he only in His burial!*”

“*How many peasants were there in the country when Christ went to die; but one only was deemed worthy to bear His cross, and he bore it by constraint!*”

"How many thieves were there in Judæa when Christ was there; but one only entered Paradise, and he was converted in his last hour!

"How many centurions were there scattered over the province; and one only saw and believed, and he by cruelly piercing the Saviour's side!

"How many harlots were there in that wicked and adulterous generation; but one only washed His feet with tears and wiped them with the hair of her head! Truly, 'Many are called, but few are chosen.'"

(To be continued.)

From the Literary Churchman.

CHURCH PRINCIPLES AND HOW TO ADVANCE THEM.

People who remember what they read,—and we hope that there still are such even in this hurrying age,—will not have forgotten the remarkable pages in Mr. Gladstone's "Chapter of Autobiography" in which he justifies a certain abandonment of his earlier views regarding the Church of England on the ground that the "Oxford Movement" did not proceed in the course of a few years to fulfill his expectation that it would subdue all England—State as well as Church—to itself. It requires a certain amount of greatness in a man to make a great mistake. Little men have to be contented with their lesser blunders. And certainly Mr. Gladstone was here confessing a miscalculation which very few men could have been so heroically heedless of the lessons of history or of human nature as to have committed. Think for a moment what such an expectation involved!

It is easy to reply that it meant simply the triumph of Church Principles; and that as these Principles are logically proveable, and give more over the one sufficient set of responses to the deepest longings and most cultured perceptions of the human spirit, therefore those Principles had but to be propounded to be accepted.

An Enthusiast might take such a view. It is true also that in early manhood every one who is ever to be good for anything in age must be something of an Enthusiast. But it is also true that when full age comes, the enthusiastic way of looking at things should drop off, and leave the man to pursue with cooler judgment the course of action which the Enthusiasm initiated. There are men who carry into age the rose-colored anticipations of youth. There is perhaps a charm about such men. But, as a rule, they are not the effectual and efficient men. Neither are they, as a rule; the men who actually carry out in their age the objects which in their youth they contemplated. The men who do this are those who "put away the childish things" of enthusiastic anticipations, who see things as they really are, but who nevertheless work on under the grey skies of reality with the same steady self-devotion as if they had remained the Enthusiasts they were.

Look for a moment at what the "triumph of Church Principles" which Mr. Gladstone speaks of having anticipated involved.

First, and perhaps least of all, there was the enormous revolution in the whole intellectual way of regarding what one may call the theory of Religion—alike as to personal Religion and Associated Religion or Church Fellowship and Church Authority—from what the whole generation living when Mr. Gladstone was young had been brought up in. Now it takes a couple of generations at least to alter the set and drift of a nation's mind, even as regards its cultured and intellectual classes. As regards the *uncultured*, it is impossible to say how long it may not take.

Next, it involved what Englishmen are perhaps especially slow to render—*i.e.*, the admission that there is such a thing as a *Rule* by which

thought and action should be guided, a *Standard*, whose bindingness is quite irrespective of their being convinced of its being true, or of their Nation's having accepted it, and that when Christ came into the World to save men's souls, one great part of His Method was the establishment of this Standard, to which all who sought for His Salvation should conform themselves.

And then, thirdly, it involved the idea of the visibility of this Rule or Standard in the rules and institutions of a Church which, being visible and external, might at any moment clash with the received rules and maxims of social or political life;—that social and political life which is the all in all to every active-minded Englishman, and which presses with such tyrannous force upon those Englishmen who are *not* active-minded, but who take the form of the society they are cast in, as butter does of its mould, and who are driven frantic at being called upon to stand up for anything against the prevailing temper of the set of people around them.

Now what we mean to say is this, that the expectation that Church Principles meaning all this—and much more too—should have gained the general acceptance which Mr. Gladstone confesses himself to have expected, could only have been the impression of an enthusiastic and not of a cool judging mind. That those principles are true is nothing to the point. That they can be proved is not to the point. The Principles of Sanitary Science are true, and are assented to, yet towns go undrained and fever dens fester in unchecked luxuriance. Men are not governed by reason. They are governed by their prejudices, by their passions, by their fears of what other people will say, by their own *inertia*, or by their love of fancying that they are yielding to no authority at all. The whole bent and force of Church Principles cuts straight across the mental and moral habit of a nation like ours.

What then? Because we describe the expectation stated by Mr. Gladstone as being thus *enthusiastic*, do we condemn the pursuit of it as an aim? Far from it. All that we condemn is the spirit of *not counting the cost*. The History of True Religion is a history of the achievement of impossibilities. Among the famous answers of the first Napoleon is one to the engineers who declared his scheme of the Simplon road as "impossible." "Sir," he replied, "the word 'impossible' is not French. So we say—the word 'impossible' is not Christian. That is—we are bound to a perseverance which takes no count of the difficulties, though, as reasonable men, we take the fullest and clearest view of them. On no other plan can we escape the bitterest mortification, disappointment and discouragement. To a sober judgment the advance of Church Principles in England during the last thirty or forty years is all but incredible. To one which looks at things through the spectacles of enthusiastic anticipation it may be as disappointing as you please. It is of the last importance that the active and energetic portion of the High Church School should at the present juncture take a cool and dispassionate view of the conditions under which they are called upon to act, and of the real duty which lies before them.

Assuming then what we all believe as our basis, that the "High Church" theory is the true one, how do we stand? We have not a *tabula rasa* to begin with, but we are in a certain position already. Of this position we have to make the best use. It has advantages, and it has disadvantages. The Church exists among us: it exists in the form of an Institution interlaced in numberless ways with a complicated Society and with an ancient State. These interlacements on the one hand give us numberless points of vantage, on the other hand they hamper us at every turn. The experience

of the last forty years ought to show us the wisdom of working quietly on, so as to use the advantages, while slowly and gently striving to minimize the disadvantages. The Church as a Spiritual Society has to exist in the World in *some* outward form. Every conceivable outward form has its disadvantages. The Body is the organ of the Spirit and of the Mind; and though the Mind uses the organ, the organ hampers the Mind. So with the Church. Whatever its secular or social or political *status* may be—and it must have *some*—that *status* must of necessity be like a shoe which pinches somewhere, though without it we could not walk at all.

Now we imagine that to expect a full and complete “triumph of Church Principles,” let the outward *status* of the Church be what it may, is something like expecting an immediate Millennium, or an imaginary Utopia. Truth cuts across human nature and social convenience at too many points for that. The question for us is, how to act so that in our age and for our own parts we do all that God gives us the opportunity of doing towards that end,—and above all, that we throw away none of the opportunities which are providentially put into our possession.

The particular form in which the Spiritual Society the Church exists in our country is that we all agree to call the Established Church. Just as in the human Body, both Body and Mind are the better the more the Mind and the Spirit are supreme and *use* instead of being *subjected* to the bodily organization, so it is the Church's business to use its Establishment instead of being subjugated by it. It takes long discipline and effort, as we all know—and then we never do it perfectly—for Mind and Spirit to be dominant in the human individual. Again and again the Body rebels: but suicide is a sin for all that; and for the Mind to think it would triumph by killing the organ God has given it would be a wild mistake. When God pleases He dissolves the connection. It is only when God dissolves it that Death is the Gate of Life. Till then we are to go on making the best of things.

Through the human Body, the Mind and the Spirit act upon the world outside. Through the Establishment the Church acts upon the World. As it is the business of the Mind to be master of its Body, so it is the business of the Church to leaven and to control its organ the Establishment. To expect that it can ever do this perfectly and completely is to expect impossibility. Nevertheless we are to aim at it, to work towards it incessantly. The Church does not act upon the World immediately or directly, but mediately; and, under our circumstances, the Church's duty would seem to be to *leaven the Establishment*—to keep on leavening it more and more, feeling certain that by so doing She is doing Her duty in the World more surely, and more in obedience to Her Providential position, than by any other course. Leavening is a slow process, and it is only time which reveals your advance. It wants Faith and it wants Patience. Perhaps for these very reasons it is the more certain to be right; for these are Divine Graces, not natural dispositions. Let us realise that our calling is to leaven the Establishment, and so to render the Establishment a more fitting organ by which to influence the World, and we shall have less of that natural impatience which is doing so much to spoil the work of so many of the best men among us.

And there is this advantage about the line we speak of,—that it is a work which all may share in by the simple course of consistent visible obedience to the Church's Rule. After all, our heaviest drawbacks are the inconsistencies of our own selves. The Church gives certain Rules. Society has others. And Society considers itself the measure of what is right in members of the Establishment. If Churchmen accept the Rule

of Society to the neglect of the Rule of the Church, what right have they to complain if the Establishment dominates over the Church instead of being its organ and servant?

The simplest things are the best examples of what we mean, and it is by the most commonplace compliances that Churchmen compromise their position and lose their influence (though perhaps not their popularity) most seriously. Take the simplest case of all—a Friday Ball or Entertainment. One Example is as good as a hundred: and here you have a constantly recurring test by which your allegiance is rendered visible and obvious. But if we are not loyal to the smallest Rules, as individual members of the Church, how can the collective Body of the Church be vigorous enough to render the Establishment its effectual organ for influencing the World?

The upshot then of all that we would say is this:—Let us cast aside all murmuring against the Establishment, because all England has not been converted to Church Principles, and let us set ourselves to what is *our* real work, namely, to leaven the Establishment by personal loyalty to the Church Herself. And if we *must* have visible encouragement to enable us thus to walk by Faith, let us look back to the last forty years and see how vastly improved an organ the Establishment has already become, owing to the quickened life of the Church within it.

From Blackwood.

MODERN SCEPTICISM AND ITS FRUITS.

In moving about the continent of Europe one gets accustomed, unfortunately, to hear religion spoken of in an irreverent manner. Why this levity, indicating various depths of infidelity in the utterers should be more tolerable than the same sentiments in the same style expressed by Englishmen in their own land, I am hardly prepared to explain. It is a somewhat selfish reason that we have nothing to do with foreigners' creeds or their manner of treating religious subjects, because the importance of that department of thought is such that a devout man can hardly see a fellow man of any nation going wrong in regard to it without concern. I prefer to think that we ascribe a good deal of what a foreigner says on this head to the manners of his country, which are less precise than ours, rather than to obliquity in his faith or to wilful profanity, and so pass his remarks, hoping that they do not mean all that they might be supposed to convey, and that he did not make them with a full consciousness of their impropriety. "It is their way of talking," I used to say—"a reprehensible way no doubt; but we also have our peculiarities, and must not be hard on our neighbors."

Some conversation, however, which I had with a countryman who had been for some time resident in a foreign town inclined me to fear that irreligious ideas are more prevalent south of the channel than I had a notion of. In the course of our colloquy I expressed satisfaction at the better state of feeling and the better taste shown in regard to the mention of religious subjects at home. But my acquaintance would not allow me to rest quietly in this contentment. He assured me that he took care to keep himself read up in, and that he knew very well, the inroads which clever thinkers were making upon our faith, and the large number of followers who were being tainted by their views. He did not stop here; I am sorry to say that he gave me proof from several English publications which

he produced, not only of the channels in which the minds of many men of science and learning were working, but also of the open and often flip-pant way in which many who did not profess to be leaders, but were evidently only adherents, chose to express themselves. Some of these latter spoke of irreligious views as views commonly entertained nowadays, as views which no rational mind could object to. I remember reading an exhortation to mankind not to conclude that effort is useless because modern research has sapped the foundations of all belief, but to put their talents, fortunes, authority—nay, their thews and sinews—to what were in darker times accounted good uses, in the hope that science, as it grows brighter and brighter, may yet show that old-fashioned goodness and usefulness are not irreconcilable with enlightenment.

To those who are fonder than I am of attacks and sneers upon religion, the productions which were shown to me may have seemed to evince the perspicacity and candour of the age. But on me, who am not ashamed to say that I was unaware of the stage to which a great part of the world has advanced, they had a harrowing effect. When men come to doubt, as I fear many do, whether there be such a thing as a good use of our faculties, they are ready to gulp the dismal maxim, *Let us eat and drink, for to-morrow we die*. Indeed, there were many signs that trust in honest endeavour, or peace of mind in any form, had not been the result of sceptical teaching. I have heard ere now, I thought, of men bartering their faith, their hope, their light, their consolation, but it was always for an object which seemed to them irresistibly attractive: here moan poor souls who have lost everything that could give life a meaning or an aim—and for what? that they might be in the fashion, I suppose; that they might avoid the reproach of entertaining old world ideas. If this is what science does for a man, the poet's paradox has become a weighty truth—"Tis folly to be wise."

Since this conversation I have never been able to keep it for any long time out of my mind. Continually it seems to throw a new light on events and cases which a year ago I should have passed over with different reflections. When I read of a suicide I ask myself, "Was this one who had been illuminated to the full extent of modern science?" When I meet, as I frequently do, men roaming about the world in quest of tone, sufferers from nervous debility, overworked men, men who have been advised to shun all manner of mental strain and of excitement for a time, I am apt to think that the philosophers have been influencing them. There has been in each case a loss, a disappointment, a bereavement which has prostrated the sufferer. But why is he prostrate? Misfortunes are not phenomena of this present age alone. The voices of past ages may have varied as to other traditions, but they have never varied as to this—namely, that every man has his burden to bear in this world. Why, then, do we see so many men to-day crushed and overborne by the cares of life, men who have hardly made acquaintance with middle age? Why cannot they take the rubs of life as their fathers before them did—feel them like men, but bear them like men also?

It has occurred to me that, owing to the philosophy of the present day, men are weighted with a much heavier sense of responsibility in worldly matters than their fathers were. In days of yore it was believed that after a man had rough-hewn his ends there was still a divinity to shape them, with whom altogether the issue rested. The builder of a house might lose his labour; the watchman might watch faithfully and yet the city be lost. There was a sense of dependence which greatly eased the burden of a failure, and gave courage for another endeavour. But now when we are

allowed nothing to lean on except our own sagacity and shrewdness, failures of many kinds are simply reproaches on one's ability ; the disappointed man feels that he has himself to blame and that all the world will hold him cheap hereafter ; he becomes "a tainted wether of the flock ;" he has nowhere to cast his care, and so pines on hopelessly, irrecoverably.

Thus it would appear that not only do people become indifferent, like the writers who first set me a thinking, about embarking in any elevating or benevolent work, but they are unable to bear the strain of such ventures as they do undertake, and, some fleeing straight to the grave, others wearing the livery of age before they have attained their prime, withdraw themselves from the hard partnership in the world's bustle. Poor creatures ! what is to be done for them ? We want the pen of a Jonathan Swift to deal out his sarcasms all round on those who suffer from their knowledge, on the learned men who bring them to this condition, and on the unprofitable ministers who, instead of using their brains and their voices against the common foe, are engaged, while defence after defence is being carried, in making war upon each other. I can imagine the caustic Dean, seeing that the sages had created a void which they could not fill, and that those who should have withstood the sages were otherwise engaged, proposing a return to the worship of Fortune or some such divinity, in order that there might at least be a power that would answer for the chances and inequalities of life, so as to relieve poor human beings of the blame which they must now bear in addition to their sorrows.

I should very much like to read what a writer of Swift's power might have to say about those great minds which day after day, week after week, and month after month, are busy in the endeavour to convince men that they have nothing to depend on but themselves and the inexorable laws of nature ; and that it is very questionable whether human beings have souls at all, far more so whether such souls have proceeded from a universal mind : who expend their talents and time in throwing doubt and discredit on every word that has been written with a view to making us contented here, and inspiring us with the hope of a hereafter ; and who from all their inquiries into nature's operations can find nothing better to report than that the whole scheme and regulation (if regulation there be) of the universe is very bad (this last verdict being perhaps intended as a defiance of another decree which pronounced it *very good*). I will admit that there is a natural disposition to communicate profound or startling thoughts ; also that a mind filled with difficult problems will yearn for the criticism of other minds. But able thinkers, philosophers should surely have a care how they suggest to the minds of men at large, and array with all the power that can be obtained from a fascinating style and practice in arguing, doubts and difficulties which tend to make men first irreligious and then miserable. This does not mean, be it remembered, that they should hesitate about communicating ascertained facts. These we must face ; and these it is probable that we should accept without any damage to our belief were it not for the bold, un-affirmative, and therefore useless, speculations whereby the communication of the facts is followed. Science has done wonders, and cannot be too highly extolled : but why should its worshipers not be content with the just praise of it ? why should they, great and small, professors and sciolists, be so anxious to exalt it at the expense of the only faith which really elevates their kind ? If, instead of labouring to shake old beliefs, men of science were able to present a new system, good, bad, or indifferent, which they could prove to be *true*, then their proceedings would require no apology ; but they do nothing of the kind. They have only human faculties ; and human faculties, although they may

continually be acquiring new facts to work upon, and improved methods of dealing with those facts, are not one whit more able to pass the limits between the seen and the unseen than they were in the earliest days of science. They can display to us the operations of certain powers in a manner quite new, and full of interest; but about the origin, intention, and duration of those powers they can tell us positively nothing. The irreligious philosophy of a century ago seemed to think that the world was a fair world, and would probably be managed well enough if it were not for priestcraft and superstition. The irreligious philosophy of to-day is of a different opinion: it troubles itself very little about worship, but denounces the universe, so far as we know it, as a piece of botch work; cannot quite make up its mind whether the author of it is malignant, or only stupid and incapable; and shakes its head significantly at hearing a hint that we have anything belonging to us which is not material. It examines the processes, by which this and other worlds were put together, and by which a human race has been arrived at; but it leaves us entirely in the dark as to our business here, and as to how we may make the best of the very wretched estate which they have found human life to be. Of all the unbelief that has been preached to the world, very little has come up to this of the end of the nineteenth century in its cruelly desolating tendency. Paganism held on by something and supplied in some sort an exigency of our nature: it furnished a cause for misfortune, a power from which a burden could be accepted, a not irreconcilable divinity. If the cost were to be thousands of rams, or ten thousand rivers of oil, or the fruit of the body for the sin of the soul, still there was a deity to be propitiated—a being in the sunshine of whose favour the unfortunate might prosper again, the wretched might once more be happy. But our latter-day philosopher allows us nothing—neither anything that is now worth having, nor the hope of anything better. He throws man upon his own resources and leaves him there, to lay hold of material goods if he can; if he cannot, to let his trouble eat into his own heart, and to loathe life in the bitterness of his soul.

We have then this advantage over opponents that, if we concede the weight of the burden and our own utter incapacity to lessen it, we at the same time claim to have a resource for strengthening the weak. It cannot be objected to this argument that we surrender everything agreeable in the world for the mere chance of a consolation which may afterwards prove illusory; for do not our modern sceptics agree with us in thinking that it is but a sorry enjoyment that the world has to offer at the best? Yea, and if there be philosophers who do not agree with us in this, we have at any rate the evidence of their disciples, to the effect of the world's utter worthlessness. else what means the cry of despair which has sounded, which is even now sounding so pitifully in my ears? The misery which finds voice in this cry is to me so much the more deplorable, because surely it is not a necessity. There is nothing in civilization or in science that should lead to misery; quite the contrary. And yet we find that our progress is taking us to wretchedness, compared to which the tomahawk and mumbo-jumbo were but minor evils. It is the use to which science is put; it is materialism that is taking the salt out of life and leaving it but vapid dregs. We can do better without knowledge than without feeling. It is feeling that enables human nature to rise superior to physical evil. If "thinking on the frosty Caucasus" does not enable a man to "hold a fire in his hand," there are emotions of the spirit which can give him that power, and have done so ere now, or history is untrue. Love and duty make light of privation and pain. Animated by these affections, man is

not consumed by worldly cares; and feeling them in their highest form, that is, as religion, he may reach the elevation of Shakespeare's Horatio—

“A man that fortune's buffets and her favours
Has ta'en with equal thanks.”

The preaching and tendency of infidelity is to magnify the ills of life while providing no salve for them; the work of religion is to make these ills look small in comparison of a glorious hope.

That man acts wisely who believes and teaches (even though his faith may otherwise not be sound) that, peradventure, after all, old-fashioned good work may be found to have its value. If I might venture to give a hint to such a one, I should say that he might very well recommend effort for its own sake without troubling himself or those whom he addresses about results. He should remember that it is only the medium through which he sees things that has altered—the things themselves are much as they were when men believed in work, and could see some meaning in it. Thousands upon thousands have contrived in such circumstances to occupy themselves and to benefit others and thousands upon thousands more may do so if only they will fix their attention upon the business they have in hand, and not upon its future value or want of value in an economy which their faculties cannot comprehend. Perhaps, too, it might ease his mind if, instead of devoting himself exclusively to philosophers who advocate pessimist views and suggest infidelity, he were to open his understanding a little to others equally respectable who have not found scientific discovery to interfere with religious belief. Bacon's, for instance, is a great name; and he may remember that Bacon said he could more readily believe all the fables in the Talmud and the Alcoran (I am not certain whether these are the books which he names, having no copy of his essays at hand; but I think they are) than that this universal frame is without a Mind. Newton, although his discoveries must have been as startling as those of any of his successors, does not seem to have found them incompatible with the Christian faith. And there was considerable power of penetration in the mind of Locke, who, nevertheless, did not feel competent to take his Maker to task, or disposed to doubt whether he had a Maker or not. If these could all be satisfied to believe, we, one would think, may be satisfied too. But they have all passed away, and their works moulder upon the shelves, while the thinkers of to-day are alive, instant, continually discovering new facts, and drawing new conclusions from them. For all that, their speculations may ere long also repose on the shelf, and never be referred to except for the purpose of showing the extravagances to which the mind of man can reach when it has cast aside all restraint; for their speculations will differ much from all that have gone before them if they do not, in another age, go down before the notions of new thinkers, who will be alive to illustrate and enforce their doctrines. A century or so ago there was a philosopher who very plausibly suggested (basing his theory on scientific facts) that there is no matter at all, only perception. To-day our sages incline to teach that matter and force are eternal—are indeed the universe. These two systems are as widely asunder as the poles; that each of them had its turn is a proof of the uncertainty of philosophical speculation, a proof also of the utter wilderness in which the human mind gropes and wanders when it occupies itself with subjects quite beyond its province.

THE REUNION CONFERENCE AT BONN.

August 12—16.

It would take a volume to report the discussions of this assembly—still more remarkable than those of last year, and showing greater progress toward a complete reconciliation of the great Schism between East and West, that has now lasted a thousand years.

Dr. Döllinger, who presided, has shown himself as practically, the ablest theologian of the day. His speeches in directing and summing up the discussions, were the principal means of arriving at the grand result which has eclipsed the labors of the Council of Florence, and all other past efforts to come to an understanding on the subject of the *Filioque*. The question of Anglican orders was also put beyond dispute, the President giving the facts to the Eastern officials, and the modern doctrine of Purgatory and indulgences was repudiated.

The following is the list of the principal personages present at the conference:—*Easterns*—Archbishop Lycurgos, of Syra and Tenos; Archbishop Gennadios and Bishop Melchisedek, of Roumania; Archimandrites Sabbas, of Belgrade, and Anastasiades and Vriennios, of Constantinople; Prof. Milas, Dalmatia; Profs. Damalas and Rhossis, Athens; Prof. Modestoff, Kieff; Dr. Marulis, Macedonia; Archpriest Janischeff, Col. Kiréeff, Privy Councillors Sukhotin and Philippoff, Provost Tatschaloff, &c., from Russia, and Dr. Overbeck. About twenty-two names of members of the Russo-Greek Church, were inscribed. *German Old Catholics*—Bishop Reinkens; Dr. Von Döllinger; Profs. Reusch, Knoodt, Langen, Lütterbeck, Menzel, Herzog (Olten); Pfarrers Dr. Tangermann, Hochstein, Weidinger, &c. *France*—M. de Félice, pasteur de l'Eglise réformée. *Anglicans*, from England—Bishop Sandford, of Gibraltar; Dean of Chester; Canons Liddon and Wright; Revs. Preb. Meyrick, Malcolm MacColl, A. Plummer, W. Denton, Lord Plunket, L. M. Hogg, Barff, J. Long, W. T. Bullock, F. S. May, G. E. Broade, A. Rivington, Dr. Robbins, Greenwood, Lias, &c.; Major, Jocelyn Ffoulkes; Messrs. Wilshere, Carmichael, Master Brooke, &c. *From the American Church*: Dr. Potter, secretary to the House of Bishops; Dr. Perry, secretary to the House of Convention; Dr. Langdon, Geneva; Dr. Nevin, Rome; Dr. Lewis, Mr. Hartmann, &c.

The illegality of the addition of the *Filioque* was admitted last year. It was made by a provincial council in Spain, in the 5th or 6th century: and Pope Leo III in 809 *refused* to sanction it when requested to do so by Charlemagne. It was not till 1014 that the Pope ordered it to be read on the demand of the Emperor, Henry II. This, Dr. Döllinger claimed, was the direct antecedent of the Vatican novelties of 1870. [But does it not illustrate secular and Erastian domination as well?] Thomas Aquinas defended the dogma, and the right of the Roman See to regulate the Creed: hence the origin of Papal Infallibility. The conference in discussing the question of the Procession, was going back to the root of modern corruptions and Papal usurpations.

A letter was read on the first day from the Bishop of Winchester, Dr. Harold Browne, admitting the illegality of the *Filioque* and yet claiming

some ground for the doctrine, in a sense *more* than that of Mission, even though we believe in the *monarchia*. The Bishop also declared that the English Church believed in the grace of Orders, and the gift of the Holy Ghost in Ordination. He also condemned the Invocation of Saints, (a question left over from last year) and repudiated the 7th Council, whose decrees were not accepted till two centuries after they were passed, and were rejected by the great Council of Frankfort.

The President, Dr. Döllinger, by request of the English and American delegates, addressed the Orientals on the validity of Anglican ordinations, showing that they had not only the external succession, but also the *res Sacramenti* the grace of orders. The English Church applies the word *sacrament* only to those *mysteries* which must be used by all, *i.e.*, are "generally necessary:" but she retains ordination, confirmation, marriage, &c., as *mysteries* and means of grace, &c. It was safer than in the Romish Church, where an infallible Pope had changed the *materia sacramenti*, locating it in the delivery of chalice and paten, instead of the imposition of hands.

Prof. Ossinin, of St. Petersburg, has been lecturing in Russia on this subject, with the books sent him by Mr. Meyrick, for the Anglo Continental Society. The Russo-Greeks are satisfied, as well as the Old Catholics with Anglican orders.

The discussions on the Procession were very full and exhaustive, and a great number of formulas were submitted, the chief difficulty being in getting the Orientals to recognise any difference in the Greek and Latin words for *proceeding*. Canon Liddon pointed out how difficult it is to give exact equivalents in different languages, as in the cases of *hypostasis* and *persona*, *ousia*, &c.

He proposed the following:

"The Holy Ghost proceeds eternally from the Father alone, in the sense that the Father alone is the Sole Fountain of Deity, But He also proceeds eternally, as we believe, through the Son.

"While for ourselves—subject to the future decision of a truly Œcumenical Council—we retain the formula that the Holy Ghost proceeds from the Father and the Son, we do not believe that there are two Principles or two Causes in the Godhead: but we believe in One Principle and One Cause."

Dean Howson proposed the following:

"While the Orientals retain their customary formula *ἐκ τοῦ πατρὸς*, and the Westerns retain their longer formula *a Patre Filioque*, both agree that the formula *ἐκ τοῦ πατρὸς διὰ τοῦ υἱοῦ* expresses accurately the theological truth held by both."

This ended the first day.

On the second day, the President, Dr. Döllinger proceeded to deliver a statement of the changed circumstances between East and West in consequence of the Vatican Decrees. Down to the year 1870 the Roman see regarded the Greeks as schismatics, not as heretics. The Inquisition never treated Orientals as they treated Protestants, and a Greek priest coming over

to the Roman Church was merely required to subscribe to the Creed of Trent. A member of the English Church, on the other hand, required a formal *absolutio ab hæresi*, which not even a Bishop, but the Pope only, could give.

The Vatican Council of 1870 had introduced two new articles of faith, and consequently had manufactured two new heresies; it demanded an acknowledgment of—1, the absolute supremacy of the Pope over all baptised Christians; and—2, the teaching infallibility of the Pope in all matters of doctrine and morals. Consequently, the Orientals were now classed with Anglicans, Protestants, and Old Catholics, as heretics. The ancient Gallican Church, with its famous defenders, Launoy, Dupin, and Bossuet, is also heretical. If Mngr. Bossuet were now living, he would be not only a heretic, but an *hereticus dogmatizans*. The only form of concession now permitted is subjection, and the hope of Christians in ages past of a great reunion under the One Master in the one fold is annihilated: and once more—it is now the doctrine and practice of the Romish Church that every one who dares to believe anything different from that which she commands must not only not be permitted, but must be put down by force.

Is not this doctrine new?—

"I have been for fifty years a professor of theology, and in all my lectures I have always taught that no force dared be put on the conscience of those who did not think as I did, and neither Rome, nor my own nor any other Bishop, ever told me I was teaching error."

Yet now the doctrine of Rome is that such teaching is heretical. It is true that it has always been Rome's practice, as, indeed, may be charged to the account of all great Church bodies, to oppress those who differed from her; but now it is a dogma of her religion. Take two examples—Archbishop Kanczewitch in Poland was in the sixteenth century the instrument of Rome in subjecting the Greek Catholics and in carrying out the Jesuit plan of forced union, and he was canonised just before the Vatican Council; and Peter Arbues, in Spain, who about the same period relentlessly persecuted heretics, and was at last killed by relatives of those whom he had tortured, has also been canonised. Thus Rome gives her *imprimatur* to persecution.

The great result of the imposition of the Vatican Decrees is, that the Christian world is now divided into two greater portions, the 180 millions of Roman Catholics, and the opponents of Papal Infallibility. Will it so continue? "I hold it to be impossible. We are on the eve of great changes. It is impossible that the Vatican Decrees can continue to be the law of thought of 180 million Christians, composed of the most educated people." The material for the burning is present in the Roman Church in heaps; some day it will be fired. An Anglo-Roman Bishop said, "From this day forward you must believe in the supremacy and infallibility of the Pope, just as you believe in the existence of God." It is not possible that 180 millions of reasonable people can force their conscience to accept this.

And so the Vatican claims have forced all the corporations outside the Papal Church more closely together: against such enormous pretensions we begin to look about for friends, to examine the walls that have kept us apart, and to draw nearer to each other. Without the assembly of 1870 we should have made no effort to do this, and, strange result, to it we owe the fact that we are now assembled in Bonn to discuss our differences in a spirit of peace and love.

The *Archbishop of Syra* spoke a few words in the ear of the President—the most rev. prelate was so hoarse and ill that he could not speak above

a loud whisper—agreeing cordially with all he had said, and expressing his pleasure at being present.

The *President* invited further discussion on the question of the Procession. To his former remark, that in the writings of Maximus we find the first clear evidence of difference of doctrine, he added, that there were signs of difference before this, for at the time of the first Nestorian strife, in 431, the Council of Ephesus condemned the principle that the Holy Ghost received His *ὑπαρξίς* or *subsistentia*, from the Son. Then Theodoret accused Cyril of blasphemy in teaching what the Ephesine Council has condemned. But in Maximus or in Chrysostom there are the first plain signs of a difference of doctrinal expression in the forms “from the Father,” and “from the Father and the Son.” Here the two streams visibly divide and separate even more widely from each other, and it is only by going back to the time when there was one stream that we can agree together. Only, in our search we must show theological liberality, and not tie ourselves and one another slavishly to words.

Professor Ossinin gladly accepted the ground proposed by the President, in examining the doctrine of the Church before the separation began. As to the *schema* of passages from Greek Fathers submitted by Dr. Döllinger, it went to show that the Holy Ghost had an inner essential relationship to the Son, but His inner relationship to the Father was more intimate and singular. There was a great danger in subscribing to excerpts, without being able to examine the context, and a true exegesis of the Fathers, could not be made without this. Nothing was more common than for men to put their own subjective meaning into cited passages. Besides, these citations were made mostly from Athanasius, Basil, and Epiphanius, in the fourth century, the times of the great Nestorian struggle, and they must all be taken with reference to that heresy. Then afterwards the correspondence between Theodoret and Cyril formed a period peculiar to itself. The expressions cited rose a great deal out of the Arian denial of Christ's Divinity and out of the strife against the Pneumatomachai. A parallel was required between the Second and Third Persons of the Trinity, and when the essentiality of the Father and Spirit was denied, it was necessary to express strongly the closeness between the Son and the Spirit.

As the question seemed to be drifting into an obstinate channel, *Bishop Reinkens* made a similar appeal to members to that which he made last year, that we should be mutually forbearant. Our object at the conference was to come to some understanding which would open the way for a proposal to the synod, and we must try to get something above the refinements of theology. When we have given up the dogmatic nature of the *Filioque*, as it stands, an addition to the Creed, what is there to separate us? Our hopes of union must not rest in theological forms.

This was the turning-point of the discussion, and *Archpriest Janischew* at once rose and laid down broad bases of agreement. We are all one, he said, in these great principles:—1. We acknowledge the perfect Godhead of the Three Persons of the Trinity. 2. The Father alone is the *fons, αρχή, πηγή* of Deity. 3. The Son was eternally born and sent into the world by the Father. 4. The Holy Ghost proceeds from the Father, and this eternal procedure shines forth through the Son.

Prof. Damalas (Athens) said—We do not say *μόνον* in our public confession; our public form is in the words of Scripture. So we have to seek first, the words of Scripture, then the common consent of the Church, and our contention is, that neither Scripture nor the Church say anything of *ἐκ τοῦ υἱοῦ*.

The *President* expressed his conviction that three-fourths of our object had been gained, but, in order to come to a common formula of agreement, it would be advisable to choose a smaller sub-committee, to consist of three Orientals, three Anglicans, and three Old Catholics. This was agreed to.

The Anglicans on this committee of nine were Drs. Liddon, Meyrick, and Nevin.

In the afternoon the Bishop of Gibraltar made a speech urging all to keep close to the words of Scripture, and intimating that there were more practical subjects for action than this "extinct controversy" of the Procession.

Mr. MacColl replied that: The Church would have been glad to express her faith in the briefest and simplest language, if she had not been assailed by the wiles of heresy. The *δυσωβιστος* of the Nicene Council might really be said to have Arius for its parent, because the Arians accepted every Scriptural expression which had reference to our Lord, and charged it with an heretical meaning. The Church was therefore obliged, in self-defence, to guard the Christian faith with a definition which would leave no loophole for Arian sophistry. Nor could he admit, without qualification, that the question of the Double Procession was "a dead controversy," and had no practical significance. To him it seemed one of the most practical questions of the day. What was the great obstacle to the extension of the Saviour's kingdom both at home and in heathen lands? Was it not the internecine strife of those who professed the sacred name? Intelligent heathens very reasonably told Christian missionaries to agree among themselves what Christianity really meant before they crossed seas and continents to propagate its tenets.

He then stated his view of the question concluding as follows:

It was, therefore, allowable to say—the Holy Ghost proceeds from the Father and the Son eternally, because He proceeds from the Father as the unconditioned and originating cause of the Trinity, but also from the Son, because he proceeds from that essence which is one and indivisible in the three Persons of the Trinity, but which is in the Father as the *πηγή θεότητος*, and which the Holy Spirit derives, in point of order, from the Father through the Son.

Prebendary Meyrick proposed the following as an alternative to Dr. Liddon's:—

"We believe and confess that the Holy Ghost issues eternally from the Father alone, Who is the Fountain of Deity, and that He proceeds (*procedit*) eternally through the Son.

"We acknowledge that the original form of the Niceno-Constantinopolitan Creed ought never to have been altered, and, while we retain in the Creed the formula that the Holy Ghost proceeds from the Father and the Son, subject to the future decision of sufficient authority, we declare that we do not believe in two Principles of Deity, but we hold the doctrine of the *Monarchia*."

Here some discussion arose as to the right of a National Church to drop the *filioque*, Dr. Liddon opposing it and Dean Howson favouring it, and citing the American Church as favouring it.

Dr. Döllinger pointed out it was not enough to repudiate two Principles in the Godhead: it was only confessing we were not Manichees. That was done at the Council of Florence, but the Greeks took it as inadequate.

Dr. Schaff (New York, president of the Evangelical Alliance) protested against trying to settle in a few hours a question which had unsettled cen-

turies. We had better go back from the Fathers to the grandfathers, and from illumination to inspiration. He proposed:—

“We believe and confess, in agreement with the sacred Scriptures, that the Holy Spirit ‘proceeds from the Father’ (St. John xv. 26), and is ‘sent by the Father and the Son’ (St. John xiv. 26, xv. 26, xvi. 17), and that this Scriptural truth is sufficient as the substance of a dogma, and as a basis of Church union.”

The *President* quietly remarked that if these were the views of the conference, members would have been more usefully employed at home; and *Dr. Langdon* aptly closed a discussion, which had been a little restive, by reminding the meeting that they had put the matter in the hands of a committee, and that the greatest help that they could give them would be to pray that the Holy Ghost might be with them while they treated the mystery of His eternal outgoing.

On the next day *Dr. Döllinger* submitted four theses, which were accepted as an introduction to the Confession agreed upon by the Committee afterwards.

The *President* then read the four resolutions, commenting as he read. The “ancient undivided Church” would mean the times in which the genuine Ecumenical Councils were held, and so down to the eighth century. The “œcumenical symbola” are those which have been passed by an Ecumenical Council, and as such received by the Church. The “Fathers of the undivided Church” would extend to the year 750, and ended with John of Damascus.

Here *Dr. Overbeck* tried to raise a dispute about *seven* œcumenical Councils, which Anglicans do not accept, but *Dr. Döllinger* declared it had nothing to do with the question before them.

It was on Sunday the Committee agreed upon, and the Conference adopted a Confession drawn up in a set of six theses, chiefly in the words of S. John Damascene? So that the whole paper as it stands for the basis of the new Union between East and West, and to be submitted to their respective synodical bodies, is as follows:

Preliminary Resolutions.

“1. We agree together in receiving the œcumenical symbols and the doctrinal decisions of the ancient undivided Church.

“2. We agree together in acknowledging that the addition of the *Filioque* to the Creed did not take place in an ecclesiastically regular manner.

“3. We acknowledge on all sides the representation of the doctrine of the Holy Ghost, as it is set forth by the Fathers of the undivided Church.

“4. We reject every proposition and every method of expression, in which in any way the acknowledgment of two principles or ἀρχαί or αἰτία in the Trinity may be contained.

On the Procession of the Holy Ghost.

“We accept the teaching of St. John of Damascus respecting the Holy Ghost, as the same is expressed in the following paragraphs, in the sense of the teaching of the ancient undivided Church:—

“1. The Holy Ghost goes forth out of the Father (ἐκ τοῦ πατρὸς) as the Beginning (ἀρχή), the Cause (αἰτία), the Source (πηγή) of the Godhead. (*De recta sententia n. 1. Contra Manich. n. 4.*)

"2. The Holy Ghost goes not forth out of the Son (ἐκ τοῦ υἱοῦ), because there is in the Godhead but one Beginning (ἀρχή), one Cause (αἰτία), through which all that is in the Godhead, is produced. (*Defide orthod. I, 8: ἐκ τοῦ υἱοῦ δὲ τὸ πνεῦμα οὐ λέγομεν, πνεῦμα δὲ υἱοῦ ὀνομάζομεν*)

"3. The Holy Ghost goes forth out of the Father through the Son. (*De fide orthod. I 12: τὸ δὲ πνεῦμα τὸ ἅγιον ἐκφαντορικῇ τοῦ κρυφίου τῆς θεότητος δυνάμει τοῦ πατρὸς, ἐκ πατρὸς μὲν δι' υἱοῦ ἐκπορευομένη. Ibidem: υἱοῦ δὲ πνεῦμα, οὐχ ὡς ἐξ αὐτοῦ, ἀλλ' ὡς δι' αὐτοῦ ἐκ τοῦ πατρὸς ἐκπορευόμενον. c, Manich. n. 5: διὰ τοῦ λόγου αὐτοῦ ἐξ αὐτοῦ τὸ πνεῦμα αὐτοῦ ἐκπορευόμενον. De Hymno Trisag. n. 28: πνεῦμα τὸ ἅγιον ἐκ τοῦ πατρὸς διὰ τοῦ υἱοῦ καὶ λόγου προῖόν.*)

Hom. in Sabb. s. n. 4: τοῦτ' ἡμῖν ἐστι τὸ λατρευόμενον . . . πνεῦμα ἅγιον τοῦ Θεοῦ καὶ Πατρὸς, ὡς ἐξ αὐτοῦ ἐκπορευόμενον, ὅπερ καὶ τοῦ Υἱοῦ λέγεται, ὡς δι' αὐτοῦ φανερούμενον καὶ τῇ κτίσει μεταδιδόμενον, ἀλλ' οὐκ ἐξ αὐτοῦ ἔχον τὴν θπαρξιν).

4. The Holy Ghost is the Image of the Son, Who is the Image of the Father (*De fide orthod. I, 13: εἰκὼν τοῦ πατρὸς ὁ υἱὸς καὶ τοῦ υἱοῦ τὸ πνεῦμα*), going forth out of the Father and resting in the Son as the force beaming forth from Him. (*De fide orth. I, 7: τοῦ πατρὸς προερχομένην καὶ ἐν τῷ λόγῳ ἀναπαυομένην καὶ αὐτοῦ οὕσαν ἐκφαντικὴν δύναμιν. Ibidem. I, 12: πατὴρ . . . διὰ λόγου πρόβολου ἐκφαντορικοῦ πνεύματος).*

5. The Holy Ghost is the personal Production out of the Father, belonging to the Son, but not out of the Son, because He is the Spirit of the Mouth of the Godhead, which speaks forth the Word. (*De hymno Trisag. n. 28: τὸ πνεῦμα ἐκπορεύεται ἐκ τοῦ πατρὸς καὶ πρόβλημα ἐκ πατρὸς μὲν, υἱοῦ δὲ, καὶ μὴ ἐξ υἱοῦ, ὡς πνεῦμα στόματος Θεοῦ, λόγου ἐξαγγελτικόν).*

6. The Holy Ghost forms the mediation between the Father and the Son, and is bound together to the Father through the Son. (*De fide orth. I, 13: μέσον τοῦ ἀγεννήτου καὶ γεννητοῦ καὶ δι' υἱοῦ τῷ πατρὶ συναπτόμενον).*

N. B.—It is to be noted here that the German preposition *aus* (out of) equals *ἐκ* or *ex*, as denoting out of a cause or origin; whereas the word *von* (from) is equivalent to *ἀπὸ* or *ab*; while *durch* (through) denotes *διὰ* or *per*, through the instrumentality of.

On Monday the President made an address on what had been done.

The committee had drawn up a confession of faith in the words of St. John of Damascus, and it would be at once asked, why choose him? Because he stands at the beginning of the chain of patristic tradition, and because he gathers in himself the opinions of the foregoing Fathers of the undivided Church. We might say, that, down to 680, the doctrine of the Church was tolerably united, and in 750 John of Damascus flourished. As both Easterns and Westerns had agreed to accept a set of six theses gathered from his writings, the matter was settled. The fundamental idea of the Procession of the Holy Ghost was established. There is no other essential point that divides us. If our present efforts after union are accepted in the Churches of Russia and Greece, in the same spirit of peace in which we have carried them through, then a great work has been done. Why have we been privileged to attain this? In the Councils of Lyons and Florence nothing was accomplished because the spirit of supremacy and triumph was the spirit actuating those present, and therefore God's blessing did not attend it: here at Bonn, God's blessing has been with us, because we have met in the spirit of love and peace. Next year, if we are spared, we will go on in our work; and what will be our joy if then our Russian and Greek friends can tell us that our conclusions have been laid

before their sacred synods, and by them welcomed and accepted? The President, after this, supplemented his speech on English Orders, as I have before narrated, and then said that he was desirous to say something on the subject of Purgatory.

It must first be noticed that it was only amongst the Germans and Dutch that the common expression (*feggefeuer*—cleansing fire) introduced the idea of a material fire. It was not necessarily contained in the word *Purgatorium*. The ancient Church knew nothing of a purgatory, and the first to introduce and fix the opinion in the West was Gregory the Great, in the year 600. The belief of the ancient Church was, that after death those who were not ripe for the heavenly kingdom were kept in an intermediate state (Hades), where they were gradually purified and prepared for the fullness of blessing, and that prayers for them in that state were of benefit. All this was only a widely spread opinion, and was not contained in any settled articles of faith. The new doctrine that spread in the West was of a fixed place, where souls were purged by material fire, and where prayers offered for them shortened this fiery ordeal. In the thirteenth century the Schoolmen manufactured this material conception into an article of faith; and in the beginning of the fourteenth century the doctrine of Papal indulgences, as a means of deliverance from Purgatory, was spread. The abuse grew and increased, until in this year of grace, 1875, we have a grand jubilee year of indulgences, in which the Pope may clear out Purgatory altogether perhaps. The Pope's triple crown is now justified; he is supreme ruler over three kingdoms, the kingdom of heaven, of earth, and of the world of spirits. You may go, for example, to certain churches in Spain, which are privileged with indulgences, and there you may see written on the doors, "To-day you can bring souls out of Purgatory." We, Old Catholics, utterly repudiate this doctrine; we abjure the whole system of Papal indulgences, whether for the dead or the living, and we believe what the old undivided Church taught about the middle state. We do not attempt to define that state, but we pray to God for the welfare of those that have entered into it.

He also made very interesting remarks upon the state of religion in the world generally, and predicted great results from this step towards unity.

Archbishop Lycurgus also spoke in a strain of rejoicing at the result.

The Bishop of Gibraltar, in an eloquent speech added:

The success which has attended our deliberations is eminently welcome to myself, as my duties often take me to the East. Within the last few months I have had the privilege of meeting the Archbishops of Corfu, Syra, Smyrna, Roumania, and the Patriarch of Constantinople. This intercommunion between the Churches, which we have been endeavouring here to promote by theological discussion, I have been endeavouring to promote in practice. The other day at Smyrna I held two services, at which were present, not only Bishops and congregations of the Church of England, but also an Archbishop and Bishop of the Eastern Church, with many members of their flock, and at which we offered together to our heavenly Father our common supplications in the name of our common Lord and Redeemer. As God breathed into our hearts this desire for union, He will show in His own good time the way in which that desire is to be fulfilled. If Christians ever had a good cause for singing a *Te Deum*, we have one in the success which has attended our endeavour to re-unite the Churches of the East and West in the holy bonds of Christian truth and love.

The meeting then rose, and repeated after *Bishop Reinkens* the Latin *Te Deum* and *Pater Noster*; after which the Bishop offered a short extemporised Latin prayer for the unity of the Church.

So closed the second conference at Bonn, as the first had closed, with praise.

The correspondent of the *Guardian* adds :

The same evening a common supper drew us all together once more. The English and Americans present invited the Orientals and Old Catholics to be their guests, and we spent a pleasant two hours in interchanging mutual expressions of good-will and wishing each other God-speed.

Miscellanea.

LAYARD'S TURKISH CADI.

Soon after Mr. Layard's return from the East, the following letter was given to the press as having been written in reply to some requests for statistical information which he had addressed to an official person, a Mohammedan of Damascus. Many years having passed since it appeared, it is worth republication. Nothing could bring out more humorously the difference between the energetic inquiring Anglo-Saxon and the serenely indifferent and philosophical man of the East.

"My Illustrious Friend and Joy of my Liver:

"The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses, nor have I inquired into the number of inhabitants; and as to what one person loads on his mules, and the other stows away in the bottom of his ship, this is no business of mine. But above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh my soul! oh my lamb! seek not after the things which concern thee not. Thou camest unto us and we welcomed thee; go in peace.

"Of a truth thou hast spoken many words, and there is no harm done; for the speaker is one and the listener another. After the fashion of thy people, thou hast wandered from one place to another until thou art happy and content in none. We (praise be to God) were born here and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understandings? God forbid!

"Listen, oh, my son! There is no wisdom equal unto the belief in God! He created the world, and shall we liken ourselves unto Him in seeking to penetrate into the mysteries of his creation? Shall we say, Behold this star spinneth around that star, and this other star with a tail goeth and cometh in so many years? Let it go! He from whose hand it came will guide and direct it.

"But thou wilt say unto me, Stand aside, oh man, for I am more learned than thou art, and have seen more things. If thou thinkest that in this respect thou art better than I am, thou art welcome. I praise God that I seek not that which I require not.

"Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double belly, or wilt thou seek Paradise with thine eyes?

"Oh, my friend, if thou wilt be happy, say there is no God but God; Do no evil, and thus wilt thou fear neither man nor death; for surely thine hour will come.

"The Meek in Spirit, (El Fakir),

"IMAUM ALI ZADI."

MATTER AND FORCE.

What, then, is this force, this "new god, newly come up," which we Christian believers are summoned to adore? It is a slippery and changeable Proteus, impossible to define. Now it is accelerating force; now acquired momentum; now a potency, and now actual motion. It glows in the stars. It blossoms in the trees. It spreads itself out in a cosmic sea of mist. It condenses itself into suns and planets. It flashes through the universe in sunshine. It forms animals that fancy themselves to be alive, and men that dream themselves immortal, and then scatters them into worms and corruption again. But whence came it, and whither does it go? Its amount, some tell us, is always the same; its increase or decrease is "unthinkable," though its forms are ever changing. Who, then, fixed for it this total amount? and what power or force, higher than itself, impels it to these ceaseless transmutations? It is like the genie of the Arabian tale. Now it buries itself, as highly-condensed sunforce, in the depths of the ocean or of the coal measures. Anon some fisherman or miner drags it forth to light, and unseals its dark prison-house; and lo! it shoots upward in clouds of steam, or exhales in "thousand wreaths of dangling water-smoke." It shrieks its wild cry of escape and liberty on all our railways from the lips of ten thousand engines, and then vanishes into the depths of space again. It is a mighty slave of the lamp and ring, well-suited for the control and guidance of divine or even of human wisdom; a most useful drudge, that can work marvels at the bidding of a higher reason; but, after all, a sorry and shameful divinity. Set up by philosophy for the true King and Lord of the universe, it explains nothing, and needs itself to be explained. It is the shifting Proteus and eyeless Polyphemus of Homer, both alike stripped of thought and reason, and then rolled together in one:—

"Monstrum horrendum, informe, ingens, cui lumen ademptum."

It has no mind, no heart, no choice, no reason, and no will. Its changes have no purpose. It begins with chaos and darkness, and ends in utter darkness and chaos again.—*Canon Birks.*

FREEDOM OF THE WILL.

The will is determined by motives, it is true. But these motives are not like weights in the market, or coins on the merchant's counter, fixed and constant in their relative force and weight, in all circumstances, and for men and characters of every kind. They decide the acts of the will; but their relative force depends on something deeper than the will, the moral state, the disposition and character, of the agent to whom they appeal. Men are sensual, prudent, honourable, or holy, as the motives which chiefly prevail with them are momentary pleasure, remote prospects of worldly gain, the highest principles of conduct habitually recognized among their fellows, or love of moral good and hatred of moral evil, quickened by meditation on eternal things. This dependence of motives for their practical force on the moral character, on the state of the heart, is taught alike by heathen moralists and the word of God. The maxim—"Trahit sua quemque voluptas," has its counterpart in the weighty text:

"All we like sheep have gone astray; we have turned *every one to his own way*." Man's choice of his own path determines, to a great extent, the class of motives which have the nearest access, hour by hour, to guide and determine the separate acts of his will. The temptations and urgencies of evil thicken and crowd around him in a downward path, till they hold him in a bondage like the chains of fate. The beauties and the joys of virtue, the good land of hope and heavenly blessing, open around him in brighter and brighter vision, in that "way of life" which is "above to the wise." And they issue in that service which is perfect freedom, and, in the liberty of that perfect law of moral goodness, whose seat, in the words of Hooker, is the bosom of God, and her voice the harmony of the world.—*Canon Birks*.

SCRIPTURE AND SCIENCE.

I have tried to put "The sun knoweth his going down" into scientific language, avoiding every term that merely describes appearances. The best I can make of it is this:—"There is a law by which is determined for any particular day the precise time at which a line drawn from the sun to a given point on the globe will be tangential to its surface, and in what azimuth that line will fall." It would, I suspect, be hard to put that into old old-world Hebrew; but supposing it had been somehow achieved, surely it would have sounded sheer nonsense to those who first listened to the Psalm, it would have remained unintelligible for more than two thousand years, while it would seem pedantic now, and perhaps a piece of antiquated folly in another century.

I do not at all imagine that the prophets of old had any special illumination in regard to the material universe; that has indeed been contended for, but the array of passages brought forward by Gaussen in his "Theopneustie" appear to me rather to negative than to sustain the idea. Yet supposing the inspired men had been made natural philosophers, they would certainly have done what philosophers do now—speak generally in popular language. Why, modern astronomers talk, not only of sunsets, but of the ascension and declination of the heavenly bodies, as though the Ptolemaic system was still believed in at Greenwich.—*Id.*

PURGATORY.

Remarkable were the declarations made on the subject of Purgatory at the Bonn Conference. It was looked upon (exactly as in our Articles) as standing in close and indissoluble connection with the Papal system of indulgences—with all the presumptuous and blasphemous claims which it asserts, with all the immoral consequences which it carries with it. As it is this connection which elevates it to a supreme practical importance, clearly this mode of treatment is the right one. That the Romish doctrine of purgatory has neither Scriptural basis, nor even the sanction of primitive antiquity, is too obvious to need much investigation in these later days. In fact, the vain attempts of Roman theologians to manufacture these are the strongest arguments against the doctrine. Speculations, indeed, on the mysterious "intermediate state" seem to be inevitable; and, from Origen downwards, they have always tended to some purgatorial form. Why this is so it is not hard to see. From the primitive practice of simple prayers for the members of the Church departed this life, but still bound to the living by the communion of saints, men were led rashly to theorise as to the way in which prayers might be efficacious. From the difficulty of understanding

how the Last Judgment could simply divide men into two classes—on the right hand and left hand of the Great White Throne, they were also led to speculate as to some purgatorial preparation for the great day, or some purgatorial sentence following it. Such speculations may well be thought rash, “intruding into the unseen,” claiming to know now what ought to be left till “we know even as we are known.” But, as speculations, they need not draw down ecclesiastical condemnation; still less need they cause separation between Churches. But when, as Dr. Döllinger expressed it, they were first materialised, then “manufactured into an article of faith,” and lastly, at the cost of gross superstitious destructive of morality, forged into a weapon of Papal domination, then it became a duty to resist, to reject, to condemn them. No wonder that they furnished in Luther’s hands the first stone to be slung in the name of God and of Truth against a gigantic tyranny. But Protestantism in the sixteenth century, unlike the Old Catholicism in the nineteenth, could not be content to reject falsehood without uprooting the truths round which it had entwined its parasitic growth. We are wiser now; we accept gladly the strong and yet thoughtful and well-founded statement, “We Old Catholics utterly repudiate this doctrine; We abjure the whole system of Papal indulgences, whether for the dead or the living, and we believe what the old undivided Church taught about the middle state. We do not attempt to define that state, but we pray to God for the welfare of those that have entered into it.” Our own Church, for grave reasons, struck out of her Public Service the explicit prayers for the dead, which it once contained; and it is utterly unwarrantable in individuals, while that decision remains unreversed, to introduce them into it. But, although she has strongly condemned the Romish doctrine of “Purgatory and Pardons,” she has nowhere dogmatised as to the nature of the intermediate state, or could she, even by implication, be supposed to condemn any Church which followed more closely the primitive custom in prayers for the faithful departed.

A STUDY OF A STUDY.

Past the large, low dining-room, where preparations are being made for a dinner party, up a short passage lined with book-shelves, and an open doorway admits you to a room—large, certainly, but so choked with contents that it rather reminds one of the inside of a disorderly portmanteau. It is square, but for a bay window in which stands a library table piled with books and papers, an old black velvet sermōn-case, a battered traveling writing-case, and a desk, with a wine-glass of water on the ledge, and a tattered sheet of blotting-paper, on which lies a bright blue book—*Artist and Craftsman*—the last study of the owner of the room, to judge from the paper cutter between the leaves. It is flanked by *Lectures on Casuistry*, and *Geschichte des Alten Bund*. A portentous waste-paper basket stands beneath; both this and the paper-cutter seem fitted by their unusual proportions to cope with their daily work. A hard horsehair chair, without arms, springs, or cushions, turns its back resolutely to the garden, and its face to the army of papers.

Three tables and a whatnot dispersed over the room serve as foundations for a pyramid of books, reports, periodicals—*Cornhills*, *Macmillans*, *Revue des Deux Mondes*—thatched with the *Times*, *Pall-Mall*, *Saturday*, *Guardian*, and other papers unnumbered. Two wandering book-cases, with double faces and no backs, are stocked with motley rows of volumes, at which we will look closer. *Saint Anselm de Canterbury*, *Artemus Ward*, *Science de l’Histoire*, a long range of Dumas, Comte’s *Système*, *Ingoldsby*

Legends. Are the contents of the shelves which line the walls less miscellaneous? Hardly less surprising. Here is a favorite shelf, apparently, where the books stand loosely, and unevenly, as if ready for immediate action—*Lettish Bible, Biblj Swata, Wendish Bible, Zwingli's Werke* (pushed in hastily and upside-down), a little Hindustani and incomprehensible *Jolowicz Polyglotte der Oriental Poesie, Rabbinische Blumenlese*. Nor, if you walk round the room with speed and caution that you may not be surprised too far from the two modes of escape, the door and window—are the other shelves less bewildering to a merely human understanding. *Bopp: Sanscrita Spracha, Koptische Grammatik, Myverian Archaeology*; Arabic, Armenian, Celtic, Persian dictionaries; grammars of Icelandic, Erse, *Ægyptische*. Seventy-eight volumes of *Memoires, relatifs à l'Histoire de France*; *Dallas, the Gay Science*—(what may that be?—whist? fencing? dancing? Not at all—criticism!). Dante, Shakespeare, Bunsen, Milton, Hallam, Sévigné, Luther. But a complete list would take days to write and hours to read. Besides these, the library steps are crushed under a haystack of unbound books, mostly Dutch, and two open portmanteaus are overflowing with papers and correspondence.

The floor is covered with no luxurious recluse Turkey carpet, but a common crimson and drab drugget, worn and faded. The paper, if there be any, is hidden behind the books. No—there is a strip over the mantle-piece—Indian red, with a creeping pattern of dull gold. On the mantle-piece stand three wax candles, a marble clock, and a heap of pennies, on which no unscrupulous housemaid will take compassion.

Searching curiously for traces of human presence, we notice a crabstick leaning against the corner of the window, and on the centre table, erect and dignified, a black velvet scull-cap, very much—yes, uncommonly like in shape to Cowper's well-known nightcap. Its counterpart in black silk, tumbled, frayed, but evidently the more familiar friend, lies near the desk. A feather brush, worn out in hopeless attempts to fight the dust, droops over the edge of a century of *Quarterly Reviews*. Not many visitors are expected here, for all the chairs (horsehair and uncompromising, like the one at the desk) are built up with books. There are two deep leathern arm-chairs, though, on either side of the wide fireplace, but they are served in the same fashion. Over all, on a tall pedestal, the bust of Julius Hare gazes with bland, blank eyes.

Who is the master of the room? the hermit-crab of the shell? Hush—there are voices at the door; one grating with the huskiness of old age, slow and emphatic, giving, it would seem, some order, which is responded to with a ready "Yes, my lord"—and heavy plodding steps come with frightful distinctness up the oilcloth-covered passage. Jump out of the window, if you are not prepared for instant annihilation, but wait behind that juniper and peep through the heavy, dark branches that rob the window of half the rays of a watery autumn sun, and you may note the entrance of an old man with stooping shoulders and scanty grey hair, and watchful, light blue eyes, which need the warming effect of a smile on the quaint, rugged, but not unkindly face. He reluctantly pushes aside the book and paper-cutter, and breaks open the topmost of a pile of letters addressed to "The Bishop of St. David's."

THE BRITISH ASSOCIATION

Met this year at Bristol, Sir John Hawkshaw, the celebrated Civil Engineer, being elected President in place of Prof. Tyndal, who gracefully

remarked of his successor that he would be a "leader not likely to be caught up into atmospheric vortices of speculation, about mind or matters beyond the reach of mind, but who Antæus-like would know how to maintain a refreshing contact with his mother earth." Sir John's Address was on the great achievements of Engineering and the arts, in past ages as well as the present, in which he did justice to antiquity.

The President of the Geographical Section was General Strachey, a strong evolutionist, who went out of his line to sustain Darwinism: but the Geological President, Dr. Wright, took just the opposite view.

Before the Section of Biology, Dr. Rolleston delivered a splendid address on anthropology, which we shall abstract for a future number. We give here an extract from Dr. Wright's address:

In these remarks I have carefully avoided any allusion to the origin of species, because geology suggests no theory of natural causes, and palæontology affords no support to the hypothesis which seeks by a system of evolution to derive all the varied forms of organic life from preëxisting organisms of a lower type. As far as I have been able to read the records of the rocks, I confess I have failed to discover any lineal series among the vast assemblage of extinct species, which might form a basis and lend reliable biological support to such a theory. Instead of a gradation upwards in certain groups and classes of fossil animals, we find, on the contrary, that their first representatives are not the lowest, but often highly organized types of the class to which they belong. This is well illustrated in the Corals, Crinoids, Asteriadae, Mollusca, and Crustacea of the Silurian age, and which make up the beginnings of life in the Palæozoic period. The fishes of the Old Red Sands one we have already seen occupy a respectable position among the Pisces; and the reptiles of the Trias are not the lowest forms of their class, but highly organised Dinosaurs. Ichthyosaurus, Plesiosaurus, Pterodactylus, Teleosaurus, and Megalosaurus stand out in bold relief from the Mesozoic *strata* as remarkable types of animal life that were specially organized and marvellously adapted to fulfil important conditions of existence in the reptilian age; they afford, I submit, conclusive evidence of special work of the Great Designing Mind which pervades all creation, organic and inorganic. In a word, palæontology brings us face to face with the Creator, and shows us plainly how in all that marvelous past there always has existed the most complete and perfect relation between external nature and the structure and duration of the organic forms which gave life and activity to each succeeding age. Palæontology likewise discloses to our feeble understanding some of those methods by which the Infinite works through natural forces to accomplish and maintain His creative design, and thereby teaches us that there has been a glorious scheme, and a gradual accomplishment of purpose through unmeasured periods of time; but palæontology affords no solution of the problem of creation, whether of kinds, of matter, or of species of life, beyond this that although countless ages have rolled away since the denizens of the Silurian beach lived and moved and had their being, the same biological laws that governed their life, assigned them their position in the world's story, and limited their duration in time and space are identical with those which are expressed in the morphology and distribution of the countless organisms which live on the earth's surface at the present time; and this fact realises in a material form the truth and force of those assuring words, that the Great Author of all things, in these His works, is the same yesterday, to-day, and for ever."

Correspondence.

MR. EDITOR :—I shall ask only a brief space in which to reply to Prof. Wilson :

He says, "The word 'assent' as I have said, was introduced into the Canon *twenty-seven* years before 1859, the time indicated by him (me) as that in which the change was made." It was *not* the time indicated by me as that in which the change was made. I said expressly that the word came in, in 1832. See "Ill. case," p. 225. I see no occasion for this misrepresentation.

Prof. Wilson says, "No diocese from the days of the Apostles has ever had or exercised the right (?) now claimed for all dioceses in this country by such men as Drs. Hopkins and Thrall." Who the "such men" are I do not know, but one thing is clear, Prof. Wilson can make this statement of rights "*exercised*" only after careful examination of the proceedings, from election to consecration, in the case of every Bishop in all the history of Christendom.

Prof. Wilson quotes me as speaking of "the right of a diocese,—a right not to be shared with any other body—a right to elect and have consecrated as Bishop any clergyman of the Church." What I wrote was, "a right to elect and have consecrated as Bishop any clergyman of the church, of competent age, who comes fairly within the terms of the testimonial of the House of Deputies." A quotation so conveniently garbled I have no disposition to comment on, but it is a fair sample of his method. Thus Prof. Wilson quotes me as saying that I was "speaking of 'assent and consent as *distinct from* and other than the prescribed testimonial'" and asks, "Is this a mere quibble? Did he think so when he wrote for the *Church Review*? Did he intend to have his readers so understand him? If so he was extremely unfortunate in *his* English." My reply is this; in the essay speaking of the testimonial I said: "When that is signed, the assent is given, and *none other is asked*" I certainly meant what I said, and thought I had said it plainly. I occupied three pages of the essay in showing just this thing.

Again he quotes me thus, "If the Bishop-elect is bound to produce it (the testimonial) the deputies *are bound to furnish it.*" The italics are Prof. Wilson's, though he leaves his readers to suppose they are mine—another delicate misrepresentation.—In his citations from my essay, italics are all his own, and without hint to the reader. That he knows better is evident, for when he italicises part of a quotation from Dr. Hawks, he is careful to say "the italics are my own." Now fifteen lines above what he quotes, I had given the conditions on which they were not bound to grant the testimonial. Yet he quotes me as though I had said it absolutely, and unconditionally. The citation is as fair and honest, and as complete a misrepresentation, as when, quoting me he stopped in the middle of a sentence, omitting the limitation with which I had qualified my statement, and intensifying it with his own italics, without hint to his readers that they were his own and not mine.

Prof. Wilson thinks there is "a disposition to trifle or quibble over this word 'assent'." I think so too, and will show how. Prof. Wilson agrees with me "in thinking the insertion of the word 'assent' into the Canon in 1832, made no important or essential change in our Canon law." This he must admit, since the Canons prescribe the testimonial as the form of assent. Yet he goes on to give two cases, "in which the House may be per-

fectly willing to sign the testimonials, as a mere testimony to the fitness of the Elect, when, nevertheless, they might have doubts about the propriety of consecrating him." And again, "the only 'issue' I have made related to the *right* of the General Convention and the Standing Committees to enquire into the fitness, doctrinal, moral and personal, of Bishops-elect, and to withhold the required 'Testimonial' if they are not entirely satisfied on these points." The quibble is just this. In theory, and interpretation to admit that the word "assent" made no important change in the Canon law. In practice, to claim and exercise all these inquisitorial rights by virtue of its force. For be it observed, that the "testimonial" has not one word in it of the "fitness doctrinal, moral and personal of Bishops-elect," save the belief that each one has "led his life, for three years last past, piously, soberly, and honestly." The question of the fitness of a Bishop-elect is left to the diocese electing, and of it alone is testimony on this asked. The testimony of the House of Deputies is only that they are not informed of certain specified disqualifications. I think quibble a very mild term by which to characterise the interpretation of a Canon one way, and then administering it the very opposite.

Prof. Wilson says again, "If Dr. Thrall should go to a Bank asking a loan, the bank officers would consider in private by themselves the reasons for and against granting him the favor he asks." "If a young man should ask Dr. Thrall himself for a recommendation, or an appointment to any place in his gift, he would not feel under obligations to assign the reasons for refusing." Is the granting testimonials a favor, or gift? If I ask a favor it is at the option of the man I ask. If I put a man on the stand as a witness, it is not at his choice whether or how much he shall testify. What the Church means she has said in the testimonial—"firmly persuaded that it is our duty to bear testimony on this solemn occasion"—And they are to do it "in the presence of Almighty God." And Prof. Wilson likens this obligation to a favor, a loan, giving a man the same liberty to tell or withhold the truth, that he would have to grant or withhold a favor, to make or refuse a loan, to enter into a secret investigation, and determine whether it is expedient to tell or withhold the truth, being on oath meantime to testify.

S C. THRALL.

[We are left without space in this No. to intrude our own observations on this subject, but as the controversy is about exhausted, we shall try and sum up the points of it in our next. Cases like that of Dr. Eccleston, show that we have not heard the last of it.—ED. ECLECTIC]

DR. DE KOVEN'S LETTER TO THE ILLINOIS CONVENTION.

RACINE COLLEGE, Aug. 31, 1875.

To the Clergy and Laity of the Diocese of Illinois in Convention Assembled:

MY BRETHREN—On the 4th of February, 1875, I was elected by the Diocese of Illinois to be your Bishop. Informed of the election by a committee appointed for that purpose by the Convention of the Diocese, I shortly afterwards by letter accepted it.

From that time until the present day, I have received no official announcement as to the action of the Standing Committees; nor do I know of any provision in the Constitution or Canons of the Church that requires a Standing Committee to inform the Standing Committee of the Diocese which has elected a Bishop of the rejection of his papers; nor the Standing Committee of the Diocese where he has been elected to inform the Bishop-elect that a majority of the Standing Committees have failed to act affirmatively upon the papers laid before them. This, however, is but a slight imperfection compared to others in a system, unknown during eighteen centuries to any branch of the Catholic Church, which can permit the votes of nu-

merous bodies of clergy and laity to come between the free choice of a Diocese and the Bishops, who are appointed of God to increase as well as to guard the order to which they belong.

Of course, I know from common rumor that a large majority of the Standing Committees failed to accept the papers laid before them. I am well aware from the resolutions of at least one Standing Committee, and from the same rumor, that the reason of this failure was that I am believed to hold unsound doctrine as to the Holy Eucharist.

The accusation is based upon a quotation, generally wrested from its context, from a speech made by me in the General Convention of 1871. On four occasions since, I have pointed out that the interpretation given by Church newspapers, was based upon a misunderstanding or a misrepresentation of my views. These occasions were, first, in a correspondence between myself and the Rev. Dr. Craik, of Louisville, shortly after the General Convention of 1871; second, in a theological defence made before a Council of the Diocese of Wisconsin, in February, 1874, afterwards published; third, in an article published in the *Church and the World*, in the autumn of the same year; and fourth, in a speech made at the last session of the General Convention.

It has seemed surprising, if my words uttered on one occasion are to be regarded as a truthful exposition of my views on a confessedly difficult subject, that my explanation of those words carefully written and expressed on many occasions should not be regarded as of at least equal weight.

It seems due, however, to the time and occasion which lead me to address you, to the subject itself worthy of our deepest meditation, and to my own character, assailed in that which is dearest to me—my loyalty to the Church of God,—that I should once again, as simply as the mysterious subject of which I must speak permits, state the doctrine I hold with respect to the Lord's Supper.

First—The doctrine of the Holy Eucharist is clearly connected with the mediation of the Son of God. Our Lord has told us that, "No man cometh to the Father but by Him." St. Paul has told us that, "There is but one mediator between God and man, the man Christ Jesus." The same Apostle has declared that the "new and living way into the Holiest," is "through the veil, that is to say, His Flesh." The priesthood of our Lord is a part of His mediatorial office. "He is a priest forever after the order of Melchisedek." Because He is a priest "He must have somewhat to offer," else "He could not be a priest," and because He is a priest "forever," the offering must be as perpetual as the priesthood.

This offering is the atoning sacrifice of the Son of God, offered in will before all time, for He was the Lamb "foreordained before the foundation of the world," offered in will in time, when, at the institution of the Eucharist, He said: "This is my Body which is being given for you." "This is my Blood which is being shed for you," offered in time, in sorrow, suffering, and death upon the Cross of Calvary, never again thus to be offered; and pleaded by His intercession, while His mediatorial Kingdom shall endure for us men and for our salvation.

It is by the presence of our Lord's human nature in heaven, still bearing—so Christians have been wont reverently to believe—the marks of His Passion, that our Lord pleads what once It endured. What the nature of this memorial pleading is we may not say; "Eye hath not seen nor ear heard it." We are only told that He "ever liveth to make intercession for us," and that to the "Lamb as it had been slain," "in the midst of the Throne" is directed the adoring worship of angels in heaven and the redeemed on earth and in Paradise.

It is by union with the human nature of our Lord that we have access unto God; and it is the work of God, the Holy Ghost, to unite us to Christ. Thus the Apostle says: "Through Him we have access by one Spirit unto the Father." The Holy Eucharist is the doing in the sensible world, by God's appointment under material forms, what Christ, our head and chief, is ever doing in the spiritual world. There is an earthly altar, and a human priesthood, and bread and wine; but Christ is really present as priest, and offering, and the food of the faithful who feed upon the sacrifice. One would expect that since Christ is in the Eucharist as priest, and offering, His human nature, by the presence of which in heaven He ever pleads for us what once It endured, should also be in the Eucharist; and so we find that He said of the elements "This is My Body which is being given for you," "This is My blood which is being shed for you," and again, "He that eateth Me even he shall live by Me."

The controversies of the times compel us to go further than this simple assertion of the presence of Christ, God and man in one person, in the Holy Eucharist, to declare that while we assert our belief in the Presence, we refuse to define the mode or manner of the Presence. We do not affirm with the Roman Catholic that it is

by transubstantiation, or the annihilation of the substance of the bread and wine, and the substitution for it of the substance of Christ's body and blood.

We do not affirm (if there be any who do) that it is by consubstantiation or impatination, namely that "the substance of the Lord's body and blood co-exists in union with the substance of the bread and wine, as iron and fire are united in a bar of heated iron."

We do not affirm that it is by identity of substance, that is, that the substance of the Eucharist is at one and the same time the substance of bread and wine, and the substance of Christ's body and blood. We refuse to explain away the mystery by saying that the holy elements are mere figures, or images or symbols of Christ's *absent* body and blood. In short, we accept no device or explanation of human reason, and where Christ and the Church have refused to define, we refuse to define also.

The only word which the Church has used to express without defining the fact of the presence, is the word "sacramental," and so I hold that Christ's human nature is in sacramental union with the consecrated elements. This Presence is called Real, to show that it is no mere figurative or symbolical Presence. It is called Spiritual, to show that it is no visible, carnal, material, or local Presence; "for that which is seen is not real, that which is material is dissoluble, that which is local is but partial." This Presence is also called Spiritual, because it is the especial work of God's Holy Spirit to make Christ's human nature present, for the Third Person of the Adorable Trinity has come, "not to supply Christ's absence, but to accomplish His Presence." Thus, whenever or wherever I have asserted that Christ is present "in the elements," "under the form or species of bread and wine," I mean thereby that He is there present sacramentally and spiritually, and thus really and truly.

Second—To Christ present in heaven as "the lamb as it had been slain," the Book of Revelation tells us is addressed all the worship of all the creatures of God. Can it be wrong to believe that worship is due by every Christian to the Lamb of God thus sacramentally present in the Eucharist? The word "worship," without considering its figurative applications, may be used to express three different ideas:

(1) It may mean that surrender of body, soul, and spirit which is due to each Person of the blessed Trinity, at all times, and in all places, and under all circumstances; so that "whatsoever we do, we do all in the name of the Lord Jesus."

(2) The especial regards of love, joy, fear, gratitude, reverence, honor, &c., whenever these feelings are called forth by any act done for us by Almighty God. Especially are these feelings to be given to our Lord Jesus Christ in the holy Eucharist, because (a), being omnipresent, He is present thus as God, and His human nature is there by way of conjunction and by way of co-operation.

(b) Because His human nature is there present sacramentally to be imparted to us, and where it is, He must be; and, since He is there to unite us to Himself, "to make us one with Him, and He become one with us," then, if ever, is this worship of the heart to be given to the Lord "who bought us."

(3) Outward bodily acts of worship, corresponding to these inward regards of love, fear, gratitude, &c., the nature of which, whether by standing, or kneeling, or in whatsoever way, should be directed by the Church, our mother, to whose direction I loyally and humbly submit myself.

It is sometimes said, however, by those who accept the doctrine of the real presence of the body and blood of Christ in the Holy Eucharist, that worship to Christ Sacramentally present should not follow, because Christ is only to be worshipped as at the right hand of God.

Christ has indeed "ascended into the Heavens." He is "set down at the right hand of the Majesty on High." Wheresoever His glorified human nature is, it can never be separated from His divine person, "no, not for the twinkling of an eye," thither must our hearts ascend as they who are homesick for a better land. But while this is the truth of God, is it right to say that worship is to be addressed to Him only at the right hand of God? To say that He is to be worshipped only there, is either to deny the sacramental presence of His human nature in the Holy Eucharist, and thus, limiting the powers and properties of His glorified body, "to be wise above that which is written," or else it is to be guilty of a grave theological error.

Theologians assert that while we ought to worship the human nature of our Lord, we only worship it as it subsists in, and cannot be separated from this Divine Person. They say that while it should be worshipped, yet it is not at the same time, the cause or reason why it is worshipped. On the other hand they declare that the Divine Presence of the Son of God is both to be worshipped, and is also the cause or reason of the worship which is offered to Him. To limit, therefore, the worship of God in Christ to that place and that place only where His human nature

is believed locally to be (the Sacramental Presence of His human nature in the Eucharist being at the same time granted), is to make that human nature not only a thing to be worshipped, but (and in that very relation in which it is most human), also, the cause or *reason* why it is worshipped, and thus to do what some are accused of doing, to deify the human nature of Christ.

There is a sense, indeed, in which it may be right to say that Christ is only to be worshipped as at the right hand of God. If all things are double, the one against the other; if the spiritual and material worlds are, so to speak, interlaced; if, were our eyes only opened, we could see the "horses and chariots of fire around about Elisha"; and were our ears rightly attuned we could hear celestial harmonies; if the Sacraments were the doors of entrance into the spiritual world; then might it be conceived that the presence of Christ at the right hand of the Father and his Sacramental presence in the Eucharist are one and the same, and the adoration given to the one is adoration given to the other, for then if ever are we made "to sit together in heavenly places in Christ Jesus."

I do not believe, my brethren, that the doctrine has ever been rejected by our Church. I do not believe that it is a doctrine which our Church merely tolerates, but that it is the fair and reasonable interpretation of her Liturgy and formularies, and when more fully understood will be accepted with loving hearts by all her faithful children. If it be said that the fact that the members of the Church do not generally accept it is a proof that the Church does not hold it, it is sufficient to reply that the history of the American Church proves that she has already grown into a fuller and deeper appreciation of her Catholic heritage, and that every one who has been called to proclaim the forgotten truths has done so with the notes of reproach and suffering for Christ's sake. That it should be otherwise, as the great blessing of the Sacramental Presence of Christ in the Eucharist begins to be more fully realized, is not to be looked for. So far as the present case is concerned, though he cannot take to himself the comfort of the thought just expressed, because of his unworthiness, it cannot be denied that the general impression prevails, within and without the Church, that the rejection of your Bishop-elect is the condemnation of him and of his views. It is quite true that no one could seriously maintain that any doctrine could be condemned by a majority of forty-five distinct bodies like the Standing Committees, who have never received any "authority in matters of faith," and before whom the doctrinal question has never been argued, nor even fairly considered. This were to usurp the functions of a Synod, and to do what no Synod of the Church of God ever dared to do without argument, consideration and testimony.

It has indeed been maintained that the rejection of the Bishop-elect only means that it is lawful for a presbyter to believe and to teach what unfits him for the office of a Bishop. But a doctrine taught is either a blessing to men or imperils their souls. It is inconceivable that the Church can allow a presbyter to teach to the souls committed to his charge what she would not allow a Bishop to teach to the larger number. This were to accuse her of the dreadful sin of making little account of the souls of her children.

One of two things must, however, be true: either the Standing Committees have rejected the papers of the Bishop-elect on insufficient grounds, and thus have interfered with the free choice of the Diocese of Illinois, or else it must be granted that he is amenable to trial and discipline, and is a disloyal presbyter of the Church.

In the former case it would seem to be the duty of the Diocese, for its own sake, for the sake of the independence of Dioceses, for the true prosperity of the Church of God, believing that a great cause has been committed to it, to maintain its rights so long as it may, and to submit only under solemn protest. To give up the presbyter you have elected, to make no effort to correct the known misrepresentations or misunderstanding of his views, to regard the decisions of the Standing Committees before any attempt has been made to show them the truth, would seem, no doubt, to many to be the accepting of the latter alternative. It would not be surprising if they should feel in this view of the case that the placing the elected presbyter in circumstances where he may have received a deep injury to his theological character, and the leaving him there undefended, unprotected, and unsustained, could not be the part of honor or of righteousness.

And yet there are very grave considerations of an opposite sort which may well influence any thoughtful mind. If the previous election were to be reaffirmed, and the Standing Committees were to be asked to reconsider their action, or if a new election were to be gone into to remove any supposed difficulties about the former, and the papers were to be anew submitted to the Standing Committees, one might well doubt whether there could be any material change in the action of these bodies.

To remove misconceptions, to correct misunderstandings, is the work of time, and is the harder in proportion as these misconceptions are conscientiously held. Besides, it may not be any disrespect to the Standing Committees to say that they are popular bodies, elected by popular bodies, and are likely ordinarily to represent the average tone of churchmanship, whatever it may be. Surely it is true that the average tone of churchmanship in this country does not accept high sacramental doctrine. Neither is it surprising, nor a reason for discouragement, that it should be so. It is as true of this as of every other deep truth. It takes time for it to work its way to the heart. It grows in secrecy and in silence. It is helped by patient endurance and living prayer. If it ever works a sudden and mighty conversion, it is only by the utter self-sacrifice of the Saints of God. It has no place in that ecclesiastical atmosphere where questions of expediency are often paramount, and for its full acceptance we must wait God's good time, and hope and pray that He, who alone can make men to be of one mind in a house, may bring it to pass.

It might indeed be said that even a renewed condemnation ought to be submitted to, and that the Diocese ought to maintain its right of choice, and the presbyter whom it believes to be unjustly rejected, through whatever difficulties; but there is another consideration of still graver moment.

Brethren, I could not have accepted as I did the election of the Diocese, had I not realized in some poor way what might be done with the help of God by a Bishop of Illinois. Strong are the foundations already laid by the Bishop who has gone to his rest. Everywhere the field is white to the harvest. Towns and cities are calling for help for perishing souls, and above all, your chief city, which has been to me almost a home for so many years, which is endeared to me by a thousand ties and kindnesses I can never forget, pleads for work and toil which should correspond to its weight, its needs, and be an example of work bravely done to every part of this mighty West.

My brethren, beloved in Christ, it may well be thought that you ought not to wait for misconceptions to be removed for a Bishop for Illinois. Torn, as generous hearts must, be by conflicting duties; drawn in one way by grave constitutional rights and tender personal considerations; drawn in another by the needs and sorrows of this stricken Diocese—I feel it my duty to adopt a course which leaves at least the great principles involved unharmed.

In the name of the Great Head of the Church, who bought it with His blood, declaring my loyalty to its doctrine, discipline, and worship, protesting against my rejection by the Standing Committees as an injury done (I believe unwittingly) to truth and justice, I withdraw my acceptance of the election to the Bishopric of Illinois, and implore you at your present Convention, asking the help of the Holy Ghost, forgetting all past difficulties, to elect some other presbyter as your Bishop, one who shall be full of the love of Jesus, and zeal for the souls for which he died; and who can lead forth the sheep of the fold "in the paths of righteousness" "to the still waters of comfort."

Brethren I cannot be your Bishop, but as your brother and friend I commend you to God and to the word of His Grace, that "when the Chief Shepherd shall appear we may receive together the crown of righteousness which fadeth not away."

I am your servant in Christ,

JAMES DE KOVEN.

THE INCARNATION.

"When round in luminous orbits flung,
The great stars gloried in their might;
Still, still a bridgeless gulf there hung
'Twixt Finite things and Infinite.
For what is nature at the best?—
An arch suspended in its spring;
An altar-step without a priest;
A throne whereon there sits no king.
He came. This world His priestly robe;
The Kingly Saviour raised on high
The Worship of the starry globe.—
The gulf was bridged, and God was nigh,
Met in a point, the circles twain
Of temporal and eternal things
Embrace, close-linked. Redemption's
chain
Drops thence to earth its myriad rings.

For this to earth the Saviour came
In flesh; in part for this He died;
That man might have, in soul and frame,
No faculty unsanctified;
That Fancy's self—so prompt to lead—
Through paths disastrous or defiled—
Upon the Tree of Life might feed;
And sense with soul be reconciled.
For nature's self—her woods and skies—
The credulous heart can cheat or blight.
And why? Because the sin of man
Twixt Fair and Good hath made divorce.
And now there are, whose keener sight
can pierce
The outward husk, and reach to Him
Whose garment is the Universe."

Literary Notes.

Rev. J. H. Blunt's *Church Law*, revised by W. G. F. Phillimore, Chancellor of Lincoln, under the title "Holy Orders," treating of the duties of the diaconate says: "No authority is given to a deacon to solemnise marriages. The marriage ceremony is essentially an office of benediction, and therefore, not within the capacity of the diaconate." Yet it is a matter of every day occurrence.

—The *Guardian* gives the highest praise to Baron Hubner's "*Ramble round the World*." (Macmillan.)

—The *Quarterly Journal of Science* for August, has a paper by Col. Drayson on the Glacial Period, as caused by a variation in the inclination of the earth's axis, which we are inclined to believe the true solution, though *either* might have been the "cause" of the other.

Mr. Crookes in the same number seems to have shown a new form of force in the "Mechanical action of Light."

This opens out a grand field for new discoveries.

What Constitutes a Lawful Ministry?

By the Rev. H. L. Ziegenfuss, New York: E. P. Dutton & Co.

Mr. Ziegenfuss was a Lutheran clergyman who has come into the Church on the line of the invalidity of non-Episcopal ordinations, and this tract will be found a very clear and succinct statement of the argument; as good for Episcopalian disbelievers in Apostolic Succession, as for outsiders.

The *Divine Human Elements* in the Church and the Ministry: Sermon at the Trinity Ordination, Berkeley School, Middletown, by Rev. S. H. Giesy, D.D., rector of Christ Church, Norwich, Ct.

Dr. Giesy was another Lutheran convert to the Church, and shows in this discourse a remarkable grasp of that character of the Church which was simply the necessary result of the Incarnation.

—Apropos of the determination of the Nonconformists to get equal control of the churchyards in England, a correspondent of the *John Bull* tells the following:

There may now be seen in the Nonconformist portion of our Bolton Cemetery a headstone with the following inscription:—

Let Gods attend on things which Gods must Know:

Man's only care relates to things below!

The name of the last deceased has been quite recently carved on the stone, and the above inscription has been cut evidently at the same time: a fact which shows clearly enough that the abominable sentiment thus inscribed was intended to have immediate connection with the person (apparently the head of the family) last interred. Moreover, that there may be no doubt as to the *meaning with intent* of this atrociously ignorant and wicked inscription, the persons acting for the deceased have had carved below in questionable German-text the significant words "NESCIO DEOS."

I am proud to say that the attention of a learned and distinguished Nonconformist minister has been directed to this hideous tombstone, and that, when he read its inscription, the reverend gentleman expressed (as he was sure to) a righteous indignation. Indeed, when asked what was meant by "*Nescio Deos*" he was so good as to promise—"He would look, when he got home."

—The following squib appears in the English papers:

Now ready at all the Libraries,

THE HOUNDSDITCH REVIEW.

No. I.—CONTENTS.

Is the Old Ship Worth Preserving? With remarks on Mr. Plimsoll's Bill and Indifference to the Loss of Life in General. By the Right Honourable Ben Scham D' Abraham,

"Nosse omnia hæc salus est navigantibus, Apparent rari nantes in gurgite vasto." Vivisection in the Church of England.

By One who has Tried it.

The Moral Aspects of the Crystal Palace Donkey Show. By Rev. Dr. Mac Tete, of the Manse, Kennaquhair.

Disagreeable Men whom I have Met.

By Q. C.

Torture in the XIX. Century. I.—Whips and Scorpions. By Sir Rehoboam Vert Haricot.

Cremation. A Sacred Song. By Signor Pagano

An Omnium Gatherum in Westminster Abbey. By Anglicanus.

Clerical Promotion. By a Perpetual Curate (Cantuariensis Cacodæmon).

Recollections of a Church Congress; or, How to Gain a Hearing. By a Baronet. Proverbial un wisdom. By T. F. M.

The Non natural Construction of Statutes. By an English Dignitary.

Ecclesiastical Fees. By Rev. Henry Howarth.

On Comic Translations. By Bishop Jackson.

The Rock Ahead. By the Editor of the *Record*.

A Record of the Past. By the Editor of the *Rock*.

Antecedents and Relatives. By A. Spooner.

Our Family. By M'Swell.

John Knox and the Church of England.

A Monograph founded upon several important Papers of Knox never before published. By Peter Lorimer, D. D., Professor of Theology, English Presbyterian College.—London: Henry S. King & Co., 1875.

History of the Reformation in Europe. By the Rev. J. H. Merle D'Aubigné, D.D. Translated by W. R. Cates. Vol. VI. London: Longmans, Green & Co.

The second of these works has been so long before the world that we have only to announce the appearance of another volume. The other is a production of singular merit and of special interest at the present moment. That Knox was a Romish priest holding office under Cardinal Beaton only three years before he is found allied with his murderers at St. Andrew's, and that he was taken and carried prisoner with the rest of the conspirators into France, are facts generally known. We are still in ignorance of the cause of this rapid conversion. Both the authors before us are content to begin with his carrying a drawn sword by the side of George Wishart, in 1544. That martyr's cruel death, then, was not the ground of Knox's quarrel with his Archbishop. In March, 1543, he signs himself "Minister of the Sacred Altar, of the diocese of St. Andrew's and Notary by Apostolic authority"—i. e., by the Archbishop's appointment as legate; and in the autumn of the very next year he appears, sword in hand, to defy both Pope and Prelate. Dr. D'Aubigné surmises that he "could not endure either the superstition of the Romish system, or" *the Cardinal's despotism*. The latter alternative is clearly the truth.

Knox was a bitter Dissenter from the first. He not only insisted on the "table gesture" of Zwingli, but held and taught for gospel that our Saviour altered the posture of standing at the Paschal Supper into sitting as a token of the rest conferred on the Church in the New Testament. This doctrinal significance he insisted was a part of the sacrament. Dr. Lorimer traces this piece of ignorant superstition to Alasco the Polish refugee, and to our great surprise regards it as worthy of consideration. Cranmer was much provoked at such nonsense, and altogether Knox was a most irritating thorn in the side of that much enduring Prelate. Dr. Lorimer styles him the fa-

ther and founder of English Puritanism, and he was certainly always a chief enemy of the English Liturgy. He fought against the First Book in England and against the Second in Geneva. Leaving the great English Reformers to perish at the stake, he escaped to trouble their followers in his retreat in Switzerland. More Calvinist than Calvin, because so inferior in learning and piety, Knox has a good claim to the headship of the faction that subverted the Church of England once, and, as Dr. Lorimer suggests, "has still no doubt many more chapters of history awaiting it in the nation's future."

The "Knox Papers," now printed for the first time, are part of the Morrice Collection in Dr. Williams' library, Grafton-street. The principal relates to a memorial to the Council against kneeling at Communion, in which we agree with Dr. Lorimer that Knox must have had a share, though it was intrusted to men of more learning and repute at Court. Cranmer's answer exhibits more fire than he generally showed. He steadily refused to alter the Liturgy, advising the Council to pay no heed to these "glorious spirits," who could never be satisfied except they had everything their own way. The interest of the incident lies in its giving occasion for the "Black Rubric," which was added to the Book of 1552, after it had passed Parliament by an illegal order of the King in Council, and consequently failed to be included in the statute of the 1st Elizabeth. Dr. Lorimer's book is very well worth reading.

The history of Calvin's Reformation, like the History of Wesleyanism, would be more profitable if the disciples showed more submission to the authority of their teacher. But as no Wesleyan cares for John Wesley's views of the priesthood, so no modern Calvinist has the least regard for Calvin's Doctrine of the Eucharist. Dr. D'Aubigné records his utterances at Berne with fear and trembling. "We almost hesitate to report his words, because they will be difficult to comprehend." Dr. Maclaine, the translator of Mosheim, boldly says: "Calvin went certainly too far in this matter, and talked of really eating by faith the Body and drinking the Blood of Christ." He adds that the "obscurity and inconsistency with which this great man expressed himself upon that subject, render it extremely difficult to give a clear and accurate account of his doctrine." This is cool in a Scotch Divine writing of the most logical of all Reformers—the keen incisive Frenchman whose dialectics were his snare, and whose genius for theological definition has never been equalled. Calvin whose logic fal-

tered before no mystery, who accepted the *decretum horribile* rather than be inconsistent, has more than any other leader been run away from by his followers. Knox was at least no such deserter. Calvin's Eucharistic doctrine was, of course, beyond him; the predestination exactly suited his savage nature. The "table gesture" was entirely to his taste, and if we had ever any dreams to the contrary, the two graphic volumes before us would convince us of the exceeding unloveliness of the Reformation according to Calvin and Knox.

—The *John Bull* has the following singular book notice:

We notice with pleasure the Rev. Arthur Dawson's *Sacrifice, Patriarchal, Jewish, and Christian* (Masters. London; Ponsonby, Dublin). It is a lecture delivered before the Irish Church Society in 1873, and for its size one of the best and simplest expositions of the subject that we know. It is quite impossible to understand the Eucharistic Sacrifice, nor, therefore, the Eucharistic Institution without such a knowledge of sacrifice in Holy Scripture as is here presented in little compass. Mr. Dawson wisely avoids the new language of the objective school, and for that reason is all the more convincing. He reproduces the teaching of the old orthodox Anglican school. In supposing that the Eucharistic Oblation is less perfectly expressed in the existing Liturgy than in the First Book of Edward VI., he errs in good company, but that it is an error we are thoroughly convinced. A careful comparison of that Liturgy with the Latin Missal, will show that the "Memorial" there made was not designed for an Oblation, as the Scottish and American Liturgies denominate it. It was the very thing the Reformers shrank from. Nor is the Oblation of the Gifts after consecration in accordance with the Catholic Liturgies. We are persuaded that the primitive sacrifice is more correctly expressed in the Recension of 1662 than in any other English Liturgy. For one thing, we may point out that it is only in our own Office that the elements cease to be called bread and wine after consecration, and, in accordance with St. Ambrose's observation, we hear only of Body and Blood.

Summaries.

FOREIGN.

—At the recent session of York Convocation, a Committee on Rubrics proposed a large number of changes, the most of which were put over till next year. A discussion was had on the desirableness

of formally recognizing the reading of the Lessons by laymen.

Discretion was given as to giving preference to Holy Day services except on Advent, Palm Sunday, Easter, Whitsunday and Trinity: *both* collects to be used, and the collect for a *Season* always to *precede* that for the Day.

Baptism may be administered with the Litany as a separate service: and two sponsors will suffice, parents being allowed.

The Bishop of Carlisle carried a point that the place for the people to join in singing the Ter Sanctus, is not at "*Therefore*" but at the Chorus.

—In a letter to the *Standard*, "Reginald A. Cayley, Pr.," suggests that as the title of "Rev." has been dragged in the mire, all the clergy of the second order should sign their names with the addition of "Pr." or "Priest," and that their letters should be thus addressed—*e.g.*, "John Smith, Pr.," in place of the conventional "Esq." in the case of a layman. Members of the third order would instead use "Dn." or "Deacon" after their names.

—The Church of the Invalides in Paris has replaced the great curtain and iron grille that separated the church from the grand mausoleum of Napoleon, with a screen of plate glass, panes an inch thick, in a bronze frame, resting on a base of red and grey marble.

—At last accounts only one German Bishop was in prison. The Bishop of Breslau complies with the May laws in giving notice of ecclesiastical appointments, and all the Bishops accept the new law of parochial administration. The Government having arrested the Secret Apostolic legate in Posen, all the priests imprisoned for refusing to give information, are released.

There has been a great pilgrimage of German Catholics to Lourdes, &c. The Bishop of Guildford has consecrated an English Church near Wiesbaden.

—The irrepressible Dr. Schaff who is a sort of general representative of American non-Episcopalians, although a German himself, not only tried to get his oar in at the Bonn Conference, but has also rather more successfully attempted to get his American Committee on the

Revision of the Bible incorporated or identified with the English Companies so as to have a joint *ownership* in the Revised Bible. He has appeared before the English Companies, and the delegates of the University Presses, urging that without some such step the English edition of the revised Scriptures would be exposed to "literary piracy and ruinous competition" in this country: as if this were not already the case! In England the Bible is printed "by authority." It appears Dr. Schaff proposes to clap a *copyright* on the revision here. But while he shrewdly talks "business" to the English authorities, we all know what use of the concession the sects will make in this country.

The Revision of the English Bible is properly the work of the Convocation of the Church which inaugurated it, accepting the suggestions and aid of scholars everywhere. When it is completed, it should be as free to all publishers as the present version is, and the only object we can see in Dr. Schaff's proposal, is to give a Sectarian Committee a factitious importance entirely disproportioned to any actual services they have rendered. Had it not been for some crotchety sentimentalism hastily displayed by one or more of our Church officials, the American Church might have been honorably represented in this business. As it is, the main inference will be that we had not the requisite scholarship for the purpose, but were obliged to leave it to those who principally control the University education of the country.

—The Bishop of Winchester will hold a conference of clergy in each of the four archdeaconries of his diocese during October. The Lincoln Diocesan Conference will be Oct. 8, and the Oxford on the 5th.

—Bishop Wilkinson has resigned his diocese of Zululand to Rev. R. Robertson, and become missionary Bishop for the tribes north toward the Zambesi.

—The Rev. R. S. Hawker, of the diocese of Exeter, was received into the Church of Rome on his death bed. He had previously declared his intention to

contest the Public Worship Act, by which, he claimed, the Church has surrendered both her "authority and doctrine."

—The bill for the Increase of the Episcopate was withdrawn by Mr. Hope just before the close of Parliament, Mr. Disraeli's government not favouring it.

—The French government does not allow the sale of Mr. Gladstone's pamphlet on the Vatican decrees. Mr. Gladstone has collected his several papers on this subject, and published them with a preface, in which he charges the Roman church with treating Anglican marriages as void, because not "sacramental," and cites an instance of a pervert being allowed to remarry.

—The Capetown Synod on S. Peter's Day adopted a Resolution that the Archbishop of Canterbury should be recognised by all other Bishops of the Anglican Communion as Primate under certain canonical limitations. On the other hand the New Zealand Synod rejects the decision of the English Bishops, that Bishop Jenner is to be counted the first Bishop of Dunedin. The *Guardian* says:

Bishop Jenner, it may be remembered, was selected by Archbishop Longley at the request of Bishop Selwyn, who believed himself fully authorised to make the nomination. The New Zealand Synods, diocesan and provincial, insist on their inherent right of election and rejection, and repudiate the claims of Bishop Jenner.

—The German Emperor has inaugurated a new statue, by the Sculptor Von Bandel of Hermann or Arminius, who defeated Varus and his legions over eighteen centuries ago. It stands in a forest, the scene of the battle at Lippe-Detmold, and is eighty-five feet high to the tip of the uplifted sword, forty-five feet to the head. Arminius was long an object of Pagan worship in Germany, and this revival of his *culte* is a defiance to Rome. The great colossal statue of Bavaria at Munich, is sixty feet high, and San Carlo Vear Lake Maggiore, is sixty-six.

—The statement made in the *Journal des Débats* of the 9th, and telegraphed to some of the London papers, is incorrect. The entire Catholic Church was dedica-

ted to the Sacred Heart by special decree, signed by Pio Nono on the 22d of April. The act of dedication was read in St. Peter's, St. John Lateran, Gesu, and all the principal churches of Rome, on the 16th of June last.

—The *Italienische Allgemeine Correspondenz* states that out of 156 Bishops nominated in Italy since 1870, 29 only have obtained the *exequatur*—that is to say, 3 in 1872, 2 in 1873, 15 in 1874, and 9 in 1875. The most recent *exequatur* is that accorded to the Bishop of Jesi, and bears the date of the 3d of July, 1875.

—The well-known "Egyptologer," Brugsch Bey, is to attend the Philadelphia Centenary Exhibition, on the part of the Egyptian Government, as the Khédive's Commissioner.

—An Evangelical clergyman, Rev. Mr. Eliot, writes to the *Record* that under the new Public Worship Act, he intends to observe all the Rubrics, which Evangelicals have generally agreed to regard as obsolete. He has been followed in that paper by a storm of letters protesting against his principle. Canon Ryle declares he will make no change—will not use the surplice in the pulpit, or administer baptism or catechise after second lesson, or say the marriage service in the body of the Church, &c., &c., unless he is compelled to

—Mr. Maguire in entering upon the charge of St. Olave's, Southwark, preached in his surplice, and said he should keep up the Choral Service:

As to the surpliced choir, he had never before been able to get all his choristers together in time for the commencement of the service, and never before had he had the privilege of engaging with them in prayer before the commencement of Divine service. But here they had met about twenty minutes before the service; and although he had ruthlessly cut down some practices which they had been accustomed to, yet they had all willingly acquiesced in his wishes. They behaved most reverently; they led, but did not supersede, the congregation in the chanting and responses; it was a voluntary choir. It was the one talent which they especially offered to God. They sat with him and around him, and in permitting them to assume one portion of the clerical garb he was thereby divesting himself to that extent of any extravagant claim to ministerial or sacerdotal functions, and contributing in some degree to lessen the gulf of separation between minister and layman. Mr. Maguire then proceeded to speak of one fact

which gave him pleasure in coming to the parish—namely, that the church was free and open to all. The poorest parishioner had an equal claim with the highest to take any seat he chose, and though to some extent there must be appropriation, even this would cease immediately the service had commenced. To defray the expenses of Divine worship he should depend on the weekly offertory, and to this the poor could contribute their mite, as the offerings would be collected privately in bags, so that they could give their pence unnoticed by all. In conclusion, Mr. Maguire spoke of the work he intended to do in the parish. He should set on foot a mission home, with a mission curate and mission women, and with a plain service for those who would not attend the parish church.

HOME.

—We make no excuse for printing Dr. De Koven's Letter to the Diocesan Convention of Illinois. It must make part of the documentary history of the times. It was generally understood as withdrawing his name from any further contest in connection with the Episcopate of Illinois, and no one felt authorized to make any other public statement in regard to it. Dean Seymour also very expressly forbade the use of his name again.

The balloting was preceded by the privilege of making open nominations, and speeches in support. Dr. Locke in an able speech nominated the Rev. Dr. McLaren of Cleveland, reading warm testimonials from Bishop McCoskry and the rector of St. John's, Detroit, where Dr. McLaren had resided: He was seconded by Dr. Morrison and others. Rev. C. W. Leffingwell of Knoxville, renominated Dr. De Koven, declaring that as he had formerly opposed him, he felt bound on better knowledge of the matter now to give him his vote as the man who ought to be their Bishop. He believed the action of the Committees would be different on reconsideration. Dr. Cross of Jacksonville, in a powerful speech renominated Dr. Seymour, whose letter was then read by Dr. McMurdy: Dr. Cushman made an able speech with a view of harmonizing upon some third candidate not yet named: Judge Otis strongly supported Dr. McLaren: Rev. Mr. Percival of Rockford, nominated

Rev. Dr. Ayrault, of C. N. Y. Rev. Mr. Hopkins, of Aurora, in an eloquent speech for Dr. De Koven, declared that our "Americanism" had deprived our Bishops of three primitive rights, "the right to their own cathedral churches, the right to conduct missions by disposing their own clergy, and the right of having a voice in the election of Bishops." Chancellor Judd, (all along a warm friend of Dr. De Koven), would rejoice to have him enthusiastically elected, but he had no authority to answer the question whether he would decline, further than the letter that was already before them: Dr. Sullivan objected to taking one so new to the Church, and urged harmonizing upon some other candidate. Mr. Wells nominated Bishop Adams, of Arizona: Mr. Leffingwell explained that Dr. De Koven knew nothing of his intention to nominate him. The balloting then began, when on the second ballot, Dr. McLaren was elected by 39 out of 60 votes of the clergy, a result that was confirmed by the laity by a vote of 55 to 3, afterward made unanimous.

This result is eminently satisfactory to all those who supported the previous Bishops-elect, while the "minority" on previous occasions seems now to have been practically reduced to nothing. Those who desire to know something of Dr. McLaren's intellectual calibre have but to read his masterly article in the July No. of the *Church Review*, on "Prayer and Law," and those who would be satisfied of his grasp of the Church's System may read his Sermon in review of the last General Convention, noticed in the *ECLECTIC* in December, last. He is one of the few who came into the Church by the road of *sacramental theology*, not on mere æsthetic or sentimental grounds.

In regard to Dr. De Koven's Letter, the Convention referred it to a committee, who reported the following Preamble and Resolution, which after a full debate, were adopted by a vote of nearly four-fifths of the clergy and two-thirds of the parishes, the figures being 38 to 11 of the former, 25 to 13 of the latter.

WHEREAS, The Rev. James De Koven D. D., Warden of Racine College, has addressed to the Convention of the Diocese of Illinois a communication, calm, dignified, and eloquent, full of tenderness, pathos, and power, in which, after defining clearly and distinctly his doctrinal views, and professing his unswerving loyalty to the Church, he withdraws his name as the Bishop-elect of this Diocese; and

WHEREAS, The communication will be spread upon the minutes of the Convention; therefore, be it

Resolved, That this Convention records this expression of its unchanged confidence in the entire soundness in the faith, the unshaken loyalty to the Church, and the eminent fitness for the Episcopate, of the Rev. James De Koven, D. D., Warden of Racine College, who was at the Special Convention in February last elected to the vacant Episcopate of this Diocese.

This is certainly an unqualified vindication of their favorite candidate, and implies that no new matter was brought to light by any of the Standing Committees who rejected his testimonials.

—We have received the Journal of Convention of Central New York for 1875, (Rev. A. B. Goodrich, D. D., Secretary.) The Summary of Statistics is as follows: clergy ordained deacons 5, priests 9: received 7, transferred 9, total resident 101: candidates 4: postulants 6: lay readers 20: parishes in union 104: self-supporting 35: missions 25: total parishes, chapels and missions 130: churches consecrated 3, cornerstones 4: total church edifices 111, (not consecrated 7,) rectories 53.

Baptisms: adult 358, total 1160: confirmed 830: communicants 10,315: marriages 325, burials 759: Sunday School teachers 111, pupils 8,103: parish schools 5, pupils 197. Contributions: parochial \$173,750.59, diocesan \$27,079.69; General 8,360.70.

The form and arrangement of this Journal are not probably surpassed in the country.

—*Report of the Sunday School Work in the Diocese of Long Island.* Brooklyn: Orphans' Press.

This report, by a Committee of Convocation held in S. Peter's, Brooklyn, last April, under Bishop Littlejohn, is of

great value to the whole Church, and shows how Sunday School work may be utilized for the Church in a degree never yet reached.

—The *Journal* of the First Annual Convention of the Diocese of Western Michigan, held at Kalamazoo, May 26, 1875, is received, (Rev. J. W. Bancroft, Hastings, Secretary.) It gives number of parishes in union 33: clergy 31: candidate 1: parishes without church edifices 6: receiving missionary aid 8: mission stations, non-parochial 20: confirmations in 23 parishes and 8 stations 231: Bishop visited 32 parishes and 15 other places: Baptisms, adult 89, total 378: communicants 2,626: marriages 103: burials 186: Sunday Schools, teachers 346, pupils 2,288: contributions: parochial \$52,189.91; diocesan \$41,633.43; general \$2,602.51. Of diocesan objects a subscription of \$38,044.75 is for Episcopate fund.

This new diocese starts remarkably well in all respects, and everything reflects the well-known thorough and methodical traits of Bishop Gillespie. There are two Convocations, Kalamazoo, with 10 counties, and Grand Rapids, with 23.

This diocese puts itself right before the Church by admitting none but communicants to seats in convention.

The two dioceses of Michigan now have an official paper, "*Our Dioceses*," under the editorship of Rev. J. T. Webster, Detroit.

—We have received from Hon. A. O. Osborn of Waterville in this county, the "Narrative of the Captivity of Luke Swetland 1778 and 1779 among the Seneca Indians." It is a curious and interesting account written by the captive himself, who was taken prisoner from Wyoming, Pa., to Appletown on Seneca Lake, and released by General Sullivan's army on its expedition by way of Elmira to Geneva and Canandaigua. We have ourselves seen traces of the sturdy old General's route in that region, in the roads he was obliged to cut over the ravines for the *artillery* he insisted on taking with him.

The old MSS. containing this narrative is a family heirloom, the writer of it being an ancestor of Mr. O.

—The Rev. C. L. Hutchins' "Parish Choir" for September contains a splen-

did Anthem *Te Deum*, chiefly in G, by J. H. Deane.

—Rev. J. H. Hobart Brown, D.D., of the Diocese of Albany, was on Sept. 15 duly elected Bishop of the new Diocese of Fond du Lac, in Wisconsin. Dr. Brown was one of the Deputies in General Convention that sustained Dr. Seymour, and has a noble record as a first-class parish priest.

—The Convention *Journal* of Tennessee for 1875, (Rev. J. M. Schwarr, Somerville, Secretary) shows a large amount of indefatigable labor on the part of Bishop Quintard, with gratifying results. There are 32 clergy and 34 parishes, confirmed 376; Baptisms: adults 125; total 595; communicants 3,699; Sunday School teachers and scholars 1,949; contributions \$44,152.36.

The Columbia Institute for Girls and the School of the Sisterhood of S. Mary, are in a very flourishing condition. Our Southern brethren have reason to be proud too of their "University of the South" at Sewanee, in this State.

—Dr. Wm. Smith a Scotch Presbyterian Minister, in the "Baird Lectures" for 1875, considers the "arguments" for religious teachers throwing themselves on what is misnamed "the liberality of the people," drawn from the example of the Voluntary System in America, and concludes, justly enough that they make all the other way.

He says: Endowments are the grand means of securing for a Church the very valuable possession of a *learned* ministry. Learning is the fruit, not of labour only, but of long leisure spent in study, such as a well-assured competence alone can enable a man to enjoy. And here he points to the example of the Church of England in words alike graceful and true:—

"It is this that has made the voluminous literature of the Sister Church of England such a valuable heritage to the whole land. Voluntaries as well as Churchmen in all parts of the empire, and all the world over, have profited by it. The names of the authors who adorn her annals are too numerous to be recited here. They are household words on the lips of all who know anything of sacred scholarship. Their works are mines in which all must dig who would learn all the treasures of Christianity. They have shed a halo of glory on our language. They have raised to a pitch of high renown the name and the fame of our common country. The Church of Scotland has not excelled to such an extent in this field, although she has names of which, as conspicuous in the walks of literature, we may all be justly proud."—(Page 223.)

THE CHURCH ECLECTIC.

VOL. III.

NOVEMBER, 1875.

No. 8.

THE CASE OF BISHOPS-ELECT.

That this is a question of considerable moment must be generally admitted, since the recent action of the important Diocese of Illinois, at its annual Convention in September last. The following preamble and resolutions were adopted in that convention by a vote of more than two-thirds of the clergy and laity present :

Whereas, At each of the two conventions of the Diocese held during the present vacancy in the Episcopate, a Presbyter, eminent for piety, learning, and eloquence, for purity of life and conversation, for zeal in Christian labor, and soundness in the faith, was elected to be our Bishop; and

Whereas, In both of these cases the wishes of the Diocese were thwarted, first by the action of the House of Deputies in the last General Convention; and, secondly, by that of the Standing Committees in a majority of the Dioceses—by which action a grievous wrong (though doubtless unintended) was inflicted, both upon our Diocese and upon the distinguished doctors to whom we had given our suffrages; and

Whereas, There can be no guarantee against the repetition of a similar wrong so long as the power to commit it, whether legal or not, is lodged in the bodies above named; therefore,

Resolved, That in the opinion of the Convention the canon giving to the House of Deputies, or, as the case may be, to the Standing Committees, the power to sit in judgment on Bishops-elect, ought to be at the earliest possible moment repealed, and the primitive rule and practice of the Church restored, whereby the Bishops alone shall be empowered to judge of the qualifications of Presbyters elected to their own order.

Resolved, That the Convention hereby request its delegates in the next General Convention, to bring this matter before that body with a view to secure the action herein proposed.

The question raised in these resolutions is as to the propriety of our existing legislation and its consistency with the historical principles of the Church. The only question that has been debated in these pages is as to the proper interpretation or construction of that legislation. We propose to remark upon both, beginning with the latter.

It is noticeable that our American Manuals of Canon Law have nothing to say upon this subject. We have nothing but the precedents scattered through the Journals of Conventions. It is useless to go abroad; for the anomaly of mixed "Standing Committees," or of the laity of other dioceses passing upon the qualifications of a Bishop-elect, is not to be found in the Church History of any other country on earth. Mr. Web-

ster always maintained that a Senator in Congress is not so much a representative of his State, or of any particular constituency, but that he is a *Senator of the United States*. But if, on that ground, every Senator-elect had to be ratified or "confirmed" by every Legislature throughout the land, we can easily imagine that a "dead-lock" or a chaos might soon be produced in our political system, the like of which threatens our Ecclesiastical polity, unless we shortly fall back on the only remedy, the original primitive system of small and homogeneous Provinces and Dioceses. But this by the way.

One thing all our correspondents appear to be agreed upon: that the only form of "assent" or "consent" to the consecration of a Bishop-elect required of the Deputies or Standing Committees is the literal *Testimonial* prescribed for their signature, which has remained substantially the same since the Convention of 1789. This testimonial is based on a previous testimonial from the Diocese electing, and both are styled in the canon of 1789 simply "certificates respectively," without the use of any such words as "assent" or "consent" to the consecration. One of these, therefore, was a certificate of election, and the other a sort of endorsement of such certificate, *both* ranking together as a representation and application to the Episcopal Bench for their action in the matter.*

The second Canon of 1799 provided for the action of Standing Committees in the recess of the General Convention, in lieu of the General Committee of the Convention itself, which had previously been appointed to perform the duty of passing the papers of Bishops-elect: and this Canon first introduced the expression "consent to the proposed consecration," by providing that the "evidence" of such "consent" should be in the *form* prescribed in the second Canon of 1789 for the General Convention; that is, in the form of the simple certificate or Testimonial as such. This being the case, it is manifest that all the expressions in the Canon of 1832 (the present law), such as "evidence of election," "evidence of approbation of the testimonials, and assent to the consecration," on the part of the Deputies or Standing Committees, merely resolve themselves into and are included in the one act of signing the certificates or testimonials. In this we agree with both Dr. Wilson and Dr. Thrall, notwithstanding the unprecedented action of the House of Bishops in 1859, apparently based on the four separate steps of proceeding which Dr. Hawks evolved out of the Canon of 1832: action which only opens the door to much partisan abuse, and tends to convert the Lower House and Standing Committees into what they were never intended to be, judicial tribunals, superseding the functions and authority of the Episcopate itself.

It is true that the Canon of 1832 has the words "and also" before "certificates," but this is only one of the many instances of bad dove-tailing in amateur Canon-mending, for the words "approbation and consent"

* "The words "notable crime," coupled with the word "impediment," in the original testimonial, and since *struck out*, gave a decided ministerial air to the transaction as against any *judicial* character,

would be nugatory without some definite form of expressing them, and the language of Canon five of 1832 shows that "evidence of consent" means only the certificate itself.

Now as to the discretion given in signing the certificates themselves. Dr. Wilson, indeed, suggests, in connection with the cases of Drs. Burgess and Britton in 1847, when a separate resolution of "assent and approbation" was passed in regard to the former, while the latter was rejected, (the only instance of "assent" expressed before 1859) that these words "assent and approbation" might come in play where there was no question as to the personal fitness of the Bishop-elect, but only some technical or legal difficulty in the way, such as an uncanonical election, want of the conditions on which the Assistant Bishop may be had, etc. But really does not any legal disqualification, or objection, such as insufficient age, or lack of a quorum, or non-conformity with a constitutional provision, constitute an "*impediment* on account of which he *ought not* to be consecrated," just as much as any personal unfitness? The ostensible ground of objection in Mr. Britton's case was a doubt as to whether an Assistant was canonically allowable to Illinois under the circumstances. The simple signing of Dr. Burgess' testimonials and withholding Mr. Britton's, would have been enough. The testimonial is not a mere declaration of personal fitness, but of the absence of any canonical *impediment* as well. If the deputies or committees are authentically "informed" of any canonical or constitutional defect that vitiates the election, their duty would be to withhold the certificate, that there is no impediment to the consecration. The case of Dr. Ogden, cited by Prof. Wilson, shows how this matter was regarded as early as 1799. The reason then assigned for refusing his testimonials was a lack of evidence that he was elected by a majority of the resident qualified electors of the diocese of New Jersey, and in justifying this action, the Convention say:

"It is not only necessary that they who concur in recommending to an office so very sacred, should have a full conviction of the fitness of the person they recommend, but that they should also be perfectly satisfied with respect to the regularity of every step which had been taken in the business."

Stress has been laid by some on these words as implying the right to institute an investigation *de novo* into the private character and qualifications of the Bishop-elect, so as to enable each signatory to give his "testimony" from a sort of personal knowledge, instead of "from information and belief" as appearing in the much more positive and minute testimonial of the Diocese electing: but to say nothing of the impracticability of such a thing in the case of dioceses so many and so far remote from each other, we think the clear meaning of the Convention in those words was to avoid the idea of reflecting on a man's personal fitness, by saying that however great his personal fitness might be, and *notwithstanding* that fitness, a *legal* defect or obstacle must not be overlooked: in other words, that no eminence of character should be allowed to supersede canonical or constitutional requirements. Of course, as was done in this case, the papers

should be remanded to the Diocese, together with the "information" or evidence on which the refusal was grounded, that the Diocese may meet or correct any mistake that has been made on either side. This precedent, too, hardly bears out the assertion made by some that the House of Deputies or the Standing Committees may reject the testimonials sent to them by a Diocese without assigning any reason therefor. We do not deny that this is the right of the Bishops, the authorities who are to *act* in the matter, of whom the consecration is asked, and for whose information the certificates of the lower bodies are prepared. But for these merely statutory bodies, acting for the most part in a ministerial capacity, to assume the silent discretion that belongs to the "Episcopal bosom," is not only an insult to their co-ordinates of the Diocese electing, but a piece of arrogant affectation, which usurps the Episcopal functions and reduces the Bishops, so far as admission to the highest order of the ministry is concerned, to mere *ordaining machines*, as they have heretofore been called "confirming machines," for persons whose qualifications have been settled elsewhere. We profess to believe in three *Orders* of the Ministry, but this sort of thing leaves us but two real orders, and turns the third into a mere *Office*; as among the Methodists: an office too, to be canvassed for and filled on the principle known in worldly politics as that of *availability*, according to which a man of too eminent and positive a record is to be avoided, and it is deemed infinitely more important to know nothing against a man than to know anything in his favor.

Every Diocesan Convention should insist upon the course already pursued in some dioceses, an annual Report from its Standing Committee, with an account of their action, especially in so important a matter as the rejection of the papers of a Bishop-elect. It is due to him, and it is due to the Church, which is entitled to know when and how its laws are carried out. This secrecy of action only gives rise to innumerable rumors of "evil report" and furnishes a fine opportunity for the operations of party cabals and rings, or for some *ἄλλοτριεπίσκοπος* ("busybody in other men's matters," I Peter iv., 15, classed here with a "murderer or a thief,") whose chief employment is *ambiguas spargere voces*, and whose chief object, one would suppose, was not to save men's lives, but to destroy them. Hence it is we hear that one Standing Committee rejects the papers of Dr. De Koven "because Bishop Cummins would be delighted to have them passed," another makes a "compromise" by rejecting *both* Dr. De Koven and Dr. Jaggard as "extreme men," and a lay member of another declares that he "would not pass the papers of a Bishop-elect unless he was such a man as he could vote for himself:" a specimen of legal comprehension to be paralleled only by a minority report of two eminent lay Judges who decided that the fourth Article of the Constitution prohibits Episcopal translations—about as much as to say that the law against parochial intrusions prohibits changes of the clergy from one parish to another!

Those who maintain the absolute discretion of Standing Committees in this matter, ought not also to maintain their absolute *irresponsibility*. Free-

will or discretion implies responsibility. It may be that some of these committees would proclaim themselves as only the *oculi et aures Episcopi*, like the primitive deacons; but although the actual origin of such bodies among us is somewhat wrapped in mystery, like a myth of the Heroic Age, yet we have always supposed that in a matter of this kind they acted only as a substitute for or co-ordinate of the House of Deputies, replacing as they did, *quoad hoc*, a Committee of the General Convention. If so, it would be as clear a breach of privilege for a Bishop to issue instructions to his Standing Committee on a matter which was to come before him in his official capacity, as it confessedly is for a Bishop to lobby the action of the Deputies in a matter which would afterward be submitted to the disposal of the Upper House.

As to this refusing testimonials and keeping the reasons secret, what would be the nature of the transaction, if when a deacon comes to be ordained Priest, an objector should be allowed to stay the proceedings without *showing what* "the impediment or notable crime" (the same words used in the original testimonial of a Bishop-elect) is or was? It seems to us, therefore, that admitting the recent interpretation put upon the law, that the Standing Committees and Deputies have absolute discretion, or the right of "judicial condemnation," to be the true one, and not merely temporarily assumed for party purposes, through mistrust of a majority in the House of Bishops, all hands must agree that their action should be made public, with at least the ostensible grounds thereof, and that it should be transmitted in some official manner to the Diocese that has applied for their certificates. The actual state of things in these respects is almost incredible to a stranger accustomed to look upon our Church as one in which all things are done "decently and according to an order."

The actual cases of rejection in our history appear to have been mostly for technical, rather than moral or theological causes. They are enough to prove, however, as Dr. Wilson has shown, the fallacy of any claim that the Standing Committees or Deputies have no right to go behind the papers of a Bishop-elect. This has been done, even when subsequent legislation had to be resorted to to justify it. The fourth Article of the Constitution laid down the fundamental law that a Bishop shall be chosen agreeably to such rules as shall be fixed by the Convention of the Diocese: and Judge Hoffman says of it, "I look upon the first clause of this article as adopted in order to exclude the General Convention from passing regulations for the choice of a Bishop." (*Law of the Church*, p. 155.) But when Bishop Meade was elected Assistant of Virginia, with the stipulation that he should not succeed his principal, the testimonials were withheld until Virginia revoked the stipulation, and the General Convention of 1829 passed a canon to prevent the recurrence of that difficulty.

As early as 1786, the certificate was refused to Dr. William Smith, Bishop-elect of Maryland,—it is said on the charge of "irregularities of life" (hardly borne out by his subsequent career), but then there was no separate House of Bishops.

In 1795 the papers of Rev. Samuel Peters, Bishop-elect of Vermont, were rejected by the General Convention, on the ground that Vermont had not acceded to the Constitution, and that there was but one presbyter in the State: *after* which a Canon was passed fixing the number of clergy entitled to elect a Bishop. Dr. Ogden's case was on both in 1799 and 1801.

In 1832 occurred the question as to the right of Bishop Chase to "relinquish" the Diocese of Ohio, but the Lower House decided there was no obstacle to signing the testimonials of Dr. McIlvaine, and the Upper House consented to consecrate him; and in 1835 we find Illinois received into union with the late Bishop of Ohio as its Bishop. In this year the election of Missionary Bishops was provided for, Dr. Kemper being made the first. In 1838 occurred the first division of a state into two dioceses, in the setting off of Western New York.

In 1841 Bishop Polk was nominated by the Upper House to the Lower as Bishop of the *Diocese* of Louisiana, on the *request* of that diocese that its Bishop might be chosen by General Convention.

In 1844 occurred the celebrated case of Rev. Dr. Hawks, Bishop-elect of Mississippi, which resulted in remanding all the documents back to the Diocesan Convention, for further consideration.

No informality or legal defect was alleged, but there was a tacit objection to a serious fault of personal character, which, however, could scarcely be brought within the express terms of the testimonial. Here it must be confessed, was a case of absolute discretion exercised.

In 1847 occurred the affair of Mr. Britton, and Bishop Kemper's election to the Diocese of Wisconsin was acted on.

In 1850 the office of *Provisional* Bishop was created, and a Canon of "Suffragan" Bishops rejected, and "Episcopal Resignations" provided for. In this year Bishop DeLancey, seconded by Bishop Otey, submitted the plan for dividing the American Church into four Provinces, which lies in abeyance to this day, but which would have saved a world of trouble, heart-burning and confusion in these matters.

In the Convention of 1853 Bishop Atkinson was consecrated in place of Bishop Ives deposed, though elected by his diocese before the deposition. In 1856 the nomination of Dr. J. L. Clark, (as stated by Dr. Perry's excellent *Handbook*) as Missionary Bishop of Nebraska and Kansas, "failed of confirmation in the House of Deputies," although it is stated under the head of 1859 that Dr. Talbot was chosen in his stead, "Dr. Clark having *declined*." We suppose there can be no doubt of the proper use of this word "*confirmation*" in a case like this, where the original election or nomination is made by the House of Bishops. In 1865 *two* such nominations were *not* "confirmed" by the Lower House. The matter of the *transfer* of a Missionary Bishop to a Diocesan jurisdiction, we believe has always been acted upon by a General Convention.

With all these precedents in view, we cannot but think that the range of discretion and judicial action is much larger in General Convention, than it can be among the Standing Committees. There are obvious rea-

sons why it should be so. Standing Committees are not in a position to be as widely "informed" as they would be sitting in a House of Deputies: and they are simply to bear testimony "so far as they are informed" from the papers before them, or from any other facts well authenticated to them. Dr. Wilson admits it is not their duty ordinarily, to go behind the papers or to go abroad into a judicial investigation of doctrine or character: and Dr. Hopkins admits that they should take cognisance of "*clear cases*" of error in religion, or viciousness of life. (*Supra pp.* 84-136.)

Dr. Hawks argued, as we have seen, unsuccessfully, that a House of Deputies should confine itself strictly to the terms of the testimonial. We have no doubt this is the duty of the Standing Committees. "Justly liable" to evil report, should be taken in a legal sense, not the moral sense of individual feeling or opinion. There may be great popular clamor and prejudice against a man, and yet in no legal or canonical sense may he be "justly liable." And yet we know it would be impossible to make some Standing Committees see this distinction. "Error in religion" will be taken for being "extreme"—too high or too low, &c., when it should mean, "holding doctrines *contrary* to those of the P. E. Church," *i. e.* doctrines that have been synodically or judicially *condemned* by the Church; *not* doctrines which have characterised a certain *school* tolerated in the Church. A school that has a right to be *tolerated* in the Church, has a right to have its Bishops consecrated, if all the legal forms are complied with. To a lawyer's mind, it is monstrous that legal forms should be so manipulated as to keep out a man in good and legal standing, only because he belongs to a certain school in the Church which the Church has not ventured to declare as having no place within her pale.

The Bishops were once opposed to a law requiring them to receive within their jurisdiction *any* presbyter who came with clean papers: and the only way that law has come into existence was by an oversight of the Upper House at the end of a session. But the same spirit exists still that would "manage" matters without law and beyond law, for purposes and reasons that would not bear the light of day, or get recognised in any legal proceedings. Suppose a hue and cry were raised about a man's being too *recently* in the Church to be consecrated a Bishop. As things stand, we doubt if some Standing Committees would not feel themselves authorised to take cognisance of such a fact, just as a Bishop has been known to protest against the *youth* of a man, who yet was of canonical age. But it would be none the less an outrage to transcend the limits of the law which speaks only of "*three years last past*." This illustrates what we mean by the attempt to substitute the feeling and the opinion even of a majority for the positive law of the Church.

We have exceeded our space, and can hardly do justice to the question of primitive practice. Any one who wishes to see how far different our system is from that of the Primitive Church, would find enough in *Bingham* (Book IV.), *Fulton's Index Canonum*, *Vinton's Manual*, *Bates' Lectures*, etc. We

would by no means do away with our Standing Committees, but there should be canonical definition of their powers and duties in regard to this subject, and provision for their making official return in all cases to the authorities sending them papers, with the grounds of their action. This, with a suitable system of *Provinces* and Provincial Synods with Courts of Appeal, would remedy most of the evils now complained of, give us security and peace and a new impulse of growth and prosperity to the Church. Dr. Fulton truly says: (Intro. p. 47) "From the moment the Church emerges from her sore persecutions, she is found to have been as universally established with her Provinces and Metropolitans, as with her Bishops, Priests and Deacons." Is there not grave reason to apprehend that a worldly non-communicant laity among us are striving to keep down, not only the development of the Church after the primitive Pattern, not only high doctrines and profound theological studies, but also to prevent the inconvenient pressure of a higher standard of piety and personal requirements—a higher standard of "*Christian Believing and Living*." It would be a curious study to investigate how far the popular hatred of the Sacramental System is due to anti-nomian ideas of religion.

We cannot but regard Dr. Richey's Letter to Mr. Welsh as the most incisive essay we have ever seen on this subject. The latter gentleman seems to have expressed very well the new version of the law lately applied, when he ranked the Standing Committees *with* the House of Bishops as "guardians of the general Church, whose it is to determine as to the *entire* fitness of the Bishop-elect." But really they are not co-ordinate with the House of Bishops; they join with the Diocese applying in recommending for the grace of consecration, which the Bishops only can bestow, and which, indeed, from Primitive times, they only have enjoyed the absolute discretion to bestow with responsibility to Christ alone.

If such an interpretation could have been put in use some years earlier in our history, how many of our present Bishops are there that might have been affected by such an ordeal?

We have not exhausted the subject, but if we have furnished any materials for an opinion, we shall be satisfied.

From the Literary Churchman.

THE COWLEY SACRAMENTAL TEACHING.*

Many have been the forces beneath the surface which have occurred to bring about the mighty alterations which the Church of England has undergone during the last quarter of a century. All who care to know anything about such matters know those alterations. But it must ever be the case that the underlying forces themselves, the real *causæ causantes*, will be to a great extent hidden from contemporary eyes, and only come to light when

*BIBLE TEACHINGS. The Discourse at Capernaum. S. John VI. By R. M. Benson, M. A., Student of Christ Church, Oxford; Superior of the Society of S. John the Evangelist, Cowley. London: J. T. Hayes, Lyall-place, Eaton-square; and 4 Henrietta-street, Covent-garden. Pp. 332.

their effects have called attention to them. Now among the less known, but most powerful agents which another generation will have to tell of, is that revival of the "religious life" for men, at S. John's House, Cowley, which is owing to Mr. R. M. Benson, and to him alone. Let people *think* of it what they will, none can deny its magnitude and its power. And if any one should ask us where lies the secret of its force, we should be quite disposed to say, let them read this book of Mr. Benson's. So much does this seem to us to be the case that we scarcely like to remit the book to our review columns, but prefer to deal with it here, as a record of teaching of quite unusual weight and power and originality, and as affording a remarkable index to the mind of its author.

How much the Church owes to the system of Missions, of which the Society of S. John the Evangelist has been the backbone, can probably never be computed; but whatever be the amount of the debt, it is to the Superior that is ultimately owing. It is the Superior of that Society who sends forth this treatise; and, though a small book, it seems to us of very great weight and value, and likely to have an influence upon other minds in a degree altogether disproportioned to its size. It is simple and unadorned almost to a fault. There is a studied avoidance of ornament. There is little of plan, and what there is does not at first sight impress us favourably. The diction is clear and copious as a river, but it is, perhaps, too diffuse. It charms by its simplicity and unconsciousness of self. It goes to the extreme of impersonality—*vox in deserto clamantis*. As to its teaching, it is as definite and unhesitating as a trumpet call. As to its method, we think that, perhaps, the author is somewhat too *roundabout*. He does not *get on* with his subject. The affluence of thought detains him. One remark suggests another, and so the exposition circles round and round the subject. Its primary laws (most beautifully stated indeed) are repeated many times at intervals. Perhaps the reader could spare a good deal of this redundant and regurgitant "fulness," to use a favourite phrase of the writer's. But, after all, it is teaching of a very high mark that the reader is receiving. It is not the mere wordiness which forms the defect of the *extempore* preacher. On the contrary, it is the outpouring of a mind very full and affluent of ideas. It is earnest, it is creative, and at length it *kindles*, and teaches the hearer to kindle in sympathy with itself. We regard, too, the actual teaching as being of a very rare and wise kind. The mind of the teacher is interpenetrated with the supernatural; it seems to move in a high spiritual plane, so as to see clearly and announce without faltering the connections and inner links between related spiritual truths. As a matter of literary art there are defects of form and arrangement in these discourses, but they are defects of which one loses sight entirely in admiration of the beauty and truth of the messages they bear. We strongly advise all our friends to get the book, and to read it to the end.

The early chapters deal with the circumstances under which the discourses recorded in S. John vi. were delivered, and the probable spiritual state of their earliest auditors. We had marked some passages here for quotation, but as we cannot give space to all we should like to extract, we pass on to a later stage of the work, where we find statements worth pondering on the relations between miracles and revelation:—

"Mysteries require miracles as their evidence. Miracles demand mysteries as their warrant.

"To assert a mystery, *i. e.*, the presence of a supernatural power, if there were no exercise of that power, would be futile. No one would be justified in accepting the mere self-assertion of the best of men. If he comes to do a work upon the

soul which is beyond nature, he must show that he has dealings with the powers of that world which is beyond; and this it is impossible for him to do unless he performs actions by which he shows himself superior to the laws of this external world. The mere excellence of his teaching is not enough. No superiority of natural knowledge is enough, though it enables him to perform acts which astound an ignorant age in which he may be living. He must definitely show by his actions that he has a life, *i. e.*, a power, beyond this present sphere of life. Otherwise we must reject all thought of him as a supernatural personage.

"We may deny the existence of any agents greater than those of our present sphere. We may assert, that if they do exist, at any rate it is impossible for them and us to have any intercourse. But if we are to have any intercourse with them, as their mode of existence is different from the life of this present world, they must show their existence by acts different from those of this present world, otherwise, we cannot believe what they have to say. A martyr's constancy would not avail to prove his truth, unless there were not only an endurance evidencing moral character, but some features—for the present consideration it matters not what—evidencing supernatural character.

"That mysteries require miracles as evidence would be admitted by most persons. The same persons often fail to notice that mysteries require miracles as a moral consequence.

"Granted that any supernatural personage visited the earth for the purpose of accomplishing the avowed aims of our Lord's mission, it would be absolutely necessary that he should exist with powers beyond nature.

"It would be unnatural that he should be born as other men, if he came into the world from a state of being in which other men never shared. A supernatural birth is a moral consequence of a supernatural origin. He who came into the world out of eternity could scarcely come into it as one who came out of nothingness. So throughout life, his supernatural existence is left otiose and superfluous, unless it do produce some results different from what could have been without it. We do not expect a man of education to be as helpless as one who has not the same gifts; much less is it conceivable that a man should possess a nature angelic or Divine, and that no supernatural consequences should follow. It cannot be conceived that his higher nature should lose all power by coming into this world. But unless the Person of the Incarnate do perform actions beyond nature, His higher nature does become a powerless prisoner within the shrine of His Humanity. We may expect that His wonderful works will have a dignity and moral purpose superior to that of this world; but it would seem that His Incarnation was utterly without purpose, unless he did something in the strength thereof beyond the capacity of ordinary flesh. He comes to raise mankind, not merely to a natural but to a supernatural perfection.

"But then, on the other hand, miracles demand mysteries as their warrant.

"We cannot believe that any strange occurrence is a miracle, unless there be some supernatural agent effecting the event, which causes our surprise, for some purpose connected with the world unseen. We may be quite unable to explain it, but we are sure that if we could see far enough, we should find some explanation true to some supernatural law. We may be unable to determine whether the supernatural agent be of Heaven or Hell; but while we maintain that, if there be any such agency, it must in either case have certain features of outward manifestation transcending natural law, for otherwise it would be an unreality, we must also equally maintain that the laws of nature are invariable and inviolable, so that whatever may seem to us to be an exception cannot be so in reality, unless there be some real agent at work unseen, belonging to a higher order of intelligence, and exerting powers greater than those of the material world."—(Page 257.)

This is a very long quotation, but we have felt a very strong desire to extract still more of the passage. Contrast these clear, definite, and wonderfully acute statements with the verbiage of writers who do not see the heart of the matter, and therefore beat about the bush, fatiguing themselves and their readers. Here, again, is a very needful warning against a tendency almost universal of the human heart:

"Mankind are very apt to hope that God will be merciful, and to invest the idea of God with many beautiful attributes of condescending Love; but whereas in *nature* they seek to enslave God to laws which He has instituted, so that the new creation, with its new laws, is set aside as an impossibility, yet in *grace* they injure God by an exactly opposite process, making the arrangement of the higher world to depend upon personal sentiments and arbitrary approbation of individuals, in-

stead of recognising that in both worlds God acts according to laws of universal obligation, and that the gift and nourishment of Eternal Life are just as truly conveyed to man by an appointed economy and external instruments, as the energy of this world's life."—(Page 290.)

Then, again, with reference to the *difficulty* complained of as belonging to certain parts of the dogmatic system of the Creed, it is shown to be owing, not to any defect in the communication, but to the difficulty inherent in the subject-matter; and the author remarks:—

"The mysteries of the faith cannot be solved by simple resort to natural explanation. The human mind is constantly trying to drag down the glory of Divine Truth within the laws of its own reason. We might as well attempt to explain the laws of sunlight by experiments with a lantern. If it were possible by human illustration or argument to make plain to human sense what the faith teaches, then the primary revelation would be at fault for suffering the matter to be thus involved in unnecessary mystery. A mystery which is capable of natural solution never should have existed at all. The words of the original teaching ought to have conveyed the truth in its simplicity. We may be sure that God never speaks with unnecessary concealment. What man is capable of receiving in plain words God will teach in plain words. The difficulty of Divine Truth does not consist in the grandiloquence of the speaker. No teaching can be simpler or plainer than the teaching of the Bible and the Church."—(Page 293.)

Of course this is not meant to exclude inquiry from the sphere of Faith. A good example of this is afforded by the paragraph in which the writer discusses what is generally felt to be a very obscure and difficult question, one which has been the *crux* of commentators, and which, we make bold to say, has never been satisfactorily explained, perhaps is not *capable* of explanation during the present dispensation; we mean the question as to the last Passover, *What* was it that the Lord offered up then, and what was the *relation* between His offering and Himself *at that time*? Did He offer actually, or by anticipation, or only in figure; and what is the relation between that Last Supper and the succeeding Eucharists?—is it of likeness or of contrast? The following suggestions are worth pondering:—

"It was upon our Lord's part a sacrificial presentation of Himself in a Divine Mystery to God the Father; and this presentation did, indeed, make His death upon the morrow to be a sacrifice: for if there had not been such an oblation, with meat-offering and drink-offering, His death upon the Cross would have failed to fulfil the requirements of the Law of Sacrifice, which God had ordained. If He had merely died in submission to the violence of His persecutors, He would not have given Himself to God. He gave Himself to God by a sacrificial act on the Thursday evening, but the sacrifice waited for its completeness until the morrow, and for its power until the coming of the kingdom of God.

"It was upon the part of the Apostles a mysterious Banquet, evidently sacrificial in character, but referring to an offering of Christ's Body, which they could not understand. Now they ate His Body, and drank His Blood, in fulfilment of the promise for which our Lord had endured so much obloquy, on the occasion of this discourse at Capernaum, and this gift was evidently to be the culminating act of His intercourse with them. The Holy Eucharist was not a supper of Hope, any more than subsequent Eucharists are mere Suppers of Remembrance.

"There was a real giving of the Body, a real shedding of the Blood: 'This is My Body, which is (being) given for you. This Cup is the New Testament in My Blood, which is (being) shed for you.' (S. Luke xxii., 19-20.) The Vulgate destroys the force of the passage by naturalizing it into the future, it shall be shed, *effundetur*. The Greek is *διδόμενον, ἐγγυόμενον*. The English version is true to the Greek, and retains the doctrinal teaching of the passage. The Vulgate would have favoured the theory that Christ's Body and Blood were not really present. The Authorised Version, like the Original, precludes it. Jesus expressly says that they are to eat His Body, which is being given on their behalf. That Sacrament could not be celebrated with a view to deepening their remembrance of Him. While He sat before them, they could have no fear of forgetfulness. The purpose of that Sacrament was to *incorporate* them unto Himself by feeding upon Him. Their attention was called to the fact that they were therein eating His Body and

drinking His Blood. When He used the word 'remembrance,' they would at once recognise the phrase as being derived from the sacrificial language of the Temple, the memorial of the Sacrifice by which they held communion with God.

"This Supper required that our Lord should wash them. 'If I wash thee not, thou hast no part with Me.' (S. John xiii., 8.) It was not to cleanse their memory but their nature that our Lord performed that mysterious action of washing their feet. It was in order to fit them to receive His Body, and become one with Him."—(Page 301.)

The accentuation of the Greek is imperfect here. We pass on to a passage on page 315, which seems to sum up the writer's views, and with it take leave of a thoughtful and valuable treatise:—

"We must be careful, therefore, not to conceive the presence of Christ in the Holy Eucharist as if it were a bringing of Christ down from above, to fetter His glorious Being with the condition of material things.

"He assumes the Bread and Wine as the mode of His manifestation, the veil under which He acts, but not as an imprisoning corpse of matter to whose incapacity He is humbled.

"Christ being glorified knows no humiliation now, He comes to us under the form of Bread and Wine, but not suffering any humiliation thereby, as He did when He took upon Himself our nature in its unglorified condition. His pure activity as a spiritual substance remains unimpaired by anything that may happen to the material substance which He assumes.

"The theory of Transubstantiation identifies the Body and Blood of Christ, not merely with the Bread and Wine, but with the matter of the Bread and Wine. That unglorified matter, although in a state of flux, like all earthly things, and therefore liable to decay, is supposed to be the very matter of Christ's Body which cannot decay.

"Hence follows the conclusion, that when decay begins, the Body and Blood of Christ is withdrawn, and the original substance of Bread and Wine returns.

"Were this a doctrine merely affecting the Bread and Wine it might not matter very much. It would only be an evidence of man's having attempted to explain the mysteries of God, and failing in His words. But this doctrine does lead to a most fatal consequence affecting our life in Christ; and, strange to say, the upholders of Transubstantiation fall into the same unreality of Sacramental Grace in which Calvinists are involved.

"When we have received the Consecrated Elements they become part of ourselves. They are thus the means through which the Glorified Humanity of Christ takes hold of our physical nature, so that dwelling in us thereby, He becomes one with us, and thus it is, that He will raise us up at the Last day.—(Page 315.)

POST-MEDIÆVAL PREACHERS.

BY BARING-GOULD.

We hear but little in modern sermons of the mystical interpretation of Scripture, which was so common in all earlier ages of the Church. The Epistles of S. Paul show us that the primitive Church was accustomed to read Scripture in a mystical way. What, for instance, can be more "fanciful," as we moderns should say, than his allegorizing of the history of Isaac (Gal. iv. 22—31), and of Moses (Cor. x. 1), or his argument from the law that the laity should pay for the support of their pastors: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn" (1 Cor. ix. 9, 10), and "Let the elders that rule well, be counted worthy of double honour (i.e. *honorarium*, contribution in money) . . . for Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn?" (1 Tim. v. 17, 18.) Bacon said that we should accept as conclusive the meaning of Scripture which is most plainly on the surface, just as the first crush of the grape is the purest wine, forgetting, as Dr. Neale aptly remarks, that the first crush of the grape is not wine at all, but a crude and unwholesome liquor. Certainly modern

preachers are ready enough to give us the most superficial interpretation of Scripture, and rarely trouble themselves with probing the depths of Holy Writ for fresh lessons and new beauties. In the same way it is quietly assumed till of late that the ocean below that depth which is stormed-tossed was quite azoic. We know now that that untroubled profound teems with varied forms of life, and is glorious with hitherto undreamt-of beauties. Our modern divines are content with the troubled sea of criticism, and pay no heed, and give no thought, to the manifold beauties and wonders of the tranquil deeps of God's mind, above which they are content to toss. The analogy between God's word written and God's unwritten word is striking. Yet we are satisfied to know that the further the great volume of nature is explored, the closer it is studied, the greater are the wonders which it will display. Why, then, do we doubt that the same holds good with the written word? Deep answers to deep, the deep of Nature to the deep of Revelation. The Same Who is the Author of Nature is the Author of Revelation; and we may therefore expect to find in one as in the other that "His thoughts are very deep," "His ways past finding out;" that in one as in the other there is a similarity, a mighty variety yet an essential unity, a vast diversity yet a perfect harmony; that there are mysteries in both, through which, as through a glass darkly, shines the wisdom of the Creator.

Commentators on Scripture, such as Scott and Henry, really fill pages and volumes with the most deplorable twaddle, and exhibit conclusively their utter incapacity for commenting on any single passage of Scripture. Not only are their comprehensions too dull to grasp the moral lessons in the least below the surface, but they entirely ignore the mystical significance of the events recorded in the Sacred Writings. To the Mediæval divines and those who followed their steps, every word of Scripture had its value; indeed, the very number, singular or plural, of a substantive was with them fraught with significance. Take one instance; Stella the Franciscan remarks, on St. John xiv. 23:—"Jesus answered and said unto him, If a man love Me, he will keep my *word* (τὸν λόγον μου τηρήσει): he that loveth Me not, keepeth not My *words* (τοὺς λόγους μου οὐ τηρεῖ).' Love of God makes one command out of many, for to him who loves, the many precepts are but as one. So here Christ says, 'If any man love Me, he will keep My words.' Of him who loves, it is spoken in the singular; of him who loves not, in the plural. Eve said, 'Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die' (Gen. iii. 3); whereas God forbade only the eating, not the touching. But a chilled heart made one command into two; whilst a heart full of love, like that of David, could sum up the six hundred and thirteen precepts of the old law into one, when he exclaimed, 'Thy commandment is exceeding broad,' and 'Lord, what love have I unto Thy law, all the day long is my study in it.'

Compare with this suggestive passage the only remark made on the text in D'Oyly and Mant: "The manifestation I mean is, that of inward light and grace, which shall never depart from those who are careful to live as I have commanded them." The observation of Stella is suggestive, that in D'Oyly and Mant is decidedly the reverse.

But I would speak now of the mystical interpretations of Scripture. I have only room for a very few. The following are from Marchant. "Unless Christ had been sent, none of us would have been released from our iniquities. Wherefore the Apostle often exhorts the Jews not to glory in the law, for the law did not suffice to justify and make alive. Do you desire a figure of this mystery? Listen to that of Elisha. He was asked to come

and call to life a child which was dead : he sent his servant first with a staff, which he was to lay upon the dead child ; but neither servant nor staff were of avail. Then went he himself, and see what he did : ' He went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : ' contracting himself to the form of the child ; ' and the flesh of the child waxed warm . . . and the child opened his eyes.' You see the figure, attend to the verity. God sent Moses His servant, and the Prophets, with the staff of the law ; but neither they nor the law could avail to restore man to life from the death of sin. It was necessary, therefore, that He Himself should go to man, and bow Himself to man by the assumption of man's nature, and contract Himself to the form of a child by the Incarnation, not only casting Himself on this our dead nature, but taking our nature, hands, arms, mouth, and soul to Himself. . . . This circumstance of the closing of the door that none might see, when Elisha stretched himself upon the child, is not without significance. For as none discerned how Elisha, that great man, was able to contract himself to the form of a little boy ; so no one can comprehend how the Son of God, so high and so mighty, could unite, and apply, and abase, His nature to ours ; so that He became mortal Who was immortal, passible Who was impassible, infant Who was God. In all these the mystery is great, the door is shut ; it is not necessary for us to see, but it is necessary for us to believe. We have another figure in the sign given to Hezekiah. When he was sick unto death, the sun going back ten degrees was the sign of his restoration to health. ' And the sun went back ten degrees on the dial of Ahaz.' In like manner, that man might rise from the sickness unto death of sin, it was necessary that ' the Sun of Righteousness ' should descend through the nine angelic choirs, ' being made a little lower than the angels,' as though going down nine degrees till He reached man the tenth."

"The Lord said to Joshua, ' Moses My servant is dead : now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give them ' (Joshua i. 2). Joshua is by interpretation a Saviour, and is the same as Jesus. As he, after conquering Amalek, brought the people into the land of promise, and divided the land between them ; so has Christ come to overcome the devil, and to introduce Christians daily into His Church through the Baptismal stream, and finally to lead them into glory. Moses could not bring them in, for the Father saith unto the Son, ' Moses My servant is dead.' The ceremonies of the law are made of none effect, ' now, therefore, arise ' from the bosom of the Father, enter the earth in human form, expel the devils : ' go over this Jordan,' drink of the brook of Thy Passion in the way, ' Thou, and all this people,' for by the way by which goes the head, by that must the members go, and where leads the general, there must follow the soldiers, ' and go unto the land which I do give them '—the land of the living, to which Christ ascends and we follow ; to which neither law nor prophets, no nor Moses, could introduce us, but only our Joshua, our Jesus, the Son of God."

I have not yet spoken of the text, except to mention Maillard as having preached on the same throughout a season of Lent. Some of the earlier mediæval preachers delighted in selecting strange texts, and even went so far as to take them from other books than Holy Scripture. Indeed Stephen Langton composed a sermon, still preserved in the British Museum, and published in *Biographia Britannica Literaria*, on the text :—

"Bele Aliz matin leva
 Sun cors vesti e para,
 Enz un verger s'en entra,
 Cink flurettes y truva,
 Un chapelet fet en a
 de rose flurie ;
 Pur Deu trahez vus en lâ,
 vus hi ne amez mie ;"

which was a dancing-song. Maillard also did the same thing when he preached in Thoulouse, singing at the top of his voice as a text the ballad "Bergeronnette Savoisienne."

Peter of Celles tood a stanza from a hymn, and his example has been followed by others. Hartung preached from the words, "It fell, it fell, it fell," occurring in the parable of the sower.

Texts have sometimes been selected with remarkable felicity. I have room for two instances only.

In the reign of King James I., a clergyman was to preach before the Vice-Chancellor at Cambridge, who was a very drowsy person. He took his text from the twenty-fourth chapter of St. Matthew, "What, can ye not watch one hour?" and in the course of his sermon very often repeated these words, which as often roused the vice-chancellor from his nap, and so irritated him, that he complained to the bishop. The bishop sent for the young man, that he might hear what he had to say for himself in extenuation of the offence; and so well pleased was he with the preacher's defence, that he recommended him to be one of the select preachers before the King. On the occasion of his occupying the pulpit before James (First of England and Sixth of Scotland), he took for his text James i. 6, "Waver not," from the translation then in use. This somewhat startled the King, for it touched him on a weak point; but he loved a joke, and was so well pleased with the preacher's wit, that he appointed him one of his own chaplains. After this the bishop ordered the young man to preach again before his university, and make his peace with the vice-chancellor. He did so, and took for his text, "Whereas I said before, 'What, can ye not watch one hour?' and it gave offence; I say now unto you, 'Sleep on, and take your rest.'" And so left the university. The other story is less known. A Capuchin having to preach one day in a church at—I believe—Lyons, slipped on the steps into the pulpit, and fell on his head. The Franciscan garb is scanty, and the congregation were startled by the apparition of a couple of bare and brawny legs protruded through the banisters. The unlucky preacher however picked himself up with great rapidity, and stationing himself in the pulpit, before the general titter had subsided, gave out his text, selected with great readiness from the gospel for the day—"Tell the vision to no man."

Next to the text in a sermon comes the exordium.

If a royal personage were present, some compliment was expected to be paid by the preacher to his august hearer, at the opening of the sermon. Some of the greatest preachers have injured their reputation by indulging in unmerited flatteries. Chaussemer, a Jacobite, preaching after the famous passage of the Rhine, before Louis XIV. in Holy Week, when according to custom, the king washed the feet of some poor folk, used these words, "The haughty waves of the Rhine, which you, Sire, have passed as rapidly as they themselves are rapid, shall one day be dried up; but these drops of water, which your royal hands have sprinkled over the feet of the poor, shall ever be treasured before the throne of God." Noble was the commencement of a sermon of Father Seraphim, when preaching before the same monarch. "Sire!" he began, "I am not ignorant of the

fact that custom requires me to address to you a compliment ; I pray your Majesty to excuse me ; I have searched my Bible for a compliment,—I have found none.” I cannot omit here the really magnificent exordium of a preacher, who, in his matter and style, belonged to the seventeenth century, but who flourished in the eighteenth—I allude to Jacques Brydaine, born in 1701. He had been a mission-preacher in the country, when he was suddenly called to preach at St. Sulpice, before the aristocracy of Paris. The humble country parson, on mounting the pulpit, saw that the church was filled with courtiers, nobles, bishops, and persons of the highest rank. He had been instructed in the necessity of acknowledging their presence by a compliment. But listen to the man of God.

“At the sight of an audience so strange to me, my brethren, it seems that I ought to open my mouth to ask your favour in behalf of a poor missionary, deficient in all the talents you require, when he comes before you to speak of your welfare. But far from it, to-day I feel a different sentiment; and though I may be humbled, do not think for one moment that I am troubled by the miserable anxieties of vanity;—as though forsooth, I were preaching myself. God forbid that a minister of Heaven should ever think it necessary to excuse himself before such as you ! Be you who you may, you are but like me, sinners before the judgment-seat of God. It is then only because I stand before your God and my God, that I am constrained now to beat my breast. Hitherto I have published the righteous dealings of the Most High in thatched temples. I have preached the rigours of penitence to unhappy ones, the majority of whom were destitute of bread. I have announced to the good inhabitants of the fields, the most awful truths of religion. Wretched one that I am, what have I done ! I have saddened the poor, the best friends of my God ; I have carried terror and pain into the simple and faithful souls which I should have sympathized with and consoled.

“But here, here, where my eyes rest only on the great, the rich, the oppressors of suffering humanity, the bold and hardened in sin ; ah ! here only is it, here in the midst of these many scandals, that the word of God should be uttered with the voice of thunder ; here is it that I must hold up before you, on one hand the death which threatens you, on the other, my great God who will judge you all. I hold at this moment your sentence in my hand. Tremble then before *me*, you proud and scornful men who listen to me. Listen when I speak of your ungrateful abuse of every means of grace, the necessity of salvation, the certainty of death, the uncertainty of that hour so terrible to you, final impenitence, the last judgment, the small number of the elect, hell, and above all eternity ! Eternity ! behold the subjects on which I shall speak, subjects which I should have reserved for you alone. Ah ! what need I your suffrages, which may, perchance, damn me without saving you ? God Himself will move you, whilst I, His unworthy minister, speak ; for I have acquired a long experience of His mercies. It is He, and He alone, who in a few moments will stir the depths of your consciences.”

Passing from the exordium to the subject : that which is so tedious in modern sermons is the want of variety in the matter. There are a stock of subjects of very limited range upon which changes are rung, but these subjects are so few that the changes are small in number. Many years ago I was staying with a relation in holy orders, after a tour through different watering-places, and I mentioned to him the curious fact, that on three consecutive Sundays, in different churches, I had heard sermons on Felix waiting for a more convenient season. Having mentioned this, I forgot the circumstance. Five years after I was in a cathedral town, and

went to one of the churches there, on a Sunday morning. To my surprise I saw my relation sail up the nave in rustling silk, preceded by the vergers, escorting him to the pulpit. As he passed my pew, our eyes met. He was as surprised to see me as I was to see him, as he was only a visitor like myself. I noticed signs of agitation in his countenance, and that he was some time before he delivered his text, which was upon Zaccheus in the sycamore-tree.

After service I waited for him, and on our meeting, his first words were, "You wretched fellow! You put me terribly out; I had Felix trembling in my pocket ready for delivery; but when I saw you, our conversation five years ago flashed across me, and I had to change the sermon in the pulpit." But this was not all. Next Saturday I was at the other end of England, staying with a country parson, and I related this incident. My host pulled a long face, broke out into a profuse perspiration, and said,— "I am really very sorry, but I had prepared Felix for to-morrow, and what is more, I do not see my way towards changing the subject."

The remarkable part of this anecdote is, that the moral application was similar in all these discourses. Now the sermons of the divines of the fifteenth, sixteenth, and seventeenth centuries seldom offended in this manner. Matthias Faber published three enormous volumes of sermons for every Sunday in the year, containing some fifteen discourses for each, and they are perfectly varied in matter and in application.

DISCOURAGEMENTS AND DUTIES.

If ever there was an age when the study of Church History was desirable, surely it is the present. *We* make the remark in view of the state of conflict which is the present lot of the Church, the atmosphere of excited controversy which surrounds us, and the prospect of still keener struggles ahead. There are those among us whose minds are seriously depressed by this state of things—men who look out upon the wild waste of waters and see the bark of the Church but ill-found, and not over well manned or steered to encounter the angry waves which, far as the eye can reach, seem leaping onward eagerly to her destruction. There are others, again, who in sheer weariness are fain to give up the struggle, it seems so *manifold*. There is the heart-sickening struggle against the local details of the inconsistency and unworthiness of those who ought to set a Christian example in each town or parish. There is the failing adhesion of what are called the cultured classes. There is the increasing scepticism of the so-called scientific world. There is the growing daring of those who deny the fundamentals of the Faith. There is a tendency to compromise which manifests itself among those who are officially our leaders. And there are also our own divisions. We need go no further, though we might add much more to the gloomy picture which makes many a man's heart sad, and which makes many a man say that "he never saw such a state of things."

Now, it may be true that *he* never did. But what *then*? It does not happen to a man to go through two lifetimes. Everything is new to the person who is encountering it for the first time. And our impression is a strong one that, whoever is depressed at the present aspect of things, would feel exactly the same depression if he were transplanted into any other age of the Church's history, and had to go through *its* trials and difficulties instead of those around *us*. The Church never had a golden age—unless, indeed, her first days from Pentecost to the First Council may

be regarded as such. And not only never had she a golden age, but her whole history is one series of struggles, now interior, now exterior, often both together, which would lead anyone, who should judge by merely human forecasts, to predict her impending dissolution. It is a weary struggle at the best. What more saddening than the lives of her greatest names? It is only night which brings out the stars, and so it is here. But if Church History in this sense is so peculiarly saddening, it has its after-taste which is altogether the reverse. Always dying, but always reviving:—each moment of uttermost difficulty always proving the point of departure for some great advance: then that advance followed by some fresh embarrassment, some strife with error or undiscipline within her, or some attack from without, leading inevitably to the same thing over again—*i. e.*, destruction apparently imminent, but averted by unseen hands, with a fresh rejuvenescence after it, and so on, and on, the details ever varying, the principle ever the same, until the student feels the conviction becoming a part and parcel of himself that CHRIST *must* be “in the ship,” or she must have sunk ages ago.

You may know a man who has been used to difficulties by the quickness with which he sees them in the future, and by the unconscious relentlessness with which he describes them as they really are. A man who has *not* been used to difficulties is afraid to look them in the face. He will fasten upon every little scrap of alleviation and try to convince himself that each such little scrap is twenty times as big as it is—anything to avoid seeing the real magnitude of a danger. And nothing makes your timid friend so furious as to be dragged out of his fool’s paradise by the cool clear-eyed statements of one who knows no fear and needs no self-deception. Now a real knowledge of the Church’s career may stand us in good stead here. It ought to supply us with courage on the one hand; it ought to quicken our perception of dangers on the other; it ought to teach us how to meet those dangers intelligently as well as coolly in the third place. That which is frightening some timid churchmen at the present juncture is the *fewness* of those who hold the central verities of the Catholic Faith on the one hand, and the wonderful blowing of trumpets of the thoroughly sceptical on the other. And that which they are trying to console themselves by, is the delusion that between the two there is a large mass of well-meaning people who may be induced to take sides with us against the out-and-out unbelievers if only we will “consider their feelings,” and moderate the tenacity with which we cling to “Dogma.”

What do we say to the matter? Can we offer any comfort? In one sense yes. But certainly not by way of *understating* the mischief.

What we say is this:—that the case is a good deal worse than most people think. It is not that English life and society is divided into a few *Fideles*, many Sceptics, and a large mass of well-meaning “friends of the Church” between, who may be induced to stand by us if we will give up “Damnatory Clauses,” but who will join the other side if we don’t. Now, what we have to say is, not only that this is a false way of looking at the matter, but that the only way to take a truer view is by looking further, by taking a wider survey of the field of view, and by not being afraid of ugly facts. It is essentially a timid view and a narrow view. For the fact is that, while there is still a vast amount of diffused religiousness in the middle-party above referred to, which only wants something positive round which to crystallise itself, yet, on the whole, our English life and English society is honeycombed with real, though in many cases unconscious unbelief, so that in sacrificing anything to propitiate those whom it is sought to buy over, you are making a very worthless bargain. Viewed *as*

a mass, can it be said that they have any distinctive or *active* belief at all? We fear not. And the sooner that we realise this, and act accordingly, the better for ourselves, and also *the better for them too*.

No doubt this is a strong thing to say. But the question is not—is it a strong but—is it a *true* thing? We believe that it is true. Out of all the thousands and tens of thousands of people who “go to Church,” and whom you meet in ordinary “Society,” how many do you suppose feel that they owe a definite Loyalty to Him Whose Name they bear? How many have realised—in any common-sense meaning of the word “realised”—that since God became Man, there has been an infusion of the Divine Nature into the human which has introduced a new set of responsibilities, along with a new set of capacities, into the life of Man? See how coolly people will discuss miracles, as if they were an open question, when every time they say the Apostles’ Creed they are affirming a set of facts which, if true, include the most astounding of miracles, and, if *not* true, are the most outrageous of falsehoods. There is no medium. Either our Blessed LORD was GOD or HE was not. Either GOD did enter the human family as recited in the Creed, or HE did not. Either HE died, went into the unseen world for three short days, came back for six weeks, and then went away again altogether, visibly ascending into Heaven in the plain common-sense meaning of the words, or HE did not. If HE did, then there is a real Kingdom of Darkness with which He fought a real battle. If so, this battle is still going on. HE *directing* it now from above, just as HE Himself *laboured in it* before, when on earth. If so, this battle has to be fought out in each human soul by means of definite capacities for the same infused into it, as a direct Gift from The Person spoken of in the Creed, and Whom the Romans put to death as a Political offender. What we say then reduces itself to two or three main items.

I. If all this is so, must not the main effort of the Kingdom of Darkness be to obliterate definite belief in this series of *Facts*? If so, can we wonder at any amount of unbelief? *Must* not a very large part of the Church’s duty be the obstinate, tenacious, unyielding, *assertion* of these *Facts*?

II. If so, and if what we have called the intermediate portion of English society shows small perception of these matters of literal Fact, how are we best to maintain our testimony to them? And how are we best to do our duty towards these half-sceptics themselves? Is it to be by showing timidity in the face of the *whole sceptics*, and bribing the support of the *half-sceptics* by cutting out of our Creed the only clauses which refer in plain words to that Kingdom of Darkness with which our battle lies, and which cost our Lord His Passion? Is this the way to convince the “intermediate” class that we have anything to offer more than a superior sort of Marcus-Antoninus philosophy? Is it honest towards the Facts we profess to believe? Is it loyal towards the Person Who promises us supernatural support so long as we are thorough-going in our testimony? Is it right towards the half-believers, who *may* be won by an unflinching testimony, but *must* be led to still further undervaluing of the spiritual powers of the Faith, if we are seen to court worldly alliances instead of depending upon the Divine Help we speak of?

III. Do not all the fears of the “orthodox,” and all the desires for compromise on the part of the “broad,” show a lamentable forgetfulness of the practical commentary which Church History has furnished to the central teaching of Scripture? If History and Scripture agree in anything, it is in representing Christianity as a bonafide *Conflict* between a Kingdom of Darkness and a Kingdom of GOD,—a struggle in which that portion

of the Church which is on earth is always like a forlorn hope fighting in the dark, a forlorn hope which, if it goes straight to the point indicated by its Commander, is sure to win; but which, if it wants to see its way, and strengthen itself by combinations of its own devising, is sure to fail.

The great need of the age is belief in the Supernatural. The great failing of the age is a timid shutting of the eyes to realities: We shall have a crash some day, and a great one. Meanwhile it is surely not too much to hope that the Church may set an example. She at least has Supernatural strength to rely upon. She at least need not fear to look realities in the face. She need not fear the *ultima ratio* of warfare with an unbelieving world, since, for her, peace therewith is her destruction. While as to the persons whom our official leaders want to conciliate, we may depend upon it that a policy of Faith will attract all who *can* be won, and by attracting them will save them, while a policy of compromise will neither save ourselves nor those that hear us, but only lay up a store of contempt on the part of unbelievers, of grief on the part of the Faithful, and of righteous chastisement from our Head.—*Literary Churchman*.

BRITISH ASSOCIATION.

PROFESSOR ROLLESTON'S ADDRESS.

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ANTHROPOLOGY.  
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Section D—that of *Biology*—is ruled over by *Dr. Sclater*, whose name is best known to the world as that of the presiding genius of the London Zoological Gardens. He delivered an address of great value to the student—for it was a *résumé* of the whole literature of Zoology, with an especial reference to the distribution of life over the surface of the globe—but not very interesting to uninstructed listeners, and not such as to claim the attention of the readers of these columns. But Biology is a wide topic, and the section is forced to divide itself into three departments, one of which is Zoology and Botany, which sits under Dr. Sclater's immediate superintendence; another undertakes Anatomy and Physiology; while a third, under the presidency of *Professor Rolleston*, deals with Anthropology. Both the subject and the man combined to make this latter department the most popular; and when it was known on Friday morning—for on Thursday the three departments had loyally united to listen to Dr. Sclater—that Professor Rolleston was to deliver an address, the room in which the department sits, a good-sized one in the Royal Hotel at the College-green, was crowded to excess long before the appointed hour. The doors were thrown open into a large ball-room on which it opened, and even the reporters' table was cleared out to make as much room as might be for the steady influx of listeners who were content to stand in the gangways and hang round the skirts of the crowd that filled the doorways, if only they could hope to get within the sound of the lecturer's voice. Those who succeeded were amply rewarded for their trouble and inconvenience, for they had the enjoyment of listening to a vigorous address, energetically delivered, full to overflowing of information, graceful in composition, sparkling with unexpected coruscations of wit and humour, and traversed throughout by a subtle vein of delicate irony. He began by an ingenious comparison between cave-hunting, in which he had recently been engaged in Somersetshire, and anthropology; and then passing on, to a sketch of the papers which might be expected in his section, he dwelt upon the inter-

esting problem of the assumed decay of savages in the presence of civilisation:—

“Mr. Bagehot has been quoted by Mr. Darwin, in his *Descent of Man*, as saying that ‘it is a curious fact that savages did not formerly waste away before the classical nations, as they do now before the modern civilised nations; had they done so the old moralists would have mused over the event; but there is no lament in any writer of that period over the perishing barbarians.’ On reading this for the first, and indeed for a second time, I was much impressed with its beauty and originality; but beauty and originality do not impress men permanently unless they be coupled with certain other qualities. And I wish to remark upon this statement—first, that it is exceedingly unsafe to argue from the silence of any writer, ancient or modern, to the non-existence of the non-mentioned thing. I do not recollect any mention in the ancient writers of Stonehenge, nor can I call to mind at this moment any catalogue of the vocabularies of the Cimbri and Teutones, of the Ligures and Iberians, with whom the ancients were brought into prolonged contact. These little omissions are much to be regretted, as, if they had been filled up, a great many very interesting problems would thus have been settled for us which we have not as yet settled for ourselves. But these omissions do not justify us in thinking that Stonehenge is an erection of post-Roman times, nor in holding that any of the strange races mentioned were devoid of a language.”

But the first question to be settled is, whether the alleged fact is true?

“Let us ask, as the philosophers did with regard to the fish and its weight in and out of the bucket of water, are the facts about which we are to inquire really facts? Now, I am not going to plunge into the excursions appended to new editions of Herodotus, nor to discuss the history of the Minyæ, or of any other race of which we know as little. But I will just quote a few verses from a beautiful passage in Job, which appear to me to give as exact a description of a barbarous race, perishing and out-cast, as could be given now by a poetical observer in Australia or California. Speaking of such a race the poet says:—

“‘For want and famine they were solitary, fleeing into the wilderness in former time desolate and waste. Who cut up mallows by the bushes, and juniper-roots for their meat. They were driven forth from among men (they cried after them as after a thief). To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. Among the bushes they brayed; under the nettles they were gathered together. They were children of fools—yea, children of base men; they were viler than the earth, (Job xxx. 3-8).

“I opine that that these unhappy savages must have ‘wasted away’ under these conditions; and that there is no need, with such actual *veræ causæ* at hand, to postulate the working of any ‘mysterious’ agency, any inscrutable poisonous action of the breath of civilisation.”

Life after all, is not so much more secure in civilised than in uncivilised nations: the mystery is not so much why measles should slay in Fiji, as why smallpox should still be allowed to do so in England. In Polynesia, at any rate, the native race has ceased to diminish, and that in no small degree, through the beneficial influence of the missionaries, to whose effective as well as earnest and self-denying labours the Professor bore emphatic testimony. A large portion of the address was then devoted to the somewhat technical subject of Craniology, of which we have only room for the results, which are certainly remarkable:—

“The largest result which craniometry and cubage of skulls have attained is, to my thinking, the demonstration of the following facts—viz: first,

that the cubical contents of many skulls from the earliest sepultures from which we have any skulls at all are larger considerably than the average cubical contents of modern European skulls; and secondly, that the female skulls of those times did not contrast to that disadvantage with the skulls of their male contemporaries which the average female skulls of modern days do, when subjected to a similar comparison."

That is undoubtedly not what we should have expected:—

"The impression which these facts make upon one, when one first comes to realise them, is closely similar to that which is made by the first realisation to the mind of the existence of a subtropical Flora in Greenland, in Miocene times. All our anticipations are precisely reversed, and in each case by a weight of demonstration equivalent to such a work; there is no possibility in either case of any mistake; and we acknowledge that all that we had expected is absent, and that where we had looked for poverty and pinching there we come upon luxurious and exuberant growth. The comparisons we draw in either case between the past and the present are not wholly to the advantage of the latter: still such are the facts. Philologists will thank me for reminding them of Mr. Chauncey Wright's brilliant suggestions, that the large relative size of brain to body which distinguishes, and always, so far as we know, has distinguished the human species as compared with the species most nearly related to it, may be explained by the psychological tenet that the smallest proficiency in the faculty of language may 'require more brain power than the greatest in any other direction,' and that 'we do not know, and have no means of knowing, what is the quantity of intellectual power as measured by brains which even the simplest use of language requires.'"

It may partly also be accounted for by the fact that the skulls which we exhume are those of chiefs, and not of common men, who, "if they were allowed to live at all in those days," were at any rate, when dead, not buried in the tombs of the kings. A reference—especially appropriate in Bristol—to Prichard, as the Father of Anthropology, gave occasion to an eloquent eulogy of his great work on the Physical History of Mankind. And the question, inevitably suggested to a thoughtful anthropologist, of the progress or deterioration of the race, supplied the materials of an impressive peroration. There are many things which might induce a pessimist view of our state and prospects:—

"When for example, we take stock of the avidity with which we have, all of us, within the last twelve months read the memoirs of a man whom one of his reviewers has called 'a high-toned aristocrat,' but whom I should call by quite another set of epithets, we may think that we are not, after all, so much the better for the 3,000 years which separate us from the time when it was considered foul play for a man to enact the part of a familiar friend, to eat of another man's bread, and then to lay wait for him. Or can we, in these days, bear the contrast to this miserable spectacle of mean treachery and paltry disloyalty, which is forced upon us in the same history, by the conduct of the chivalrous son of Zeruiah, who, when he had fought against Rabbah and taken the city of waters, sent for his king who had tarried in Jerusalem, lest that city should thenceforward bear the name, not of David, but of Joab? Or again, as I have been asked, have we got very far above the level of sentiment and sympathy which Helen, an unimpeachable witness, tells us the Trojan Hector had attained to and manifested in his treatment of her,

With tender feeling and with gentle words?"

But the simple scientific method of taking averages and enumerating all the circumstances of the case will suggest a different conclusion:—

"Noble actions, when we come to count them up, were not, after all, so very common in the olden times, and side by side with them there existed, and indeed flourished, practices which the moral sense of all civilised nations has now definitely repudiated. It is a disagreeable task, that of learning the whole truth; but it is unfair to draw dark conclusions as to the future, based on evidence drawn from an exclusive contemplation of the bright side of the past."

A writer who omits, for instance, all notice of the gladiatorial games, and says nothing about the decorations of Pompeii, may easily draw a glowing picture of Roman morality; and Grecian ethics may be made to look very attractive, if we think only of the heroes of Thermopylæ and the arts of the age of Pericles, and forget the Helots who were massacred by the Spartans, or the Melians and Mitylenæans who were butchered in cold blood by the Athenians:—

"The man who in those days contributed his factor to the formation of a better public opinion did so at much greater risk than any of us can incur now by the like line of action. Much of what was most cruel, much of what was most foul in the daily life of the time, had, M. Gaston Boisier notwithstanding, the sanction of their State religion and the indorsement of their statesmen and Emperors to support it. There was no public press in other lands to appeal to from the falsified verdicts of a sophisticated or a terrorised community. Though then as now—

Mankind were one in spirit,

freedom of intercommunication was non-existent; no one could have added to the words just quoted from Lowell their complemental words—

And an instinct bears along,

Round the earth's electric circle the swift clash of right or wrong.

The solidarity of nations had not, perhaps could not have been dreamt of—the physical pre-requisites for that as for many another non-physical good, being wanting. Under all these disadvantages men were still found who were capable of aspiration, of hope for, and of love of better things; and by constant striving after their own ideal, they helped in securing for us the very really improved material, mental, and moral positions which we enjoy. What they did before, we have to do for those who will come after us."

From the Church Times.

MR. SPURGEON ON CONFESSION.

A few Sundays ago Mr Spurgeon preached a sermon at his Tabernacle against the Priesthood, and the performance seems to have given his hearers so much satisfaction that sundry of them have sent it us, evidently under the impression that from henceforth 'Ritualism that is to say, Anglicised Popery' is and remains abolished, as the diplomatists would put it. We cannot, however, congratulate our good friends on the likelihood of any such result following the publication of the discourse—on the contrary, we cannot see that it will produce any effect upon the minds of Churchmen, except one of wonder and regret that any person occupying a position of such influence should be capable of so much ignorance, presumption, and malice.

In this case the edifice may really be judged of by a single brick, and we therefore transcribe the following "words of fire," as the Baptist organ calls them; though the phrase would have been made more appropriate by the addition of "and brimstone"—

I pray you do not let the little man in robes stand between you and Christ. Let no one do so I charge you, never regard anything I say as having any authority in it apart from the Word of God. I reckon it of all crimes the greatest for a man to assume to mediate between men and God. Little as I respect the devil I prefer him to a priest who pretends to forgive sins; (!) for even the devil has too much honesty about him to pretend to give absolution in God's Name. There is but one pardoning priest, and He is the Son of the Highest. His one Sacrifice has ended all other sacrifices; His one Atonement has rendered all future oblations an imposture. To-day, as Elias stood on Carmel and cried out against the priests of Baal, so would I. I count no words too severe. If my every speech should be a thunderbolt, and every word a lightning flash, it would not be too strong to protest against the accursed system which once degraded the whole earth to kiss the Pope's foot, and is degrading our nation still, and that through a so-called Protestant Church. O God Almighty, Thou God of Latimer and Ridley, God of the martyrs, whose ashes are still among us, wilt Thou suffer this people to get back again to false gods and saints, and saintesses, and virgins, and crucifixes, relics, and cast clouts and rotten rags? For to this also will they come if Thy grace prevent not.

We suppose that Mr. Spurgeon will learn with surprise that Ridley was one of the committee of ecclesiastics who drew up, and may himself have actually drafted, the absolution in the Visitation Service, and the words in the Ordinal which give "the little man in robes" his authority in the Church of England. But not to dwell on that, it would be curious to know how Mr. Spurgeon would deal with a couple of cases which may be conceived as possible in his own experience. If we recollect aright, he once boasted that though his flock consisted of several hundred persons, no one of them could do anything amiss without his hearing of it by breakfast time the next morning. We will suppose, then, that information reached him of a grievous lapse on the part of Brother A. It may be taken for granted that he would make it his business at once to demand an explanation. But suppose the offender met him with some such words as these—"Hark ye, my friend, do you suppose that I have no manliness? Do you think I am going to do so monstrously degrading a thing as to prostrate myself before a man like myself? If I have done wrong 'I will arise and go to my Father,' not to an authorised minister. In a word, mind your own business." It may be presumed that Mr. Spurgeon would not feel the least gratification at having his own language thus quoted to him, but—

No leisure bated,
No, not to stay the grinding of the axe—

he would insist on having such a member hewn off the Tabernacular body. Now let us take another case. Suppose after justice had thus been done on Brother A, Deacon B should come and say, "I grieve to tell you that, though no one suspects me, I am guilty of the very same sin as poor A. What am I to do? Am I to go on enjoying the reputation and respect which I should forfeit if my fault was known? Of course we cannot pretend to guess what Mr. Spurgeon would reply in such a case, but we feel certain that he would neither abuse the penitent for coming to him, nor advise him to make a public scandal. He would probably rebuke him, and give him counsel and consolation. It is possible that he might suggest a liberal anonymous donation to some charitable or religious work, or even the voluntary surrender of his office for a time. Or he might be satisfied with the sincerity of the man's repentance, and simply overlook the offence. Now whatever course he took, he would do, in all essentials, exactly what is done by a priest—the "little man in robes," whom he regards as so much worse than Satan himself. For the confession is only a means whereby persons may denounce themselves for offences of which they have not been detected; and if it had no Scriptural authority

it would not be difficult to justify it upon principles of equity and common sense.

The case stands thus. All sin is forbidden by the Church, and is an offence against her as well as against her Lord. A similar principle lies at the foundation of all human justice, and, in fact, constitutes the only ground upon which the magistrate has a right to interfere. If Mr. Spurgeon would pay a visit to a criminal court, he would find that prisoners were charged, not with any wrong to the prosecutor, but with having acted against the "peace of our Sovereign Lady the Queen, her crown, and dignity"—in other words, against the peace and well-being of the community. A person, therefore, who has committed a sin, and thinks that he has nothing to do but to make his peace with God, will not fulfil all the conditions of acceptable repentance. He must make, or desire to make, amends to all whom he has offended, or his contrition will stand him in no stead; and the Church in one party to whom reparation is clearly due.

The right of the Church to satisfaction does not, however, rest merely upon the nature of things. It was formally confirmed to her by the charter which our Lord gave to his Apostles—"Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained." The only question, therefore, that can arise about the matter is whether there has, or has not, been a regular, unbroken devolution of this authority from the Apostles' days to our own? Mr. Spurgeon is good enough to say that the idea of such a thing is "the idlest of romances," and that the Church of England should be "ashamed of setting up the fraudulent pretence." But facts are proverbially stubborn, and they will not budge even at Mr. Spurgeon's bidding. And these are the facts with which he has to deal. First, SS. Timothy and Titus were commissioned by St. Paul to exercise the fullest, not to say the most autocratic, power over the Churches of Ephesus and Crete, not by virtue of any consent on the part of the governed, but simply by virtue of the gift that was in them by the putting on of his hands. St. Clement, whose epistle was written after the death of the Apostles, but before the fall of Jerusalem, states that the Apostles gave a rule of succession in order that when they fell asleep, other men might succeed to their ministry; and what that rule was is apparent from the fact that St. Ignatius, the disciple of St. John, whose martyrdom is assigned to the year 107, makes distinct reference to bishops, presbyters, and deacons. St. Irenæus in his great work against heresies, written A. D. 180, actually gives the succession of the Bishops of Rome down to his time, as a specimen of what he could have done with respect to all the other Churches, but for consideration of space. Indeed, to suggest that any cleric before the sixteenth century who is called a bishop did not receive episcopal consecration, is like pretending that a person who is spoken of as taking part in the proceedings of Parliament, was not a peer or the representative of a constituency.

The case for Confession is so clear and strong, that at first sight it might seem a reproach to the Church of England, not that she should have tolerated it, but that she should not have made it imperative. But a little further consideration will show that her rule is really the very best that she could have adopted. In the first place, there is no question that she had a right to grant the very sweeping dispensation which she published in 1549, when she proclaimed that all who examined themselves by the rule of God's Word, bewailed their sinfulness, where they perceived that they had offended, and confessed themselves to Almighty God with full purpose of restitution and amendment of life, might, if they thought fit, absent themselves from the tribunal of penance. In the next place, it is clear

that the wholesale indulgence in question has been proved by more than three centuries of actual experience to have been a wise and politic act. Not that Confession was ever chargeable with the fault which Protestant controversialists have evolved out of their consciousness, but as a matter of fact it has never been, and never will be, possible to enforce it on a whole nation except under conditions that render it of very little value or importance. In the third place, it is allowed on all sides, both that the average morality of the nation has been raised rather than lowered by the modification of the mediæval rule, and that the higher types of modern Christian character are at least as admirable as any to be met with in the past. What, then, English Churchmen have to do, is to insist that Confession shall be as free in practice as it is in theory, and that people shall have secured to them as complete a liberty to resort to it, as to keep away. So treated, we believe that it will prove a most valuable means of grace.

Before parting with Mr. Spurgeon it may be worth while to examine for a moment the theory on which he bases his attack on the Christian priesthood as the office is set forth in that very mild exponent of "Ritualism," Mr. Scudamore's "Steps to the Altar." It is that in the Gospel plan there is no room for any sacerdotal function. He says, "We who are here present, or at least the bulk of us, know . . . that all we have to do to realise the result of Christ's passion is simply to believe the testimony of God concerning it and rest upon it." As worked out in practice, this means that the sinner is to be brought to "listen attentively to the old, old story of the Cross," for "when we are so listening, the word commends itself to us: it awes us by its majesty of holiness, it attracts us by its beauty of love, and we perceive that it is the Word of God." In all this Mr. Spurgeon can see "no room for the priest at all," though "for the preacher there is a niche, for 'how can they hear without a preacher?'" As to the question "How do we know that we are believers?" he says that that is a matter of consciousness.—"How do I know that I breathe? How do I know that I think? I know I do, and that is enough." In a word, the doctrine of absolution is to be set down as a ludicrous and hyper-satanic imposture because Mr. Spurgeon thinks fit to trust to "frames and feelings"—as if Holy Scripture had not declared that the "heart is deceitful above all things and desperately wicked;" and as if the history of Mr. Spurgeon's own sect had never furnished proof of the narrow bounds which may divide an exalted spiritualism from the foulest sin. We need not, however, go back to the earlier forms of Anabaptism for illustrations of this melancholy truth; for there is evidence enough still to be gleaned across the Atlantic and even at home. Not to talk of grosser immoralities, we may point to the failure of Nonconformist and Low Church teaching which, till quite lately, were the religion of the retail trading classes, to check the weakness of those classes for false measures, adulterations, and other forms of fraud. In a Californian idyll which was published soon after the "root of all evil" was first found "growing wild up the country," there occurred a line which has lingered in our memory, not only as being one of the few good American hexameters that have been written, but for the neatness with which it formulates a common aspect of the vulgar Protestant character. The hero was described as a "Darn'd hard knot at a deal, at meetin' a powerful elder;" and we have little doubt that those who have to do business with any prominent member of the Metropolitan Tabernacle find employment enough for any acuteness or vigilance that they may happen to possess. The fact is, Mr. Spurgeon's sermon relates in reality to the process of conversion, and quietly assumes that those who make a profession of religion never have any serious lapses to repent of—it

preaches an all but avowed Anti-nomianism; and, failing any justification of the language which he uses on every page, it can only be treated as a scurrilous libel upon the Christian ministry of all ages and climes.

From the Church Times.

THE "HERESY" OF HOLINESS.

There is always a certain amount of satisfaction in getting "behind scenes," although the result is generally to let us see that paint and tinfoil and buckram are more potent elements on the stage of this world than we like to believe. Such an acquaintance is afforded us with some of the principal actors (we use the word without any intentional offence) of the Low Church party by a "Reply to the Rev. A. W. Christopher's Defence of Mr. Pearsall Smith, by Dr. Horatius Bonar."

Our readers will remember that about a year ago, a great gathering of Low Church clergymen was held at Oxford, in order to listen to the preachments of Mr. and Mrs. Pearsall Smith and Dr. Boardman from America. Mr. Smith had already put forth a little book which was considered to be of doubtful orthodoxy by some of the Evangelical party; but he was understood to have satisfied his interviewers, and Mr. Christopher, the rector of St. Aldates's in Oxford, guaranteed that all was right. The meeting went off with great *eclat*, and suspicion was altogether silenced.

From Oxford Mr. and Mrs. Smith went to various other towns, and great were the rejoicings of the brethren, who were sanguine to believe that this American trio were destined to "arrest the decline" of the Evangelical body, to "lift up the Church of God" (*i. e.*, their own party) from the "depression and feebleness" into which it had fallen.

All things seem to have gone on swimmingly till about the end of April, when the Pavilion at Brighton, with its various suites of rooms, was engaged for a grand display of Evangelicalism by Churchmen and Dissenters. But a few days before the meeting, there appeared a violent article in the *Record* newspaper denouncing Mr. Smith as an arrant heretic. The warning seems to have come too late; for there does not appear to have been any falling off of "ministers" at the "Convention," but in about a month's time Canon Ryle wrote to endorse the judgment of the *Record*; and after that, Deans McNeile and Close, Mr. Bell of Cheltenham, Mr. Foxe of Durham, * and, finally, the Presbyterian Dr. Bonar, have followed in the same strain; and so important is the matter considered by the "Evangelical leaders," that these various letters are all being translated into French and German in order that the foreign Protestant "Churches" may be put upon their guard against this "insidious poison," "the heresy of Mr. and Mrs. Smith."

Of those who hold with Mr. and Mrs. Smith among the "leaders" the only names mentioned, besides some laymen, are Canon Battersby, Mr. Bligh, and Mr. Christopher. We shall presently have something to say in reference to Mr. Smith's theology, but it will be better first to enumerate the charges which are personal. These may be summed up as follows; (1) That he has circulated some of Faber's hymns, one of which commemorates the fires of Purgatory; (2) That he has called St. Paul a "backslider;" (3) That he stigmatizes the Christian's warfare with sin as "stuff;" (4) That he is guilty of falsehood in pretending to withdraw certain statements, which he has not withdrawn; (5) That he is guilty of

* These are all published under the title of "The Brighton Convention and its Doctrinal Teaching."

"forgery" in quoting the words of a "beloved Physician" to the effect that this gentleman "stopped praying for strength," as though prayer were unnecessary for the "perfect," whereas it is now said that he "prayed more earnestly than ever;" (6) That he allegorised the Old Testament, and affirms that it is capable of "a thousand meanings;" (7) That he has questioned the eternity of punishment; (8) That "his object seems to be to remove what Luther regarded as the keystone to the Reformation, the blessed truth of justification by faith in Christ without works."

Further, it is alleged against him that by these and other means he has "increased the divisions among Evangelical Christians." And lastly. Mr. Foxe alludes to certain "aberrations of doctrine, judgment, and practice," which have rendered it necessary "to remove Mr. Smith to his native country." What these practical aberrations from right have been, we are nowhere told, but it is said that mysticism always leads to "immorality," and Mr. Ryle adds that "If only the half of what I hear of the daily practical religion of some who advocate the new theology is true, it is certain that we do not agree on first principles." "A melancholy crisis" of some kind is said to have arisen; the subject is called "painful" and "the defection" is said to be "more serious than was at first supposed."

But now, putting aside these insinuations against Mr. Smith's personal character and influence, which we will leave Messrs. Foxe and Ryle to settle with Messrs. Christopher and Co., we must say a few words in reference to Mr. Smith's doctrinal theory, which in brief may be called, according to their idea, "the heresy of holiness," or the putting "perfection" before Christians as the end of their endeavours. This is the charge which is brought against him by one and all of the "Evangelical leaders;" and great efforts have been made to induce him not to advocate "perfectionism." And specially one of the charges is that while he drops the name, he still continues to preach the doctrine. It is admitted by Mr. Ryle that "the common Evangelical standard of holiness is deplorably low, and that there may be some so-called Evangelicals whose whole creed consists in justification by faith and opposition to Popery." Whence, then, all this violent animosity against the prophets of a "higher life?" To us it is incomprehensible on any other ground than that it tends to destroy the self-complacency of Low Churchmen. Of course, it is not our object to defend Mr. and Mrs. Smith's teaching. But so much we cannot fail to see, that these self-called "leaders" of Evangelicalism in attacking it are obliged to evade and deny large portions of Holy Scripture. A few instances shall be given. In controverting the doctrine of Perfectionism at great length, it is most remarkable that Dr. Bonar never once refers either to our Lord's words, "Be ye perfect," nor to those of St. John, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin." Again, he quotes the words of St. Paul, "O wretched man that I am, who will deliver me from the body of this death?" in order to show that perfection is impossible, but he does not go on to say how the Apostle "thanked God through Jesus Christ" because he *was* delivered.

2. In the same way, Mr. Ryle affirms that we *are* justified, but denies that we *are* sanctified. Whereas St. Paul says, "Ye have been washed, ye have been sanctified, ye have been justified" (1 Cor. vi. 11). But we suppose Mr. Ryle has forgotten the little Greek he once knew.

3. Again, there is a depreciation of the power of the Spirit by all these writers which would have horrified Cecil and Venn and Simeon. In the Sacraments, of course, they cannot be expected to have much faith. But anything like the "inner light," or the idea of God speaking to the soul immediately (see Job xxxiii. 14) is only spoken of to be ridiculed.

It is remarkable that all these "leaders" affect to see a great difference between Messrs. Moody and Sankey (whose teaching they entirely endorse) and that of Mr. and Mrs. Smith. The difference is this:—the former stop short at conversion, which any one may simulate, while the latter speak of something higher, which would involve self-denial and holiness, and "going on unto perfection" (Hebrews vi. 1). Now this to the true Evangelical of modern times, would be an intolerable bondage. Therefore such texts, like our Lord's words and St. John's are not so much as once referred to by any of these writers, who, nevertheless, affirm that the idea of perfection is "unscriptural" both thing and name, "a mere human coinage,"* and at the same time venture to say that "one of the great snares of the present day is the temptation to ignore dogma."

Could one but suppose that the writer knew what dogma meant, it would indeed be a hopeful sign that this conviction should be wrought in the minds of the Evangelical "leaders." but of this they may be quite sure that so soon as they learn "dogma" they must give up Moody and Sankey and all the cliqueism which is involved in the idea of party. And certainly never has that party been brought into such an awkward position as when found protesting against the "higher life of holiness" by whatever means attainable. It marks, we cannot doubt, another and a very serious step in the downward path of (so-called) Evangelicalism.

Miscellanea.

MR. LLEWELYN DAVIES' SERMONS.

THE CHRISTIAN CALLING. By the Rev. Llewelyn Davies, M. A., Rector of Christ Church, S. Marylebone. London: Macmillan and Co. 1875. Pp. 312.

A Christianity sincere, but cold, which satisfies itself not so much in reaching after God with the emotional nature, as in trying to comprehend Him with the intellect; a mind wonderfully acute and clear, for all things that are just at the range to which it is focussed, but myopic to others; the word "mystery" often on the lips, and yet a temper utterly impatient of mystery and the suspense of half-knowledge; prone to deny the existence of the abysses whose depths he cannot plumb; a calm, evenly-fitted set of beliefs, less a religion than a philosophy; an unconscious and yet none the less real ignoring of the characteristic needs of human nature, to which religion was of set purpose adapted, as the antidote to the bane, or as the splint to the fractured limb; that is what we find in the present volume; and the view of religion it expounds is never likely to be popular, while human nature is what it is.

Isaac Taylor says of a "*volume of Broad Church Sermons*," like this: "Very nice and silky; a swansdown Christianity; no such thing as Paul preached. Take my firm testimony that this flimsy stuff is not the Gospel. Let it be advertised as court plaster for pimples; not thus are deep wounds to be treated. Out and out Romanism is a better thing. But there will be a reaction; you will see it in its time."

Puritanism was not wont to take a rose colored view of human nature. It used to accuse the Church of reconciling Heaven and Earth too well together. Of late years, however, nothing is more common than to hear

* There are upwards of twenty passages in which St. Paul presses perfection or entire sanctification on those whom he addressed.

their descendants talk of the duty of a cheerful, happy piety, and the lawfulness of "innocent pleasures," and salvation already complete, and the Lord's blessing is asked and supposed to be granted to everything from a dancing party or a political caucus, up to both Houses of Congress.

The Rev. Thomas K. Beecher, in a letter to the newspapers, after some words about the disposition and mental constitution of his more notorious brother, proceeds as follows in regard to himself: "I, in contrast penetrated by a mournful conviction that human nature is essentially corrupt and moribund; and except as guided, taught, governed and enlightened, tends to evil and disaster continually, *that of all woes freedom is the most comprehensive; that the slave is better off than the master; that the oppressed are better off than the oppressors; that the cry of progress is a delusion*: that men need government, rebuke, humility; and that until men are broken in spirit through prolonged despair they are not in position to receive the Kingdom of Heaven as very little children, and thrive by what they receive and by what is done for them of God. He, (Henry Ward), in short, looks upon every great popular movement, as a tide obeying a divine guidance; and he makes haste to go with it. I look upon the same movement as a strong delusion of the Adversary—the Prince of this world—which shall deceive, if possible, the very elect, and accordingly I shrink back from it, and caution all with whom I have influence against being carried away by it."

DR. NEWMAN.

As Dr. Newman is never previously announced as about to preach, it was with but faint hopes of hearing him that I entered the Oratory, Birmingham, on Sunday last. Nor were they brightened when in the procession for High Mass I looked for his striking face in vain. It was with the greatest pleasure, therefore, that I at last saw him proceeding from a small side chapel towards the pulpit.

Those who have learnt to love him in his writings will understand the crowd of associations which arise on seeing and hearing him for the first time. Here, then, stood, yet living, the chief pioneer of the revived Catholic faith and practice in the Church of England. Forty years ago, in the prime of life, the centre of the Oxford Movement, now in his autumnal day, Rome's foremost and most distinguished son. To look back it seemed impossible that this could be the trenchant but kindly author of the "Apologia pro Vita Sua," the opponent against whom it was levelled so effectually, having passed before him. Still further back, and with the eloquent echoes of the parochial sermons still fresh in the memory, here was the preacher to whose utterances the most cultivated University in the world listened spellbound. Returning to a modern time, his was the refined and spiritualized conception which shadowed forth "The Dream of Gerontius," his the infinite research which produced the "Grammar of Assent."

And now away from the busy haunts of men, in the seclusion of his life as an Oratorian, the past strife remains recorded in the deep lines of that careworn and ascetic face.

The subject he had chosen for his sermon was a continuation of one of the previous Sunday. It was the origin, division, and duties of angels. I can only briefly sketch the main features of his sermon from memory. He described the immensity of time in which angels had existed, that they were in their state of probation, and trial. "In the beginning" ages before "the beginning," we have recorded in the Bible, their two great attributes

were knowledge and power. The former was exemplified by their different reception of knowledge to man, man toiling for information, acquiring it step by step and fact by fact, angels by instantaneous conception knowing all things. The latter was illustrated by the momentary destruction of 180,000 men in the army of Sennacherib, King of Assyria, by the destroying angel, and similar annihilation of all the first-born in Egypt. Their difference of nature was shown in the fact that, whereas to them the sight of God is life, to sinful man it would be death. At first angels were not permitted to see God, they were undergoing a probation, the manner of which we know not, but we know that the cause of their fall was pride. No doubt they had failed in faith again and again, but had they preserved humility all would have been forgiven them. From the seraphs, the highest order of angels, the Devil had fallen, fallen, because he had been lifted up with pride and arrogance to deem himself equal with God. With him fell the third part of the angels as narrated by S. John in the Apocalypse, xii. 4 :—"And his tail drew the third part of the stars of Heaven and did cast them to the earth." We are told that there are nine orders of angels, of which the highest are the seraphim and the cherubim, the lowest arch-angels and angels. With our dim senses we cannot conceive them as they are ; man has imagined them as with form and wings, but they are essentially ethereal and spiritual. It is necessary to use metaphor and allegory concerning them as with other things, without it the mind of man could not grasp the possibility of their existence. We even speak of God in the language of allegory, as with hair white as snow, and of Jesus at His Right Hand. Respecting the mighty conceptions of God and the utterances of His designs, man was likened to a fly walking up a great wall. It has no sense of the uses of the wall, it cannot conceive the whole of which it forms part, it has only knowledge of the tiny portion covered by its own feet. Until the day of eternity, the fullness of the plans of God will be hid from us, we can only grasp that which is possible, utilize that which is within our power and wait for the fruition. The war in Heaven, mentioned in the Apocalypse, "And there was war in Heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels," is now transferred to earth. The battle still is waged, horrible thought, and mankind is comparatively indifferent to its result, although that result is fraught with the most momentous issues in the destiny of each one. Every means are used to tempt us astray, temptation assumes its most alluring form, the special weaknesses of each one are the objects of attack, sin is made so easy, so pleasant. Yet if we are assailed by the fallen angels of darkness, we have given unto us the guardian angels of light, who hover around to guard, support and protect us in our every need. It should be our duty, our highest aim, our sole desire to aspire and attain the greatest possible perfection in this life, that ultimately we may reach the abode of the blessed, there to join the heavenly host in the eternal worship before the throne.

I have copied down such fragmentary memories as remain, but not even a verbatim report could convey that which is half the sermon, "the delivery." Judged as mere oratorical powers, I could imagine a stranger being disappointed ; the delivery is hesitating, the matter clothed in simple language, the voice feeble, and at times the Father seems at loss for words to convey his meaning accurately. But there is that which more than compensates for all the brilliancy and fluency of an orator. A pure and holy mind shadows forth the experience of a life of self immolation, high spirituality illumines his countenance, with him the language is from soul to soul. The contrast of past and present could not help but forcibly present

itself. The past mighty influence remains in history, its effect lives on in the life of tens of thousands; "the present"—could it be wrong to feel that those great gifts are being unftly expended on the scanty two or three hundred gathered there that day.

The chime of the hour bell broke the silence and I realized a fellow feeling with the fly on the wall—

So long Thy power hath blest me, sure it still will lead me on,
O'er moor and pen, o'er crag and torrent, till the night is gone,
And with the morn, those angel faces smile,
Which I have loved long since, and lost awhile."—AMEN.

He is not with us still, but his best days have been spent in the service of our own loved Church. May his last days be free from cloud, and his end peace!

THE PUBLIC WORSHIP REGULATION ACT.

The *Times* has published the following letter from Bishop Claughton, Archdeacon of London:—

It is possible, and, from indications, I fear not unlikely, that a few of the clergy of the extreme or Ritualistic school who have rendered themselves obnoxious to the provisions of the Public Worship Act, may decline to abide the issue of any proceedings under it, and retire from the ministry. There has been some encouragement to them to take this view of their position from persons to whom I should have given credit for greater wisdom, who have declared that it is impossible for men of sound "Catholic" principles, to submit to the new law. I do not propose to enter into any discussion of the reasons given, but I will, with your kind permission, address a few words of remonstrance to those who may be contemplating so needless, and, as I think, so-illadvised a step as that of resigning their ministry. First, I have great hopes that, except in a few unavoidable cases, there will not be any general desire to put the Act into operation, and that when these have been decided, the present excitement will subside, and time will be afforded for prudence, and, still more, Christian charity to exercise their influence on men's minds. Secondly, I would point out that the Act contains in itself some very valuable safeguards against frivolous or vexatious appeals to its operation. I would especially mention the fact that it can only be set in motion by certain specified persons, having a *bona fide* interest in the matter with which it deals; and for one of these, "Archdeacon of the Archdeaconry," I will say for myself, that, while admitting the possible duty in some cases, I cannot really conceive myself as under an obligation to become a prosecutor of the Clergy.

I would next suggest the very important point of the discretion allowed to the Bishop, which, though it may be possibly overruled on a manifest insufficiency of the reasons stated by him, will yet hold good in the generality of cases, and act as a sufficient preventive against the use of the Act as an instrument of party warfare.

Lastly, I would remind my brethren that while this provision of the Act was not originally contemplated by its framers, the appointment of a lay judge in cases of litigation where clergy are concerned is not a novelty; nor is experience against its wholesome and beneficial operation. It cannot be said that by the appointment of such a functionary as a judge, not of doctrine, but of facts, the principles of the Church are endangered, or the foundations of Catholic truth are disturbed. In short, to leave the language of excitement and prejudice, the case is very simple. There are certain laws by which the Clergy have undertaken to be guided, and while

in some things there has grown up a departure from their strict letter through custom, or it may be negligence, or (as it must be admitted) in some instances through the obscurity of the laws themselves, there is a general obedience on the part of the great majority. It is not with such cases that the Act was intended to deal. Rightly or wrongly, there has arisen on the part of some, a disavowal of these laws—a determination to conduct the worship of the Church on different principles, held, indeed, to be lawful on a supposed higher and more ancient authority, but new to the general mind of the Clergy, and distasteful to the vast majority of the laity. To meet this difficulty—a very grave and serious one—this Act of the Legislature has been passed: and, I humbly submit, to shrink from its decision is simply to make confession of our own unfaithfulness. I appeal, therefore, to all who, whatever their practice has been, have believed that they could reconcile that practice with the laws they have undertaken to observe, to act with courage and consistency, and to suffer (if they so regard it) even the “appeal to Cæsar.”

FICTION.

It is said that,

The Church of England is a “State made Church.”

The Church of England was founded at the time of the Reformation, by Henry VIII.

The Church of England is a violation of religious liberty and religious equality.

The Church of England is a “State paid Church.”

The property of the Church of England is “national property.”

FACT.

The truth is that,

The Church of England was never brought into existence by the State; indeed, the Church existed in reality before the State had any being.

The Church of England was founded more than *a thousand years* before that time. No new Church was founded in the time of Henry VIII; the Church which already existed was *reformed*, not created anew.

If so, how is it that we find hundreds of Dissenting chapels, their proprietors possessing full liberty, and enjoying the protection of the law just as much as the Church of England does?

The Church of England does not receive a single penny from the State, and its property was never at any time given by the State.

The property held by the Church has been given *to the Church*—never to the State. It has been given by private individuals, and is held by exactly the same right as that according to which Dissenting bodies hold property.

MISSIONS.

The *Bishop of Lincoln* has issued a pastoral to the inhabitants of Nottingham, the chief town of his diocese, announcing the intention to hold an eight days' Mission from the 14th to the 21st of November. Reminding them that Nottingham has enjoyed the blessings of Christianity for many centuries, he says that a Mission to it is not like the Mission of the prophet

Jonah to Nineveh, but rather like the preaching of Jeremiah, or of Ezekiel—or even of Christ Himself and His Apostles—to Jerusalem:—

The first thought, therefore, suggested by a Mission to Nottingham is one of solemn responsibility. Suffer me, then, to ask, brethren—What fruit is Nottingham bringing forth of the spiritual benefits which have been vouchsafed to it for many generations? What is its present state, as to Christian faith and Christian practice? What is its religious state generally as to temperance and sobriety, purity, chastity and “holiness, without which no man shall see the Lord”? (Heb. xii. 14). What as to honesty, probity, and integrity? What as to charity and brotherly love, which are indispensable requisites for acceptance with God? (1 Cor. xiii). We know from our future Judge that it will “be more tolerable for Tyre and Sidon,” and even “for Sodom and Gomorrah at the Day of Judgment,” than for those who have heard the Gospel, and who live godless lives (Matt. x. 15; xi. 21; Luke x. 13). Unless we believe and obey the Gospel, we may read, in the miserable fate of Jerusalem, a prophecy of our own destiny for eternity. Ought not the Mission to be a season to us all of self-humiliation and penitential shame and sorrow for the past, and of godly resolutions for the future? Ought it not to be a season of prayer for pardon and for grace?

His lordship therefore exhorts every one to be a missionary to himself—to have an “inquiry-room” in his own heart, and to set up a confessional there. But let all remember that it was the first murderer who asked, “Am I my brother’s keeper?”—

The best way to save ourselves is to try and save others. What was the use of the angel coming down to stir the waters of Bethesda, unless there were friends of the sick to put them into the pool? (John v. 4-7.) The paralytic in the Gospel would not have been cured unless there had been loving hands to carry him to the house-top, and to let him down in the presence of Christ (Mark ii. 4; Luke v. 18.). What will be the use of a missionary, unless you help the Mission? The worldly-minded, the profligate, and the libertine, the sceptic and unbeliever, will not come of their own accord to church and to the Mission. Be you a missionary to them—“Go out into the highways and hedges, the streets and lanes of the city, and compel them to come in” (Luke xiv. 23). Tell them that there is rest for the weary and heavy laden in Christ (Matt. xi. 28): tell them that there is “a fountain open for sin and for uncleanness” there (Zech. xiii. 1); tell them that “if we walk in the light as He is in the light, the Blood of Jesus Christ, the Son of God cleanseth us from all sin” (1 John i. 7); tell them that there is perfect pardon and peace—infinite and eternal—in Him, and in Him alone, to all who truly turn to Him with faith and repentance, and sincere purpose of amendment of life. Thus the fallen may be raised, the doubting may be settled in the faith, the erring may be reclaimed, the sinner may be saved, by your means, and you will have the inexpressible joy at the Great Day of seeing the fruit of your own work in the Mission, in their everlasting bliss.

Recommending the study of Acts ii., which he says is like a picture drawn by a Divine hand of what a Mission ought to be, the Bishop adds:—

Believe me that the real fruit of a Mission is not in sudden emotions, and violent ejaculations, and vehement professions, and passionate ecstasies and raptures: it is not in fanatical rhapsodies, nor even in a few fitful acts of piety or charity (which may be like the sudden growth of Jonah’s gourd, or of the seed which fell on the rock and sprang up hastily, and was soon scorched and withered by the sun); but it is to be seen in “patient continuance in well-doing” (Rom. ii. 7) in the midst of trial and difficulty. “He

that shall endure unto the end, the same shall be saved" (Matt. xxiv. 13). It is to be seen in soundness and steadfastness of faith; it is to be seen in the "work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Thess. i. 3). It is to be seen in unity and fellowship, in Apostolic doctrine and practice, in prayer and praise, and in the devout reception of the Holy Communion. Remember the concluding words of that Scriptural record of the first Mission:—"The Lord added to the Church daily such as should be saved" (Acts ii. 47). The fruit of that Apostolic Mission was seen long after S. Peter's voice had ceased to be heard; it was seen in distant lands, and in succeeding ages; it increased far and wide, and it abides even to this day; it was seen in bringing men nearer to one another and to God in the Church of Christ, and thus it prepared them and qualified them, by his grace ministered to faithful and loving hearts in the holy Offices of the Church on earth, to dwell together for ever in the Church glorified in heaven. The results of a successful Mission will be visible long after the Mission is over. They will appear in fuller churches, and more frequent baptisms, more reverent confirmations, and more devout communions; they will be seen among all classes of society, in larger abundance of the fruits of the Spirit which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22).

From the Church Times.

A BUBBLE BURST.

Once upon a time, as the story goes, a King ordered a new suit of robes in view of a grand State ceremonial; and in due time the tailor arrived at the palace to array his Majesty in them. He began by stripping his royal customer to the skin, and then he dressed him in much the same manner as the Barmecide of the Arabian Nights fed his guests. Nevertheless, the attendant courtiers broke out into such rapturous exclamations about the exquisite fit of the King's new clothes, that he was fain to attribute his own sensations to incipient softening of the brain and to hold his peace. The courtiers by means of a well organized *claque* out of doors, contrived to spread a similar feeling among the spectators, so that although every one of them had an interior conviction that his sovereign was not dressed at all, every one felt bound to swell the chorus of praise which the lords-in-waiting lavished upon the skill of the tailor. This lasted till a little child suddenly exclaimed, "Why, the King's got nothing on!" Then King and people alike found the courage of their opinions, and scrupled no longer to denounce the hoax of which they had been made the victim.

This legend, which will be familiar to the readers of the lamented Hans Andersen, was forcibly recalled to our mind on the occasion when we paid a visit to the revival services at the Agricultural Hall. Not only did we fail to recognize in Mr. Moody the gifts with which he had been so liberally credited, but we could not conceive the possibility of any person who heard him really think him more than a preacher of the most ordinary type; and we could only attribute the unanimity with which he was praised to the strange fear which every one seemed to have of speaking his mind. The glamour which the Moody and Sankey movement seemed to have cast over the press was one of the strangest phenomena that have occurred in the history of English journalism. Take, for instance, the question of numbers. The Agricultural Hall was seated for about twenty thousand persons, and on the night we were there, it was certainly not half filled, but the next morning the *Telegraph* boldly declared that within half-

an-hour after the opening of the doors, "the body of the hall and the principal galleries were crowded to overflowing, and the side galleries gradually filled up until there were few vacant seats left." The *Standard* admitted "a very great decrease," but added, "the number present was about 16,000, there being room for about 4,000 more in and under the galleries:" and the *Daily News* said the hall was "again well filled by a respectable and orderly multitude, numbering some 19,000." Another curious thing that struck us was the comparatively small portion of the twenty thousand persons, if the Hall ever was full, who, to judge from our own experience, would be able to hear Mr. Moody to any practical purpose; and yet he was represented as bowing the heart of the vast multitude as one man. To our apprehension there was a marked absence, in the first place, of persons unaccustomed to attend places of worship, and in the next place, of anything like emotion of any sort on the part of the audience.

Well, the child has spoken at last, or, at any rate, people who were the warmest partizans of Moodyism have in some way or other found courage to say what is in their minds. The first who ventured on an honest criticism, was a Dissenting minister (a Mr. Thain Davidson), who being addicted to preaching at this same Agricultural Hall, must be recognised as a competent witness to the physiognomy of the Moody and Sankey gatherings; and he declared some months ago that the classes whose presence was most desired, namely, those who were leading an unreligious life, formed no appreciable part of them. Last week, however, much more important evidence was given. A "large and enthusiastic meeting" of the Open-air Mission was held at Providence Chapel, Hackney road, to discuss the question "What the revival had left behind it?" Mr. T. B. Smithies, a member of the London School Board, presided: and Mr. Cuff, the minister of the chapel, undertook to furnish an answer to the problem. We are told that his address was "frequently interrupted by the rounds of applause which a sympathising audience accorded him." It may, therefore, be assumed that he expressed the views of a large assembly of experts. He commenced by observing that if the revival began, as he believed it did begin, through the prayers of "the Church"—meaning his friends—they had a right to expect that the spirit of prayer would have been more intense and mighty than before—

"How pained I was," proceeded the speaker, with emphasis, "when I read the other day how few there were at the noon prayer meeting in London, and that the requests for prayers had dwindled down to such a small number compared with what they were when Messrs. Moody and Sankey were with us. If it was right to send requests for special prayer while the Evangelists were here, what has changed the necessity and right to send them now, even should there be only ten or twenty people to plead?"

Of course no answer could be given to this very pertinent question. The sudden collapse of these prayer meetings has shown how shallow was the impression which the movement has made upon those who had frequented them. But this is not all. Latterly the admirers of Mr. Moody had learned to see it would not do to attribute any great gifts in the way of carnal eloquence or impressiveness to their idol; and so they began to depreciate his sermons as mere discourses, and to attribute "the secret of his marvellous power" to the direct influence of the Holy Spirit, Who chooses the weak things of the world to confound the things which are mighty. Against this line of argument it is impossible to say a word. The only question is one of fact—was there "any marvellous power" in Mr. Moody's sermons that needed explanation? On this point hear Mr. Cuff:—

The masses were left to-day just where they were before the Evangelists crossed the Atlantic. Not only was there a disappointment at the failure to reach those masses, but where were the conversions they had expected and talked about? His church was situated about midway between Agricultural Hall and the Bow-road Hall, and it expected a large increase of members; but it had only five applications for admission, and three out of the five regularly attended his own services in Shoreditch Town Hall. So far as he could gather from the churches in the North of London around the Agricultural Hall, instead of there being an increase there would be an actual decrease in the membership since the services in that quarter.

If then we may believe Mr. Cuff and his friends, the result of Mr. Moody's preaching has been, not to convert the masses but to diminish the "churches;" and what needs explanation is not the secret of Mr. Moody's wonderful success, but in what that success has consisted?

We have never spoken in any unfriendly manner of these revival services. We have almost always held that almost any kind of Christianity is better than none at all, and there will probably for years to come be room in London for an immense work outside the Church. Her exertions are wonderful, but the utmost she can do is hardly more than to keep pace with the tide of population which continually flows towards St. Paul's. It is disappointing to find that eight and twenty thousand pounds of good money should have been thrown away, and should rather have made matters worse than better, even in the opinion of such as most favored the operations upon which it has been spent. But it has not been altogether spent in vain; for it has shown that the only mode in which it is possible to do any good is the old fashioned one of cutting up the town into manageable districts, and supplying each with a respectable staff to work it. There is all the difference in the world between our Twelve Days' Missions and these American revivals. Our missions are simply intended to give a fresh impulse to the parochial machine; and if any are brought by them within the influence of religious feelings there is everything to deepen and carry on the work. But the notion of "just preaching at large," and expecting the seed thus sown to bring forth any fruit worth having would be chimerical, even if the seed had been good and Mr. Moody had possessed the "power" which was attributed to him. The seed, however, was of very doubtful quality. To tell the grocer who sands his sugar that if he but "cling to the Cross" he "is free from the law," is teaching very liable to be misunderstood; for how are persons ignorant of theology to know that what S. Paul meant when he speaks of not being under the law is simply that Gentiles could become Christians without being Jews, or that the position of man when he has no desire to disobey is as though there were no law affecting him? Thus we may say that what are called "the respectable classes" are not under the compulsory rules of the school board, because, school board or no school board, they would have their children properly taught. But go and preach among the working classes that "respectable people are not under the bye-laws," and you probably will find some arguing thus:—"I am respectable; I am therefore not bound to send my children to school, and I wont." There can be little doubt as to the more wholesome teaching of the Church. Instead of vague exhortations to "close with offers," the way to do which is never explained in detail, her message is "Repent and be baptized," or Repent and come to the Holy Communion," either of which involves distinct and perfectly intelligible duties. This may not be so sensational, but then it is far more likely to be productive of permanent results.

Correspondence.

EXCOMMUNICATION AND THE BURIAL SERVICE.

[We print the following in justice to the writer, though not asked to do so : and are sure it will be useful for its suggestiveness as to the present state of discipline among us :]

Dear Doctor.— I owe you my cordial thanks for your remarks appended to the paper, on Ritual Law and Liberty. There seems to be no difference of opinion between us. At all events, I assent to what you say without perceiving that it conflicts with the opinions expressed in the paper.

I will write a few lines, not for the sake of discussion, nor for print, but for the sake of explaining myself and receiving correction, if I am in error.

In saying that even were the exercise of the discipline of excommunication (the greater) restored among us, it could form no part of the presbyter's office and responsibility ; I have indeed said more than I meant ; which was, not that the presbyter could have no share at all in the exercise of that discipline, but that it could not devolve upon him finally :—that he could “do nothing without the Bishop.”

We have three orders in our ministry : two orders of priests. The exercise of discipline, as the exercise of government which includes it, appertains to both ; but is not the highest and final act of discipline reserved to the High Priest ? as both orders of priests exercise rule and oversight, and are therefore, in the New Testament, entitled Bishops ; but the rule and oversight of the priests is limited, and is subordinate to that of the High Priest.

That a priest curate may pronounce certain *ipso facto* excommunications without direction from the Ordinary, seems to be because the Ordinary has already declared his judgment and given his direction, concurring with his brethren, in the form of a Canon covering a whole class of cases.

Even the lesser sentence, repelling an offender from the H. C., must be made known to the Bishop, for at least his tacit approval.

Am I not right, then, in my understanding that the still graver sentence of excommunication, though it may be pronounced by a priest, must proceed ultimately from the authority of the Bishop or High Priest ? Depriving one of all the privileges of church membership is certainly, you say, equivalent to the greater excommunication : and there is provision for doing this in the Canon.

Yes, I say that much myself ; and add to it, that with us, this thing is done *on paper*, and nowhere else. The Canon provides that it may be done according to some rule or process, hereafter to be invented, and made known ; which is the same in effect as saying, that it shall not be done until that invention is made and given to the Church.

The appeal to the Bishop and the inquiry to be instituted by him, appertain, as I understand it, not to cases of excommunication, but to cases of repulsion from the Lord's Table. In the former cases, as the sentence proceeds ultimately from the Bishop, there could be no appeal;—unless to the Archbishop or the Synod?

If the person repelled from the H. C. continues and dies in his impenitency, you ask, "what has the sentence become but excommunication?"

Well, excuse me; but it does not seem to me that the sentence has become other than it was. It was a sentence of deprivation of a *single one* of the privileges of church membership. I don't see how the man's death can convert it into a sentence of deprivation of *all* the privileges of church membership;—Burial included of course.

Is it not something like a sentence of imprisonment for a term of years, which is intended to be, and is commonly regarded as being in fact, of less severity than the sentence of imprisonment for life; and which, notwithstanding the intention, becomes of equal severity by the death of the prisoner within the term of his sentence?

The case under consideration may be one of those in which the Church ought to declare the person (repelled from the H. C. until his repentance, and then dying without repentance) excommunicate *ipso facto*. But until the Church sees fit to do it, I do not see how one individual priest can deal with him as excommunicate, and devoid of *all* privileges, &c., when the sentence has deprived him of one only. I do not know how to get along with the inconsistency of treating as excommunicate *after death*, those persons whom we have been treating as in the membership of the Church and entitled to every privilege, save one, *as long as they lived*. They continue in the congregation—Outwardly, at least, they are worshippers like the rest—They keep their place, in the pew, in the choir, in the vestry—Nobody treats them as "apostates." The Church takes their money; solicits their subscriptions; urges them to help in endowing the episcopate, and in carrying on the work of Missions. If she loves their juiciness while they are living, she can hardly fling them away as a sucked orange, when they die.

I am not to do an unauthorised thing, even though it be a thing that in my private judgment needs to be done; yet a thing which the Church, year after year neglects to do, until the neglect becomes equivalent to a deliberate refusal.

In plain terms, I think that so long as the Church neglects to provide for the excommunication of those whose evil persistency demands it, she ought to bear the reproach of them. If any of them die in my parish, I mean, until I am better instructed, to bury them with all the honours. Let the Church *own* them until she sees fit to *disown* them. For *me* to do it, unbidden, would be rather officious than official. For *me* to do it in my parish, and have my action reversed in the next parish, and disapproved by the Bishop, would work confusion.

There is an ostentation of discipline, and at the same time, a scandalous inconsistency in denying the B. S. to excommunicate persons, and yet refraining from the *use* of excommunication and from declaring what persons are to be held as excommunicate; but this inconsistency is not yours nor mine, nor any presbyter's. It is an inconsistency in which the Church involves herself, in resisting all attempts that are made to apply the ancient principles to the state of things in modern Christendom.

We have evil livers within the Church; covenant breakers; worldly persons; forsakers of the Lord's Table; and we have no discipline for them, when preaching and persuasion fail. We can't put them out,

yet when they die, and we bury them as members of the Church, many are grieved, and many offended. Perhaps the best and quickest way to abate the scandal is to make it conspicuous, as you see, I try to make it. At any rate I know no other way.

Coming now to a worse case still: that of an "apostate" indeed, who being for his soul's good deprived of the Holy Communion, gets huffy and leaves the Church, and perhaps joins the first sect that stands ready to take him. I might be as slow as yourself to use the burial office for him. I might acquiesce in his own act. Indeed, I am confident that I should. But yet the Church can not *expect* it of me. Persons abandon the Church become communicants in some sectarian body; and then as Presbyterians, or as Methodists, or as some other thing, present themselves whenever they see fit for Communion in the Church—it is permitted. It is commonly boasted that the Church has an open Communion. If the Church will not say that an apostate shall be held as excommunicate *ipso facto*, I am under no bonds to say it, nor yet at liberty to say it by any official act of mine. If I *do* treat such a runaway as excommunicate, I concede to a layman the power to excommunicate himself; and the confusion gets worse and worse.

Of course, I agree with you—I must—that an apostate deserves not higher privileges than the unbaptized. But the question before my mind in writing this portion of the paper, was not what *he deserves*, but what I am *authorized* to deal out to him in the Church's name.

I wish something could be done: But I doubt whether there can be. The laity will not permit any discipline that is not for the clergy.

There is the great body of baptized persons who live and die without the communion, and without piety. They are as independent of the Church as though she were not their mother: and never recognize their membership until they want a "decent funeral." This, as things now stand, they can claim. Usage sustains the claim.

It occurs to me to ask whether the Clergy of the English Church do not, or did not until within a few years, have the exclusive right to officiate at all burials in the Church-yard: using the Burial Office for all alike,—runaway churchmen, "apostates," Presbyterians, Independents, &c., &c.

It seems to me I remember reading of what looked like attempts on their part to *enforce* the use of the Burial Office in cases where we should shrink from using it, as from something akin to a prostitution of a sacred service.

My dear doctor, excuse me for being so long. I trust we are not very far apart in our understanding of this matter: and am with very great regard. Yours truly,

J. H. KIDDER.

P. S. I send you a list of *errata* in the Article as printed.

Page 291—Those *not living* with whose misconduct the Church has borne patiently &c., should be "those evil livers."

"In those days of *law* and discipline," should be "in those days of *lax* discipline."

Page 292—Just in time to call attention to her past negligence and make it more "*suspicious*" say "*conspicuous*."

"The inconsistency of the Church's *ministry at all* at the funeral, etc., should be ministering *at all*."

Page 293—"They would avoid if possible painful allusions to particulars of a personal *friend*," say "of a personal kind."

HYMN FOR ST. MICHAEL AND
ALL ANGELS.

The day is come, the Holy day
 All Heaven and earth uniting;
 Ye faithful, raise the festal lay,
 Those deeds of old reciting,
 When Michael raised the sword
 Obedient to the Lord,
 And all the host of Heaven,
 Around the Archangels seven
 Sang Holy, Holy, Holy, Lord
 most High.

'Twas fought, that dark mysterious fight,
 When Moses' toil was ended;
 As sank the sun on Nebo's height,
 The spirit hosts contended;
 They fought above his form,
 The spirits of the storm;
 In peace they left him dead,
 At Michael's word they fled!
 Most Holy, Holy, Holy Lord most
 High.

A Woman vested with the sun.
 And round her pure brow gleaming
 Twelve stars of mystic light, each one,
 Upon the dim world beaming;
 Her Royal Child is born,
 She seeks the waste forlorn;
 The fight is fought and done,
 'Tis Michael's sword hath won:
 Most Holy, Holy, Holy, Lord
 most High.

Behold! behold, a spotless Maid,
 A Virgin pure and holy.
 A sweet Babe in the manger laid,
 So still, so meek, so lowly.
 Hark! sudden through the gloom
 The sounds celestial come;
 Full choirs of angels sing
 Their welcome to the King—
 All glory be to Thee, O Lord
 most High.

When powers of evil o'er us sweep
 In tempests of temptation,
 The Holy Angels vigil keep
 O'er heirs of God's salvation;
 On Dothan's hill was seen
 That host of radiant sheen,
 Bright ranks of gleaming fire,
 When all the heavenly choir
 Sang Holy, Holy, Holy, Lord
 most High.

Around the altar-throne they bend,
 Their wings their faces veiling;
 On our Incarnate Lord attend,
 His Unseen Presence hailing;
 Therefore His Name most High
 We laud and magnify;
 Forever more we raise
 With them the hymn of praise
 Most Holy, Holy, Holy, Lord
 most High. G. M.

Literary Notes.

We have received from Pott, Young & Co., Cooper Union, New York, the following works:

—*Words of Counsel* on some of the Chief Difficulties of the Day, bequeathed to the Church in the writings of Samuel Wilberforce, late Bishop of Winchester. Jas. Parker & Co., Oxford, London—Pott, Young & Co., New York Price \$3.

This goodly volume of 437 pages is put forth by the Rev. Thomas Vincent Fosbery, the late Bishop's Chaplain, and consists of the cream of his sermons, Charges and Addresses on the subjects of the Day.—subjects that are still of the highest importance and lie at the foundation of most of our controversies. None of his Articles contributed to the *Quarterly* are here included, those having been published separately. The great Bishop was almost "myriad-minded," and no one could exert such harmonising, pacificating power in the Church as he did. His charge on the "True Remedy for Division" is worth the price of the volume; but there are many others equally valuable, such as those on "Unbelief and Misbelief," "Peril of Worldliness," "Insufficiency of Intellectual Enlightenment," the "Strife with Rome" and with "Infidelity," "Protest against Evening Communion," "Limitations of Ritual," "Reunion of Christendom," etc.

The volume will be sought by many as the best representative of the great Bishop's remains.

—*Ember Hours*, by the Rev. W. E. Heygate, M. A., of Brighstone; with an Essay on Religion in relation to Science, by the Rev. T. A. Ackland, M. A. London, Masters: New York: Pott, Young & Co. Price, \$1.00.

As will be inferred from the title, this is a series of meditations and suggestions intended for the *Clergy*, especially with reference to the difficulties of these days; under the several heads of "Study," "Detail with Persons," "Detail with Things," "Tone," "Scrutiny," and "Perseverance." Mr. Acland's Essay shows a judicious attitude toward Science

and meets most of the objections to the Bible. The author adds some excellent selections of poetry descriptive of the true *Parson*. We strongly commend this volume to the Clergy.

—*Seven Sermon Stories*: by the Rev. H. Housman, Assistant Priest of All Saints, Notting Hill, London: Masters, New York: Pott, Young & Co. Price 75c.

These are intended to be read at children's services and are excellent for the purpose.

Any English publication may be ordered through this firm. Those who desire an exhaustive series of the late controversy on Ritual, and of the Privy Council Judgments, will find it in

Lawlessness, Sacerdotalism and Ritualism, discussed in six letters to Lord Selborne, by Rev. Malcolm McColl, M. A. London: Hayes. Price \$5.00. It is a sort of omnium gatherum of testimony to the Sacerdotal and Catholic character of the Church of England. The same writer has put forth *Essays on "The Eternity of Punishment,"* and on *"The Reformation of the Church of England."* (Masters & Rivingtons.)

—We hope Dr. Mahan's works, Edited by Dr. Hopkins, are meeting with the sale they deserve. They come home to us with a directness of interest not attaching to foreign works. They are American as well as Catholic. Price of the 1st volume on History, \$4: of the Set, \$13.

—Among the late publications of P. Y. & Co., is the *Life of Bossuet*, by the fascinating author of "Life of a Dominican Artist."

—We have received from a friend a copy of the book reviewed by the *Literary Churchman* under the head of the "Cowley Sacramental Teaching" as reprinted in this No. It is entitled *Bible Teachings: The Discourse at Capernaum*. St. John vi. by R. M. Benson, M. A. London: J. T. Hayes.

We have read but part of it as yet; but it is a wonderfully devout and deep line of thought. The theology appears to be Augustinian, though there is little reference to the Fathers. We recognise a good deal that used to meet us more frequently in old fashioned Presbyterian

books than in anything we have come across among Protestant Episcopalians. We refer especially to such chapters as "The Father's Gift to Christ," "The Attraction of Grace," etc. It is indeed a profound and awful subject. Instead of the *decretum horribile*, Father Benson seems to have worked up Grotius' idea of the *ingenia sanabilia*, which only removes the mystery of man's free will and moral choice one step backward. It is a book to be read more than once, but it cannot serve the popular need in such manner as books, like Sadler's *One Offering*, or West's little Treatise on the Eucharist. It is designed more for the study and retired meditation of the Clergy themselves, and is interspersed with ejaculatory devotions.

—The *John Bull* gives Dr. Davidson's New Testament a very severe handling.

Materialism, by J. W. Winn (Hardwicke), is a reprint from the *Journal of Psychological Medicine*, of a very able refutation of Professor Tyndall's Belfast Address, dedicated to Bishop Ellicott.

—Among Bishop Thirlwall's posthumous works, are critical and expository notes on the first three chapters of the epistle to the Romans, and a sermon on S. Mark x. 29-30. Shortly to appear in print.

—*Christian Prayer and General Laws*, by Geo. S. Romanes, the Burney Prize Essay for 1873 (Macmillans) is highly spoken of, for its handling of the question of miracles.

—The Rev. S. Baring Gould has nearly completed an entirely new course of 65 sermons for the whole course of the Christian seasons, to be entitled "Village preaching for a year." The work will be issued in parts by Mr. W. Skeffington.

—The Parkers of Oxford are going to reissue Dr. Irons *Bampton Lectures* for 1870 on "Christianity as taught by St. Paul," with appendix and map.

—The S. P. C. K., has an endowment of only £3,300 income: all its other funds are from voluntary sources. Its sales and gifts of books in 1874 amounted £90,000. It gave grants of £10,000 to Training Colleges and Church Schools, and set apart £15,000 in aid of more Bishops for India: aids students for orders, and helps in building Churches. Its Library Committees, Foreign Translation Committee, and Christian Evidence Committee are all doing a great amount of work.

MR. F. HOSKIN ON MODERN METHODISM.

JOHN WESLEY AND MODERN WESLEYANISM. By Frederick Hoskin, Rector of Phillack. Second Edition. London: J. Hays. 1875.

Our limited space led us to give but a passing word of welcome to Mr. Hoskin's work on its first appearance. But it is so remarkable in itself, and the Wesleyan community is so prominently before the public just now, that it demands a fuller recognition now that it appears again.

Though in the form of a thin pamphlet of thirty six pages, it is so compact and complete as to form quite a book of reference on the subject. In fact it embodies so much original research and information that it will be indispensable to all future editors and biographers of Wesley. Even Southey's 'Life of Wesley' (which is, by the way, one of the most delightful and instructive books in the language) may gain, in the next edition, by a reference to this little pamphlet.

Mr. Hoskin makes some curious disclosures as to the suppression of some of Wesley's works, and various ingenious evasions and devices practiced by his followers. *Apropos* of "The Wesleyan Tombstone Case," now under appeal to the Privy Council, there is a curious piece of history for which we are indebted to Mr. Hoskin:—

"John Wesley's epitaph in the City-road chapel was written by his friend and trustee, Dr. Whitehead, who there described him as the 'The Patron and Friend of the Lay Preachers.' But it would never do for people who wished to be looked upon as Bishops and Priests to be referred back to the solemn statement on the sepulchre of their Spiritual Father to find themselves there described as nothing but 'Lay Preachers,' so the above words have been carefully removed and in their place—as I have satisfied myself by a personal inspection—are substituted the words, 'The Chief Promoter and Patron of the Plan of itinerant Preaching!'" The exact date of this piece of manipulation (which is in such excellent keeping with the suppression of portions of Wesley's writings before mentioned), I have not been able to ascertain. But the original inscription was certainly safe and untampered with in 1821, when Volume VI. of the third edition of Wesley's Works was published for it was given unaltered there.* In 1831, when Richard Watson wrote his life of Wesley, the tell-tale inscription had disappeared; and in five years more the 'Lay Preachers' had blossomed into ordained Priests and Bishops!

"That not even the marble monument of their 'venerable Founder' should be secure in the hands of his so-called followers will I know appear so incredible to some people that I have deposited with the publishers of these pages the volume of Wesley's Works containing the original inscription and a photograph of the present one, for the inspection of the incredulous."

The "Conclusion" of Mr. Hoskin's book we shall quote as it sums up in a few words the present condition of Methodism:—

"Here, then, my task ends. I have shown conclusively—not by unsupported assertions, but by the production of John Wesley's own words—that the very doctrines and practices which so many modern Wesleyan Preachers vilify as 'Popish' and as intended to lead men to Rome, were held and recommended by their 'venerated Founder' himself—and that at no one period only of his ministry—but throughout the last fifty years of his life.

"I have too practical an acquaintance with Modern Wesleyanism and its spir-its to imagine that the pious aspiration of a few London Clergymen and others will ever be realized in our day—that the Wesleyans will adopt the only consistent course open to them, if they persist in calling themselves by the name of Wesley, and return as a body to the Church. I hardly even venture to expect (although I strive to hope) that they will in future use more charitable language towards the only modern exponents of John Wesley's doctrines—our High Churchmen.

"Now, inasmuch as by the confession of the more candid Wesleyans themselves, '*never had the Church of England such a body of earnest and faithful Clergy as she has at this time.*' (Rev. Thomas Jackson's letter to the *Methodist Recorder* September, 1868); it is important to consider what has brought about this change of feeling on the part of so many of the Wesleyan Preachers.

"The are four obvious reasons:

"I.—As intimated by the 'Wesleyan of the third generation,' before quoted, the Wesleyans are being urged to become (what they were *not* in times past) *Political Dissenters*.

"II.—Not only are the Wesleyan Preachers very angry that Churchmen are unable to regard them in their newly-assumed characters of Bishops and Presbyters; but, further, whereas John Wesley wrote ('Works' vi. p. 350), "Do not assume the 'gentleman.' You have no more to do with this character 'than with that of a dancing master.'" They are also exceedingly sore that the Clergy do not associate with them on terms of social equality.

"III.—The increased attention which, within the last few years, has been bestowed upon the writings of John Wesley by people outside the Wesleyan Society, has placed Modern Wesleyan Preachers before the reading public in the uncomfortable position of being pointed at as men who are engaged in vehement repudiation of much of the practice and many of the leading principles of him whom they still term their 'venerated founder.'

"IV.—But perhaps the chief reason of all this is that the Wesleyans recognise themselves to be a declining sect. 'It is not an uncommon complaint of Methodists to-day,' says Dr. Rigg in the above-mentioned pamphlet, 'that their children, when they grow up, migrate to the Church of England.' That they do so migrate—especially the better educated ones—is notorious. Of course, if Wesleyanism only held its own, it would increase in numbers along with the increasing population of the country; but so far from doing this, it is not even stationary—but is steadily diminishing in actual numbers.

In the year 1850 their own published reports give the number of the Members in Great Britain 358,277
In 1870 they had fallen to - 348,461
In 1871 they had fallen to - 347,090
Whilst in 1872 there was a further falling off—

The numbers as given by the *Wesleyan Methodist Calendar* for 1873, being - 346,850
Or, according to the *Methodist Recorder*, still fewer.

There was also a decrease of 119 in Ireland and Irish Missions :
The members in 1873 being only 19,886

"The returns claim a net increase of 1,721 members in 1873, and of 3,065 in 1874, but reveal the significant fact that no less than 18,984 have in the past year 'ceased to be members' of the Society.

"And thus are being fulfilled the mournful anticipations expressed by John Wesley, fifteen months before his death; with which, and with his prayer for unity, these pages may fitly close.

"I never had any design of separating 'from the Church; I have no such design 'now. I do not believe the Methodists 'in general design it when I am no more 'seen. I do and will do all that is in 'my power to prevent such an event. 'Nevertheless, in spite of all that I can 'do, many will separate from it, though 'I am apt to think not one half, perhaps 'not one third of them. These will be 'so bold and injudicious as to form a 'separate party, which, consequently, 'will dwindle away into a *dry, dull, and 'separate party.* In flat opposition to

'these I declare once more that I *live and 'die a member of the Church of England, 'and that none who regard my judgment or 'advice will ever separate from it.'*"—
'Works' xv. p. 248.

ANCIENT CLASSICS FOR ENGLISH READERS. The Greek Anthology. By Lord Neaves, one of the Senators of the College of Justice in Scotland. Edinburgh and London: W. Blackwood and Sons. 1874. Pp. 211.

A volume on the Greek Anthology (*ανθοε* a flower, and thus a collection of epigrams or short poems, fancifully a wreath or garland of flowers) forms a fitting close to such a series as this before us, with its twenty volumes.

Many of the translations given are new to us, and of much merit. We give just one specimen; one flower from this garland, by way of recommending it to our readers. The incident is told of Pittacus, one of the seven sages:—

"An Atarnean stranger once to Pittacus applied
That ancient sage, Hyrradius' son, and Mitylene's pride;

Grave sir, betwixt two marriages I now have power to choose,

And hope you will advise me which to take and which refuse,

One of the maidens, every way, is very near myself;

The other's far above me, both in pedigree and pelf.

Now which is best? The old man raised the staff which old men bear,

And with it pointed to some boys that then were playing there.

Whipping their tops along the street; 'Their steps, he said, pursue,

And look, and listen carefully; they'll tell you' what to do.'

Following them, the stranger went to see what might befall,

And "whip the top that's nearest you?" was still their constant call.

He, by this boyish lesson taught, resigned the high born dame,

And wed the maiden nearest him.' Go thou and do the same!"

Summaries.

FOREIGN.

—If the Herzegovinian appeal to Europe is true as to the details of Turkish government, there is no civilized people on earth that would live under them.

—The English papers quote President Grant's remarks before the Army of the Tennessee, on maintaining our common schools free from "sectarian" influence, but cannot gather whether he would banish the Bible from those schools. It seems to us that no Christian man can have anything to do with a school in which the Bible is not recognized as God's Word, and the Ten Commandments as of moral obligation.

—The Bishop of S. Davids has admitted to Holy Orders a Mr. T. F. Nathan, a Congregational minister at Wrexham.

—The *Church Herald* has stopped publication. It tried to be Tory and at the same time resist the Church measures of the Tory ministry.

—It appears that Working-men's Committees have been formed at Manchester, Liverpool, Bristol, Leicester and other towns to the number of eighty to co-operate with the working-men of S. Alban's, Holborn, for "freedom of worship."

—There is talk of having Bishop Jenner to succeed the Bishop of Bombay, Dr. Douglas.

—Dr. Caldwell of Tinnivelly, has been consecrated Bishop for one of the new Indian Sees, and Rev. Edward Sargent, of the C. M. S., at Palamcottah is to be another.

—The S. Alban's working-men were to have a meeting at Stoke, in Congress week, to make their cause known to the workmen in the Pottery districts.

—The *Church Times* says; Certain proceedings at Darlington deserve a passing notice. It requires something of an effort to realise the fact that on the 27th of September, 1825, the very first passenger train that ever ran left that town for Stockton. For one and twenty months the railway traffic of the world yielded a gross revenue of £800; last year it produced in the United Kingdom no less than £59,255,715, the net profits being £26,643,003, or nearly 4½ per cent. on the capital invested. The number of passengers carried was 478,334,368, besides 188,533,852 tons of merchandise.

—Mr. Meyrick is collecting funds for the support of students for the Old Catholic Professors at Bonn, whose students are very few, compared with those of the inferior ultramontane professors.

—The *Guardian* of September 22d, contains a glowing account of Trinity Church, New York, and its Chapels, with their services, its schools, guilds and charities, and the immense amount of work quietly carried on by Dr. Dix and his assistants, with numerous lay-helpers, male and female, and contrasts it with the more noisy but less effective work done by some of the sensational secta-

rian churches, which are forever in the newspapers. It can hardly be made a fair sample however, to Englishmen, of what a "disestablished and disendowed church can accomplish." You might as well give the Capitol at Washington as a sample of the private residences of American citizens.

—The religious Education question is still warmly discussed in England. It is intimated that Government may favor a bill to *release* from school-rates those who are already subscribers to Voluntary Schools. Of course, the Dissenters and Secularists will oppose this, for they wish to make the Public Board School system universal and tax the religious "conscience" to support irreligious schools. But the Act of 1870 was intended only to *supplement* the voluntary religious schools, not to supplant them. And now the tax payers are finding out that the Board system costs five or six times as much as the Voluntary system. The cost of each child's education in the voluntary school is from four to five shillings a year: in Board schools it is £1 9s 7d: and the largest share of this goes to Boards and School officers, instead of teachers. The whole question in England, and this country too, is, whether those who desire education under religious sanction, are entitled to have a "conscience," as well as those who object to all religion in schools: and again, whether the burdens of taxation shall be so increased for the state schools as to render the support of voluntary schools a practical impossibility.

—The *Guardian* of September 22d, has a full obituary of the Rev. Thomas Keble, younger brother of the poet, and vicar of Bisley for many years. He was born in 1793, and received the living of Bisley from Lord Eldon in 1827. In place of the one Church he found there, and no parsonage, he leaves five consecrated Churches, five schools, four parsonages, with seven clergy at work. He was one of the first to restore daily services.

—A Munich window, the gift of Madame Lind-Goldschmidt, has just been placed in Holy Trinity Church, Wimbledon-park, in memory of the late Dr. Wilberforce, Bishop of Winchester. The subject chosen is the Transfiguration, with figures of St. Boniface and St. Swithin, in the extreme lights, while beneath is a true representation of the late Bishop confirming children.

—Prussia has decreased in population by over 50,000 in the last ten years. Germany is involved in all the troubles of financial inflation. The Protestant Lu-

theran bodies have had to provide a new marriage service to *supplement* the civil marriage now made compulsory. The Posen Dean who recently renounced Romanism, was married in the civil office, and then went to Switzerland to receive the religious rite. *When* did he become married "to all intents and purposes?" The new Archbishop of Bamberg, of Bavaria, though confirmed by the Pope, is a Liberal and anti ultramontane. The Church of S. Apollinaris, near Remagen, has been closed. The Franciscan friars in charge of it, were requested to leave their order and wear secular dress. They agreed to do the latter, but refused the former.

Statistics of the Diocese of Capetown, South Africa.

The number of parishioners is about 25,000; there is church accommodation for 10,000 persons; an average attendance on Sundays of 10,000; the number of communicants is about 3,000, and of scholars on the books about 10,000. In possession are 33 churches, 46 school-rooms and school chapels, 33 parsonages, mission-houses or school residences, 31 burial grounds, and 11 glebes. There are between 40 and 50 Clergy, and 15 catechists. Besides buildings and property not yielding direct returns, there are certain investments, which, deducting funds belonging to Maritzburg, Zululand, and St. Helena, leave an actual amount invested and belonging to the diocese of Capetown of 52,470*l.*, yielding an annual interest of 2,930*l.*

—It is stated from Berlin that Dean Suscinsky has joined the Old Catholics and married the Baroness Gajewska. The Old Catholics, thus obliged to come to a decision on the marriage of priests, have decided by a majority in its favour. The German Government have resolved to protect Dr. Suscinsky in the enjoyment of his temporalities.

—Sept. 29; the parish Church of Hugghenden, was re-opened by the Bishop of Oxford, who was the guest of Mr. Disraeli on the occasion. The Prime Minister took great interest in the event and presided at the collation. This was the parish and resting place of Simon De Montfort, who first called Parliament together, 600 years ago. The church is almost wholly rebuilt, and is very beautiful. It has been presented with a splendid altar-cloth among many other gifts. The *John Bull* says of it:—

Competent judges, indeed, have declared it to be the finest piece of English ornamental needlework known to exist. With the exception of one piece of cloth of gold the whole of the fabric—which measures seven feet six inches—has been worked by hand. The design is in three panels, divided by orphreys. In the center panel is a white floriated cross, shaded with stone and gold, the centre being ornamented with rays of stone colour and red and gold spangles. In each quarter of the cross are shaded roses—fourteen in all—the eye of each rose being ornamented by a crystal set in gold. The center of the cross consists of a large crystal surrounded by a ring of twenty-six beautiful pearls. The right and left hand panels bear pomegranates and sunflowers, in the proper colors, most tastefully blended, and gold upon a ground of white. Roses are substituted for sunflowers in the orphreys. At the bottom, instead of fringe, is a band of cloth of gold, upon which fourteen roses are worked. The super-frontal is of the richest crimson velvet embroidered again with sunflowers and pomegranates with a fringe of the colours—red, green, black and gold—used in the design. The sanctuary hangings are of rich tapestry. A splendid pulpit fall of cloth of gold, and a pair of alms bags in green and gold are also among the gifts to the church. A service of the finest altar linen, worked with the most loving care has also been given, altar cloth and corporale each having an emblem word, or sentence worked into the pattern. Upon the chalice veil appears, "My flesh is meat indeed; my blood is drink indeed;" the name of the donor appears in a paragraph below.

The Archbishop of Canterbury at a late mission meeting said that the Church of England had not had till a late date a service of adult baptism, thus showing how little she had cared for carrying the Gospel to the heathen. Why did he not mention that it was not till after the Puritan Rebellion which raised up a heathen generation at home, that the adult Service of Baptism was found necessary? He made a sensible speech at Maidstone on Michalemas Day, on the position of the Church of England and in favor of toleration of varieties of theological opinion.

The Arch-Bishop has again indicated St. Andrew's Day for a Service of Intercession for foreign missions.

—The English Church papers are full of accounts of the restoration of parish

Churches. The Archbishop of Canterbury says over 30 millions sterling have been spent in building and restoring during the last forty years.

—On the programme of the Stoke Church Congress we observe the names of the Bishop of Tennessee and Rev. Dr. Perry as speakers.

—Dr. F. G. Lee, of All Saints, Lambeth, says Mr. Hawker's faith in the Church was first shaken by the appointment of Dr. Temple, editor of *Essays and Reviews*, to Exeter, and that the Public Worship Bill carried through by the Bishops, completed his defection. He says he knows of twenty-five clergy who have given up the "good cause" as hopeless, and gone over to Rome within two years past and over forty Oxford men who have given up their intention to take orders.

HOME.

In regard to the Question of Bishops-Elect, besides what has appeared in the *ECLECTIC* and the *Church Journal*, we may refer our readers to the able Report of the *Committee of Thirteen* of the Illinois Convention of February last, published in pamphlet form, with the correspondence with Dr. Seymour: The *Letter* of Rev. Dr. Richey, Keble Professor of Ecclesiastical History at Faribault, to William Welsh on the Constitutional questions involved in the subject, also published in pamphlet form, and the Article on the "Illinois Case" by Dr. Thrall in the April Number of the *Church Review*.

We understand there is a disposition in some quarters to subject Bishops-elect to a public *catechising* requiring them to define their position, not only with reference to certain doctrines, but as to their views and relations toward certain individual *persons* in the Church. We do hope this worn-out and transparent trick of worldly politics will be frowned down. To say nothing of the miserable work of passing judgment upon his equals, or of the temptation to frame answers to suit the questions to which the most amiable natures would be liable, thus rendering the replies ut-

terly worthless as any guaranty of future obligation, it is enough that a Bishop-elect has no right in any respect to alter the basis or *Statusquo* upon which he *was elected*; but that he should go through the successive steps as well as the first upon his previous character and record. If he does otherwise, puts forth any platform or explanation, he at once renders himself liable to the suspicion that he seeks the office, and not the office him. The proper authorities to obtain information of are the Bishop who ordained him, and the parishes he has lived in.

But blind party-feeling loses itself in a "craze," so that it hardly sees the natural consequences of its course.

—We have given a few samples of heterodox and rationalistic preaching lately exhibited in our Church—a style that is getting very common, but which may pass the ordeal of Bishops-elect, if it is only sound on the Ritualistic question. The New York *Times* of September 27, has a report of a sermon on the "Prodigal Son" by Rev. R. Heber Newton, which appears to contain Purgatory and Universalism. The thought he finds in the Parable is, that let a man lose himself in whatever labyrinth of sin he will, "God will never give over His search till He finds him." We extract a few passages:

But it will be said that the Theologians tell another story than this. They teach that this search of God for His lost children ceases at their death; that after the little threescore years and ten of our life he seeks us no more: that God does give over, and that if man does not repent during his life, God's search is done for all eternity. The theologians say that then all is over and God searches no more. It is true that there are many solemn passages in relation to this that run through the whole of the Scriptures, and yet right over against this current of thought there is another and a brighter one of hope in the Almighty. This thought is found everywhere, from the passages in the Psalms of David which teach it down to the Epistles of Paul. All the way this current of hope in Divine love runs parallel with the other. It is true that if a man sin, judgment will surely overtake him. It may come upon him in this life, and often does, and it will surely in the life to come. No man

can pass by this truth. If he sins he must suffer, and suffer to the extent of his sin. But notwithstanding this truth, and not in any sense controverting it, there is the other thought, of hope in the love of God. Judgment shall surely purify and cleanse us by fire, until finally purified we rise out of judgment—out of the fire. God is searching all the time for His lost one, and the child of God will rise at last. This is not said dogmatically, but it is the province of the preacher to point to this strain of hope.

If it be true, that after this life there is no hope, how can it be that He does not pour out some great and irresistible influence that will awaken men to their peril and turn them to repentance? He would do so, doubtless, if there were no hope for us beyond our short seventy years of life. It is because men believe that there is no hope beyond this life that they conduct the revivals so common now. It is a cause of many of the great mischiefs of these revivals that men believe there is no hope hereafter—that men must be saved now or never.

Men who say that this doctrine, that finally God will find and save all His children, that they cannot escape from His love, breaks down all the barriers to sin and makes the way clear to all indulgence, do not understand the love of God or the spirit of His word. It is certain that you cannot get away from the love of God through all eternity. How much better it is then to come to Him now and repent, as repentance will at last find you.

But really he does not show "how much better" it would be, nor will he convince the "heart deceitful above all things" how much better it is to repent now. The world has already got it that service of self is sufficient service of God. Does this man "understand the nature" of salvation?

—We have received a leaflet from the Guild of S. Ignatius, New York, entitled the "Cry of the Catholic Churchman," being nothing more or less than the celebrated passage of Dr. Newman's, beginning "O my Mother whence is this to thee?" &c.

Now, it occurs to us, that nobody need appropriate Dr. Newman's unmanly despair at this moment. He would have done better to have met the issues of his time, as men are meeting them now, who have got past the mere elementary doctrine of the Divine right of Episcopacy which overshadowed those early

Tractarians. Ultramontaniam must be fought wherever it appears. What could Dollinger do with a *hyperdulia* of the Episcopate? There is room enough in the maternal bosom, and if a man has a precious faith, let him fight for it. Half the Old Testament Dispensation was fighting, and the "supremacy of conscience" if it means anything, means toleration, and toleration we must have, if the Church is ever going to move on the enemy's works of atheism and sensuality, as a united host of God's-elect. Let us have no whining, but manful work. The Church in this country can say with Jacob "With my staff I passed over this Jordan, and now I am become two bands." There is no part of Roman Christendom to-day that can compare with the Anglican Communion either in intellectual life, spiritual life, or the life of practical beneficence.

—A *Lay Reader's Apology* to his congregation for making changes in conducting the service and in the furniture of the chapel, S. Timothy's Mission, Herndon, Fairfax Co., Va. It appears the rector is bound to have a "strictly rubrical service," and therefore directs the lay-reader to give up the practice of *rising* at the offertory, kneeling *together* for private devotions, processional hymns, bowing at any time except in the Creed, having a cross at the altar, etc.

—The ninth annual Register of S. Mark's School, Salt Lake City, Utah, has four principal teachers besides a number of assistants, with 402 pupils enrolled during the year: highest number at one time, 260. There are 143 scholarships from different parts of the country. The school is under Bishop Tuttle and the Rev. G. D. B. Miller is Principal. It is doing a valuable work for Utah.

—We are glad to see that the Rev. C. L. Hutchins is getting out a new edition of his S. School Hymnal which goes on the principle of teaching children how to use the *Prayer Book* in public worship instead of some travesty of it. It has the whole of the Morning and Evening Prayers with the Litany and Collects; a large selection from the Church Hymnal, with the addition of enough special hymns for the School, Carols, etc. All for twenty-five cents by the quantity.

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THE CHURCH CONGRESS AT STOKE.

The place at which the Congress was held this year, Stoke in the "Potteries district," presented a great contrast with that "London-on-Sea," Brighton, the point of the last meeting. Stoke itself is a town of 14,000 inhabitants, though the district within a short compass contains a number of towns and boroughs with a population of 160,000. All of these have churches at which services were held during the week, besides various meetings in connection with the Congress, addressed by distinguished members. One of these was held in the buildings of the famous tile-manufacturer, Mr. Minton, under the auspices of Mr. Herford, the zealous advocate of *Free Churches*. Another was addressed by Rev. Mr. Wilberforce: and at others papers were read and addresses made by a son of Dr. Hannah, Sir Antonio Brady, the Earl of Shrewsbury, Sir Percival Heywood and others. Meetings were held by the S. Albans' Working Men's Committee, (before whom a paper was read by a Mr. Fifoot, the High Sheriff in the chair,) by the E. C. U. and the Church Association. One complaint is that there were too many of these extra-Congressional meetings, and too many subjects included in the programme of the Congress. The *John Bull* thinks it was a great falling off from previous Congresses; the *Guardian* repeats the remark of Lord Harrowby that "four days were spent in listening to words of wisdom without one word of strife or bitterness," and the *Church Times* thinks it one of the most successful that has been held. Mr. Hope's intention in proposing Stoke for this meeting, was to strengthen the Church in the minds of the working classes; and it has contributed much to this result; for although no "Working Men's Meeting" was held as in former years, between 4,000 and 5,000 "Evening Tickets" were sold during the session, while the actual members' tickets amounted to but 1,832. The expenses were some £2,000, the Hall itself built by the Congress, to seat 3,000 persons, having cost £1,600.

The arrangements were under the direction of the Bishop of Lichfield, (who presided,) and Sir Lovelace Stamer, rector of Stoke, a genial Broad Churchman, whose mansion could afford something like Episcopal hospitality. The railway trains were so arranged that members could lodge even as far away as Lichfield, while the neighboring towns of Tunstall, Burslem, Fenton, Longton, and others accommodated large numbers of

visitors, and had, some of them, meetings of their own. Archdeacon Emery preached on the Congress in the parish Church of Stoke on the Sunday previous; and on Tuesday evening Archdeacon Reichel spoke at Hawley on infidelity, and Rev. J. Higgins on the Indian Missions; Mr. Paton spoke at Tunstall on the claims of Christianity on the working men, and Mr. Maguire on Temperance. On Wednesday evening Dr. Harrison spoke at Longton on the "Misconceptions of Christian Truths," and Earl Nelson on Christianity as the only true civilizer. Dr. Barry also at Newcastle-under-Lyne made a fine address to working men on "Christianity and labor."

The Congress Hall was a building 120 feet by 70, with a clerestory and galleries. The roof was covered with gas tar, and the ceiling lined with strong brown paper.

The Congress proper was opened in the parish Church on Tuesday morning, Oct. 5, with choral service and a sermon by the Bishop of Rochester, on 1 Cor. xii. 7. The various indications of a longing for unity were dwelt upon, such as the Pan-Anglican Synod, Vatican Council, Bonn Conference, and Evangelical Alliance.

At the same time the Bishop of Ontario preached at S. Mark's, Shelton, (in the borough of Stoke,) from Acts xv. 28, arguing for liberty in the Church, and independent synodical action in Provincial Churches. Both these discourses were very able and satisfactory, the latter especially, as laying great stress upon adherence to primitive antiquity.

In the afternoon, the Bishop of Lichfield delivered the Inaugural Address, first reading the answer of our General Convention to the invitation to attend the Congress, and introducing the Bishop of Tennessee and the Rev. Dr. H. C. Potter, Secretary of the American House of Bishops. He also welcomed the Archbishop of Dublin, the Bishop of Edinburgh, the Bishop of Argyle, and the Bishop of Melbourne in Australia, as well as the Bishops of Rochester, Bangor and Ontario, and Bishop Hobhouse, who were present.

The Bishop of Lichfield dwelt upon the objects of a Church Congress to arrive at truth by a free comparison of views, relying upon the promise of the Holy Ghost to lead us into all truth. It is not what the sects offer, to agree to differ, and have unity of love, but unity of faith as well. He would not consent to separate dogma from work. Every other society of learned men seeks to raise its own department to the dignity of an exact science. If we aim at increase of work, we must aim at unity of faith. These Congresses for fourteen years past have helped to draw men together. The Bishop dwelt upon the Old Catholic movement and the Bonn Conference, and exclaimed, "Surely the dawn is brightening in the East!"

The Bishop then recapitulated the topics to come before the Congress, with a few pregnant comments upon each. The well known unction and warmth of the Bishop in this address stirred all hearts, and set the tone of

after proceedings. The whole assembly stood up and repeated the Apostles Creed with the Bishop, after which a portion of the audience withdrew to the Town Hall, where the "Sectional Meetings" were held.

The first paper of the Congress after the Bishop's address, was by the Bishop of Edinburg, on the subject, "*The Church of England and the Churches in Communion with her; how they may be drawn more closely together.*"

Provincial Churches are apt to become one-sided and narrow unless brought in communication with the whole body of the Catholic Church by Council or Conference. This was the view of the Lambeth Council. Binding rules and regulations would not require the sanction of any civil legislature. It would be as easy to meet in such a general Synod as in a Church Congress. and it need have no other *coercive* authority than the 1st Council of Jerusalem.

The Rev. Lord Plunket, (of the Church of Ireland,) read a paper on the same subject, trying to meet some misapprehensions with regard to the revision of the Prayer Book in Ireland. He maintained that some revision was necessary to prevent secession. They had only steered between Scylla and Charybdis.

The Bishop of Melbourne also spoke on the subject, claiming that a General Synod should have learned laymen in it, and stating that such a Synod had been formed by the provinces of Australia and Tasmania. Colonial Churches, he thought, though independent in some respects, should have no right to *alter* the Prayer Book, being distinguished in this respect from such Churches as Ireland and America.

The Bishop of Tennessee, (Dr. Quintard,) though suffering from a severe influenza, made a very telling speech on the sympathy and intercommunion between the Anglican and American Churches, and the grand fields for both in the future. The Anglican Church was so situated as to be a noble bond of union for all the reformed branches of the Church Catholic, and there was every reason to thank God and take courage at the great revival in the old Mother Church.

Dr. H. C. Potter also made a graceful recognition of what the American Church owed to the English.

Mr. Hope, referring to Lord Plunket's paper, hoped the Irish Church would repent of its treatment of the Athanasian Creed; whereupon Archdeacon Reichel explained that only the prefatory clauses were omitted in service, but the whole was printed in the Book, while the American Church had left it out altogether!

WOMAN'S WORK.

At the Sectional Meeting in the Town Hall the same afternoon, the subject was, "Woman's Work in the Church;" the Rev. T. T. Carter reading the first paper on "Sisterhoods," as one main part of woman's work. There are now in England 18 sisterhoods occupying 95 houses as centres of their work. This paper we print in another place.

Canon Gore then read a paper on Deaconesses as a parochial agency while Sisterhoods are extra-parochial. He maintained they should be servants of the Church, set apart by the Bishops alone, under that title, to work under his authority, her commission to be revocable by herself or the Bishop, to wear a distinctive dress, allowed to belong to a Deaconess Institution, and in parish work to be under direction of the incumbent. A Sister belongs to a Community and is under its rule, with or without approbation of the Bishop, but a Deaconess is a servant of the Church directly, under the orders of Bishop and priest. He gave a fine description

of a deaconess' work, which we copy in connection with Mr. Carters' paper. It is a field for our hundreds of superfluous women leading now but idle, unprofitable lives. There are deaconess houses in six or seven dioceses, and Dean Howson and Bishop Wordsworth have done much to help the cause. He assumed of course, that the Deaconess, any more than the Sister, should not be hampered by family ties.

The Rev. Mr. Bond then read a paper prepared by Miss Charlotte Yonge, chiefly on the actual details of work which *unprofessional* ladies, (i. e. *not* sisters, or deaconesses, or members of the Rector's family,) can render in a parish. It was very interesting. She dwelt upon training young girls for service, (the common schools take care of them here, and inspire them with ideas above kitchen life,) their influence upon rough boys in Church and school, their ability to control and teach village *choirs*, and to assist in Church music; and the work they may do in Sunday, and day and night schools. The paper will appear in the *Monthly Packet*.

Mr. Baynes read a paper on Mrs. Pennefather's Mildmay Deaconess Home, where are 56 deaconesses, 16 probationers, and 30 professional nurses, and a large night school and an invalid kitchen carried on. They rent 23 houses besides the Home, and their expenses are £4,000 a year. They complete their training at Guy's Hospital, and have charge of the Hospital at Poplar, one at Cork, a Cottage Hospital at Sudbury, and another at Doncaster. They have also an orphanage and other establishments at Brighton, Reigate, and Reading. There is also another Association of female workers, with prayer meetings and Bible classes, having 800 or 900 members, extending throughout the kingdom.

Canon Tristram said a few words in distrust of Sisterhoods, as less loyal to the Church, but Rev. C. F. Lowder showed there was room for both; and Prebendary Cadman followed in the same line.

TEMPERANCE.

In the evening at the Congress Hall, the Bishop presiding, a paper was read by Sir Harcourt Johnstone, M. P., on the practical means of counteracting drunkenness, such as reading-rooms, clubs, allotment gardens, public water fountains, cottage porches and water tanks. (It is a fact that in our cities it is easier to get a glass of beer than a glass of good water; and a cup of tea, or coffee, at any restaurant costs *twice* as much as a glass of beer.)

Bishop Selwyn then introduced two of the late Bishop of Winchester's sons, both of whom are total abstainers.

Rev. Basil Wilberforce then read a paper giving startling statistics. More is spent in two days in intoxicating liquors than is given to every Missionary Society in Great Britain in a year. The *Times* admits that drunkenness is the systematic curse of the nation. Charles Buxton said, "The struggle of the school, the library and the Church, all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell." Where is the position of a Christian man in this war? If this evil is to be dealt with, the Church must take it up. Last year one hundred and fifty million pounds was wasted in intoxicating liquors—one-sixth of the national debt, at a sacrifice of sixty thousand lives destroyed. Strong drink is the devil's way to man and man's way to the devil. Mr. Wilberforce believes in putting in operation the machinery of the parochial system against the evil, by having in each diocese a diocesan temperance society with the Bishop at its head, and in each parish a local society to work for reclaiming the fallen, educating public opinion, and leavening the young, all in affiliation with the Church of England Temperance Society,

of which the Queen is president. He thought total abstinence was best for all, even as a self sacrifice for the sake of others, but he would not deny that a temperate man might do something to aid such societies in counteracting drunkenness. He appeared to endorse the "Cantor Lectures" of Dr. Richardson, (very uncertain as to their science,) he quoted the Fathers against the use of wine; but commended strongly Canon Hopkins' pamphlet on "The Duty of Non-Abstainers" as to the temperance cause.

Sir Wilfrid Lawson made a vigorous speech in support of his "Permissive Bill," giving the people of each district a *veto* on the licensing of places to sell liquors.

Dean Cowie showed how in Manchester a society was harmoniously carried on by abstainers and non-abstainers.

A working man traced non-attendance at Church to Saturday night drinking, and called on High Church clergy to become teetotalers as they believed in self-denial.

Rev. Ernest Wilberforce, and several other speakers followed. The *Church Times* holds that one great cause of drunkenness is the wretchedness of working-men's *homes*, and the miserable arrangement of domestic matters, inadequate food and horrible cooking so common with ignorant and incompetent housekeepers. Well-fed men do not require stimulants, and in this country half of the abundant food is wasted in bad cooking. One trouble with tee-total societies is the tendency to drift into a secular channel, and to make all religion consist in temperance.

A large proportion of working-men were present at this discussion.

CHARITY ORGANIZATIONS.

At the Sectional Meeting the same evening, Mr. Henry Longley, read the first paper on the principle of division of labor in almsgiving, and the evils to which endowed charities were liable, as giving the recipients an idea of their *right* to it. Out-door relief too often educates the poor in thriftlessness, and tends to keep down wages. In-door relief is better in preventing abuses. While charity must be organized, its religious character must not be forgotten. It is a religious obligation, and cannot be talked out of it by politicians, but organization is necessary to prevent carelessness and waste.

Rev. J. F. Kitto made an appeal for furnishing workhouse children with *homes*. Here he pointed out a field for "woman's work."

Mr. Bosanquet thought the "boarding out" plan good for orphan girls, and Commander Dawson said it had been adopted on a large scale in Ireland, with the best results.

Prebendary Edwards held that charity was as necessary to the givers as the receivers, in the formation of a Christian character; and the chairman, (Mr. Dimmock,) observed upon the efforts working-men do make to relieve and help each other.

Canon Barclay also read a paper on Church work among boatmen, a class representing 100,000 souls—a population sunk in immorality and profanity, from disregard of the Lord's Day, and their exemption from School Board and pastoral superintendence. He advocated lay readers and visitors among them.

Commander Dawson showed what was accomplished by Missions to Seamen, and the publication, *Word on the Waters*, which was very encouraging.

Dr. Gott, vicar of Leeds, told of the work at Yarmouth, where the whole character of the bargee class had been changed. There are 5,000

barges annually on Regent's canal, and 18,000 on the Surrey canal, with families aboard, children unbaptized, and parents many of them unmarried. The Church of England Scripture Reading Society, and the Seaman's Mission are doing much, but not nearly enough.

The same evening there was a meeting of the E. C. U., (Staffordshire branch,) at which Sheriff Bagnall made a capital speech for the Increase of the Episcopate. Instead of a Bishop of Lichfield only, there should be one at Stoke, one at Wolverhampton, and one at Birmingham in this diocese alone. He thought they should not be nominated by the Premier alone, but those who raised the endowments should have a voice. He was a Tory, but utterly condemned the unfairness and tyranny shown the Catholic party.

EDUCATION.

On the 2d day, (Wednesday,) the subject in Congress Hall was Religious Education. A paper by Hugh Birley, M. P., took ground that the Act of 1870 was intended not to supersede but to supplement voluntary schools. In 1874 Boards had been established in 113 boroughs, and 1,479 parishes out of nearly 15,000 parishes. With 838 Board schools, provision is made for 245,508 scholars out of three million and a quarter. On the other hand, the number of children accommodated in schools that receive State aid, including the voluntary schools that pass the State inspection, is 2,871,826, showing an increase in voluntary schools since 1869, nearly a million. The increase in contributions for voluntary schools has been fifty per cent., showing that the country is not willing to give up religious education. Only 176 voluntary schools in all have been transferred to School Boards, but while in some Board schools, as at Birmingham, no provision is made for religious instruction, yet in others, as at Manchester, they had a system drawn up embracing almost everything short of the actual Church catechism. All depends upon getting the right persons into the School Boards, and the difficulty in this is to get respectable people to undergo the annoyance of an election canvass. Scotland has her old system of religious instruction by express Parliamentary enactment; and it was a grievance to supporters of voluntary schools that they must pay rates to support Board schools, instead of being allowed, as in Canada, to assign their rates where they pleased, but the Church of England could control the Board schools, if she only made the effort.

Rev. Mr. Kennedy laid great stress on the training of teachers, with reference to the inroads of materialism. He thought too we must impress religious truth on the mind of early childhood—begin sooner—take the children before they reach the higher studies of science, and then with conscientious teachers with the right *tone*, all would be well.

One speaker thought the transfer of all denominational schools to the School Boards was only a question of time. People cannot stand the taxation. (That is the practical effect in the United States.)

Canon Barry, (who is a member of the London School Board,) protested against this idea. He hoped the Church would not surrender a single Church school. With all the resources and material of public schools, they cannot have the moral tone and influence upon *character* formed by voluntary and religious schools. The Church can keep this advantage, which all reflecting people well appreciate.

Dean Howson advocated giving voluntary schools the same compulsory powers now enjoyed by Board schools.

Earl Harrowby said the true way was to make Church schools better and more efficient than Board schools.

In the Sectional Meeting the same morning the subject was "Ecclesiastical Dilapidation," on which a paper was read by Dr. Fraser, followed by two or three others of little interest to our readers.

FREE AND OPEN CHURCHES.

An able paper was read by the Dean of York, tracing the history of seats and pews in churches from the *sedilia* downwards. The pew system dates only from the 16th century, and has effectually shut out the poor. The free churches are full, the pewed ones comparatively empty. Even the rich go to the free churches, for they may be found in numbers at All Saints', Margaret street, mingling with their poorer brethren, while S. George's, Hanover Square, is deserted. It is the only way in which the Church can do her missionary work and mould the religion of the people. The multiplication of free churches is the very index of revived religious life in the land, and a sense of individual responsibility. Even the House of Commons had recognized the right of the laity to increased spiritual ministrations. The old "three decker," and the "parson and clerk duet" still lingered in some places. Only in January last he heard a clerk read the verse, "Blessed be the Name of his Majesty for ever," when he stopped, thinking something was wrong, but soon went on, as if determined to leave no doubt of his loyalty at any rate, "and all the earth shall be filled with *her* Majesty for ever and ever. Amen."

The Earl of Shrewsbury declared pew-rents an abomination. He favored the use of *chairs*, as best preventing the distinction between poor and rich. He spoke for punctuality, and thought first comers should go nearest to the altar. The offertory system educates against pews, and the idea that a large pew-rent adds to a man's respectability is dying out. He also advocated churches open constantly for private devotion, and daily short services early and late for the working people.

Sir P. Heywood argued that if poor crowded out rich, it was a call to the rich to build more churches. As a churchwarden of a free Church he had never found any difficulty from commingling of classes. He had heard of an offertory of £5,000, but he had heard too of gentlemen giving £5,000 for a china cup, a picture, or a couple of short-horned cattle. He pitied a person who could not worship by the side of the poor. It was thus he himself had received the loveliest lessons in religion.

Earl Nelson said when pewed churches had a mission they made their seats free, but when it was over, they turned out the poor who had thus and there learned to love God's house. The whole principle was one of selfishness or unselfishness. The pew system simply ignores the missionary character and work of the Church.

FUNERAL REFORM

Was the next subject, the first paper being read by Dr. Collis, of Stratford-on-Avon. Most of our ordinary funerals would not show whether it was a Christian, Jew, or Pagan that had died. He asked what was the use of "mutes" with their accompanying *liquids* at a funeral? He wanted both to Christianize our funerals, and to cheapen them for families already half ruined by long sickness. He would away with all plumes, trappings, hat bands, scarves, hired attendants, skull and cross-bone emblems, presents of gloves and silk, yards of crape, &c., and he would stop the shoulder-bearing and covering the heads of bearers with the pall. He would have the cross borne before the procession, and one or two simple crosses of flowers. He would have more *walking* funerals, with a wheeled bier, (a specimen of which was in the exhibition room close by.) Carriage hire, and the loading and unloading of passengers was a nuisance and delay.

What was more touching as well as simple, than the funeral of Sir Charles Napier—the coffin on a gun-carriage, with the Union Jack, (Greek cross in bright red,) thrown over it, with the sword and cap of the dead upon it? Lord Derby and Charles Dickens set a good example in limiting the expenditure on their funerals to a trifling sum. He would also abolish brick graves, or “underground pews.” He described a *guild* he had started for reform in these matters, which circulated a tract on the subject. They will not go to the “funeral feast,” they decline gloves, scarfs, &c.; they provide copies of the Burial Service, and get the mourners to join in it; they promote the choral rendering of the versicles and anthem at the grave, &c., &c.

Prebendary Davies took the same line, and commented on the blunting mechanical effect of the usual paraphernalia, which are only for the benefit of undertakers. What can yards of crape, or, the exaggerated depth of black edged envelopes do for the dead? The clergy and chief parishioners must lead the reform by example.

Dr. Allen, (a physician,) always tried to have the funerals held in Church, and thought most of these absurdities due to ignorance, and thought it would even be better to teach people to pray for their departed relatives, than to honor them in such a manner.

Rev. C. F. Lowder urged the value of funeral Guilds, which rescue people from the foolish apparatus of the undertaker, by taking charge of the whole thing with brotherly sympathy.

Mr. Hope said any carpenter could make a coffin. People should feel they may go to the Church for their funeral as well as their baptism and marriage.

Rev. Mr. Bristow remarked upon the Pagan feeling that keeps mourners from attending Church for some time.

The Earl of Shrewsbury also spoke to similar effect.

Mr. Seymour Hayden had not received the samples of his wicker coffins and charcoal plan, so that it was not exhibited.

In the afternoon at the Hall the discussion was on Missionary Bishoprics. Gratification was expressed at the readiness with which men offered themselves for such Bishoprics, and the increase of the Indian Episcopate was strongly urged, as well as a native pastorate.

Dr. H. C. Potter gave a good account of the operations of American Missionary Bishops.

Earl Nelson regarded these Missionary Bishoprics as a good means to break down party lines, and thought it of good effect for them to come home occasionally and give a personal account of their work.

Capt. Maude recapitulated the operations of the Church Missionary Society.

DEAF AND DUMB.

In the Town Hall in the afternoon this subject was on, Rev. S. Smith and Dr. Buxton giving interesting accounts of a special work at Hawley, in the Pottery district, and at Manchester. One poor man, a mute, had labored in the cause with great results, and there are now a number of regular stated services for them.

POPULAR SCEPTICISM.

At the Congress Hall in the evening Rev. V. H. Stanton took the ground that the daily life of Christians could be the only effectual argument against the cavils of infidelity.

Archdeacon Reichel thought science itself is now answering infidel objections and proving the truth of religion.

R. H. Hutton illustrated the popular arguments of infidelity by the "Tichborne craze" showing how little real "evidences" had to do with popular belief. He rather held the Roman view that the popular mind is incompetent to judge of the evidences of Christianity. The founder of Christianity intended to establish a kingdom on materials not of the stuff of which earthly governments are made.

Mr. Maguire thought the best way is to build upon the modicum of belief left to objectors, and to argue from natural religion if necessary. A good deal of internal evidence exists in the heart.

Rev. Mr. Bardsley thought there was much disintegration going on, and that the clergy depended too much upon mere traditional belief.

Canon Titcombe thought as to the case of David, and some precepts of the Sermon on the Mount it was wise to set off the general bearing of Scripture.

Canon How dwelt upon the power of the Holy Spirit in producing holy life, as the surest means of converting infidels.

THE ARMY.

At the sectional meeting in the evening, *Church Work in the Army* was discussed. Bishop Claughton, (now Chaplain-General) reading the first paper on the temptations of the soldier, arising from his social life, his want of privacy, and the courage it required to be a Christian. The soldier should be treated as any other man, and led to the One Helper. There is no substitute for the *shield of faith*.

Archdeacon Wright, for 21 years in the Army, read a paper on the office of a chaplain, and complained of the lack of decent quarters for married soldiers.

Mr. Edghill, of Aldershot, said a chaplain's work was one continued mission, and stated that Mr. Wilkinson and Mr. Body had been invited to hold a mission among the soldiers at Aldershot. Services often had to be too much hurried.

Farrier-Major Terry described army life as it was years ago—Holy Communion never heard of—and the improvements recently made. Now, hearty services, choral, and 180 communicants last Easter at Aldershot, of whom 30 or 40 were unmarried men in the ranks. In 1873 the Army Guild of the Holy Standard was formed, an organization for the whole British Army, to promote religion and Christian courage among the troops. It also works with the Church of England Temperance Society in the Army.

Captain Malet spoke of the exposure to jeers a soldier was under who prayed or stayed to Communion. He also urged giving up the compulsory system of going to Church and letting soldiers have voluntary services. They often come now tired, cold or wet after parade. If we would grapple with immorality, drunkenness and infidelity in the army, we must have something besides mere parade services. Chaplains must go into the barracks, have Bible classes, &c., and better rooms than the usual garrison chapels. A building should not be used for chapel and school at once, and the distinctions giving officers and their wives cushions, kneelers, &c., and the men none, should be done away with. A person said to him at breakfast, "*Although you are a soldier you take an interest in Church matters.*" He replied, "*Because I am a soldier.*"

Mr. Kane spoke of the difficulty of preaching plainly to soldiers on the breach of the VIIth commandment, and objected to the Contagious Diseases Act, but an Indian chaplain thought it was a protection to the army.

More soldiers should be allowed to marry and teetotal societies should be well worked.

LAY WORKERS.

THURSDAY.—At the Congress Hall in the morning, the subject was *Lay Agency*, in towns and rural districts. Dr. Marshall, of Manchester, advocated laymen not only reading the Lessons, but any other parts of service not reserved to the priest. He never did anything he could get a layman to do for him. Without judging the case of the S. Alban's Working Men's Committees, it showed how laymen might associate in Church work.

Mr. Samson said the Church was a splendid set of machinery, but without hands to work it. He described the various kinds of work good laymen might do among the poor by personal intercourse, and Church Workers unions.

The Bishop of Carlisle dwelt upon the nature of the work in thinly populated districts, where visitation was everything, and the first requisite of the clergyman was a "stout, strong pony." He should have a corps of lay readers under him, meeting occasionally for prayer and consultation.

Canon How read a paper full of details as to country parishes, which hardly admit of condensation. He said among other things that he once despised *tracts*, but he had lived to know better. Country people will read them.

Mr. Titus Salt, M. P. urged more lay work, and using even the poorest man. S. Paul used the labors of a fugitive slave. With good organization there would be no trouble about men and money.

Rev. Mr. Bardsley said in 34 large centres, 52½ per cent. attended no place of worship, and Rev. Geo. Williams advocated lay preaching. Rev. Mr. Hildyard argued for restoring the minor orders of the ancient Church, sub-deacons, readers, &c. The careful training of the laity in such work would stop those detestable ecclesiastical suits, (*loud cheers.*)

Col. Bagnall said the Bishop (of Lichfield) had already licensed many lay readers—himself as one. Instead of two services in his district, they now had sixteen, where lay readers even *preached* to the people, and it was *not* to empty seats. His experience of clergy who held high views of the Sacraments was that they were the first to accept layman's services.

The Bishop of Bangor, closing, favored an extension of the diaconate, and spoke of the difficulty of two languages in Wales, but gave an encouraging account of work there.

THE UNIVERSITIES.

At the sectional meeting, the same morning, Dr. Perowne read a paper on the question how recent legislation has affected religious teaching in the Universities, and the attempts to secularize them, which had been but too successful.

Rev. W. Ince said though there was less of the clerical character in University life, owing to the multiplication of examinations in other subjects, yet there was more scepticism in London than Oxford; books and reviews affected men's opinions more than oral teaching. There were few disbelievers and they were too unhappy to impart their doubts to others. The wave of scepticism over Europe had at last reached England. He did not believe there were half a dozen willing to give up the name of Christian, while 400 or 500 of the undergraduates were members of religious associations and thankful for their religious privileges. Some 30 or 40 tutors met regularly for common worship and discussion, and labored for religious education. In seven or eight chapels there is weekly communion, and missionary associations in many. The new Keble College

stands fourth for members. There is no use in tirades against science, but in convincing sermons and learned books to meet the gainsayer and recent legislation, which has done away with all religious tests.

Rev. Mr. Spooner mentioned there was too much tendency to caste and cliques. Low Churchmen congregated at Wadham, High at Exeter, and Scotchmen at Balliol.

Rev. Mr. Christopher thought things much improved. He had just read a pamphlet 100 years old, in which Geo. Whitfield remonstrated with the vice-chancellor for not expelling students for extemporary swearing as well as extemporary praying. He had 140 students lately at a breakfast to hear an evangelist, and he had preached in the open air at Cambridge with sanction of the authorities. Students at Cambridge had Profs. Westcott and Lightfoot to consult on their doubts, and he gave an account of a society, once all doubters but now all clergymen.

Archdeacon Reichel spoke for Dublin University, where all tests are swept away. For seven years not a single Fellow has taken Orders, and it was doubtful how chapel services will be carried on. The line is drawing more distinct between Roman Catholics and Protestants. He thought *debating societies* bad for the students.

Rev. Mr. Stanton thought it better to take a cheerful view: lugubrious predictions are apt to help their own fulfilment. He believed a great religious movement is going on at Cambridge.

The Archdeacon of Ely said the fewness of candidates for Orders was due not to unbelief, but religious divisions, and unsettled state of things. (Emphatically true in this country also.)

Canon Cornish and Rev. Mr. Moss also read papers on the effect of recent legislation upon the *Higher Schools*, and agreed that it was more theoretical than practical. The conscience clause had not been resorted to to any extent. If anything masters were more free in their religious teaching than before, relying less upon legal enactments and more upon spiritual influence and intrinsic power of truth.

Canon Barry confirmed this view: There is, as Mr. Moss expressed it, a "healthy impenetrability of boys" that is not alive to the cunning devices of secularism.

Mr. Hope agreed that the nine great schools had not been substantially affected, nor even those founded in the last 50 years, including Radley and those of the Society of S. Nicholas. He thought the school-chapel, with short and hearty services, a great educator.

REVIVALS.

At the Congress Hall, Thursday afternoon, the subject was "Revival Movements, and the desire they produce for Private Counsel and Guidance."

The Bishop of Lichfield opened with observations on John the Baptist's preaching and the personal directions he gave the publicans and sinners who came to him: after reaching the careless they are to be followed with earnest pastoral work. Nature shows the necessity of private counsel, as in the case of parents and children. He invoked a comprehensive charity upon this subject.

Rev. Mr. Twigg read a paper on Parochial Missions, as supplementing not supplanting the work of the parish priest.

Mr. Paton said the object is to arouse that indifference which is a greater foe than infidelity, and to secure a "survival" of the fruits of a "revival." He did not regard the "inquiry room" as having anything to do with a

"confessional." It was not a man's particular *sins* that were dealt with, but himself as a *sinner*—not the thing in *detail*, but the thing in *principle*. Absolution is only from Christ.

Rev. Mr. Oakley, of S. Saviour's, Hoxton, said revivals were only reactions to correct bad *habit*, which was the snare of religion. Personal guidance he thought necessary, as part of our everyday work, whether they called it confession or not. He thought there is no moral risk from it in these days. He knew a Congregational minister who had a glass door to his vestry that his interviews with his people might be seen. The people should know that a pastor may always be seen at certain times at the Church.

Rev. R. M. Grier read a paper on the subject, which we hope to print, Man cannot forgive man, nor can man convert man, in the same sense.

Rev. C. F. Lowder believed in sacramental confession—the Church is sacramental or it is nothing. He insisted upon the "grace of absolution."

Rev. Mr. Weldon opposed this idea as placing the priest between the sinner and the Saviour, and claimed that the Church knows of no such thing as "sacramental confession."

Dr. Allen, a physician, said there were some spiritual diseases which could be treated in no other way, and advocated confession.

Archdeacon Reichel said the words of the ordinal, "Whose sins ye remit," are not used in the Eastern churches, and were not used in the West for 1200 years.

Rev. E. H. Bickersteth argued that the Church of England would never have the confessional.

Archdeacon Emery said the power of absolution is certainly given to priests, but habitual or compulsory confession is not to be thought of.

Lord Harrowby closed the debate with a strong speech against auricular confession and its Romish abuses.

CATHEDRALS.

In the sectional meeting this afternoon, Mr. Hope read a paper on the "Organization of Cathedrals and capitular bodies in large towns." A portion of this paper might be useful among us.

The Dean of Chester repeated an opinion once expressed by Dr. Arnold, that every large town should have its Bishop and Cathedral, as a visible centre of unity. Once Liverpool was stronger than Manchester, but now it was the reverse, the latter place having a Bishop. He indicated Liverpool, Leeds, Halifax, Plymouth as among the points for new sees which must come before long. He thought a new kind of chapter might be devised, of parochial clergy appointed as members of a working diocesan council.

After this subject, Canon Curteis read a paper on the "Supply of clergy through the probationer system or otherwise." As the State was getting at a loss how to man its multiplied entrenchments, so Bishops were uncertain how they were to carry on all the new work cut out for want of men. The "literate" system had lowered the standard. Now he had earnest men working at Greek and other subjects, who after a year or two joined with graduates in practical training for the ministry. No less than 308 men thus passed under his hands at Lichfield, of whom 55 were "sifted out" and 83 of the remainder were graduates and the influence of the two classes on each other had the best effect. Of the non-graduates, 86 were from professions, 72 from the trading class and 12 artisans. "Probationers" study at home under their rectors for two years, and then pass a year's final training at the Theological College.

Among causes of diminished supply, he mentioned the bugbear of Dis-establishment, the uncertainty of Church law, the extension of business openings, &c.

Rev. Mr. Christopher read a paper on the same subject followed by Dr. Girdlestone, who thought the chief difficulty was financial. Mr. Caine alleged that one cause of few candidates was the uncertain and arbitrary chances of promotion, some of the most ignorant men reaching the highest places in the Church through favoritism, while many of the ablest were ignored.

BIBLE LANDS.

In the evening a paper was read by Rev. F. W. Holland on explorations in Egypt and Sinai. He favors the new theory that the exodus was not through an arm of the Red Sea, but of the Mediterranean,—Lake Serbonis.

Capt. Warren hoped that the work of the Palestine Exploration Fund would be pushed. In the past four years, 80 new places had been identified. The land will soon be prosperous again, as many English and American settlers believe. It has a soil capable of yielding two harvests a year.

Rev. G. Williams, once chaplain to Bishop Alexander, gave a paper on topography, the sites of the Temple and Holy Sepulchre. He defended the old traditions as to these places.

Canon Tristram read one on the land of Moab. Research is only building a fortress round the earlier books of the Bible.

CHILDREN'S SERVICES.

At the Sectional meeting in the evening, Rev. H. Brass read a paper, dwelling on the importance of *variety* in the services of Sunday Scholars brought into the Church.

Rev. Mr. Everard said Christ was too much left out of the instruction given to children.

Archdeacon Emery thought laymen ought to be authorised to hold children's services. Other speeches followed, some advocating more ornate and lively services, some wishing them to assist at choral communion, and others urging catechising.

SPECIAL PREACHERS.

At the same meeting Canon Titcomb read a paper on evangelists' work and open-air preaching, in which he and Canon Miller engaged 25 years ago. He believed in getting out of the old ruts, and would utilize even solo hymn-singing. The Church hymns were as good for the purpose as Moody and Sankey's.

Rev. Mr. Hutchings advocated in each diocese a Mission House for training Mission preachers. It needs spiritual men, for the power of holiness is greater than that of eloquence. The Cowley Society has about 20 men, and the Stoke Society 15 all well known in Mission work, and not able to supply the demand for them.

Mr. Norman thought parish clergy might give a week occasionally to help each other.

Several others spoke on the need and value of special preachers at this time.

PERSONAL HOLINESS.

Friday, Oct. 8th.

Earl Nelson read the first paper on this subject, so far as pertains to family life. Rev. E. H. Bickersteth read another on the same topic; also

Rev. H. Villiers. Prolocutor Bickersteth one on personal holiness as influencing our conduct in *society*. Rev. W. H. Lyttleton and Mr. George Skey each one on holiness as influencing conduct in *trade*. These papers would make a good sized volume, but will hardly admit of summarising. They should be read entire.

In the afternoon, Canon King, Rev. G. E. Jelf, and Rev. Dr. Farrar, read papers on "Religious and Devotional Books," parts of which we hope to print. Speakers indulged in severe criticism of certain devotional books, and a layman gave Dr. Farrar's "Life of Christ" pretty rough handling in his own presence, as essentially a rationalistic book.

PASTORAL WORK.

At a Sectional meeting this afternoon, Archdeacon Blunt read a paper on pastoral work, readers, district visitors, Bible classes &c.

Speakers urged more pastoral visiting, cottage lectures, praying for the sick in their houses, even when not admitted into their chambers, &c., &c. In the evening there was a discussion on music, not reported.

A reception was given by the Mayor the same night; and a closing service was held at Lichfield Cathedral Saturday morning with sermon by the Dean.

Really, the full reports of the Stoke Congress will make a sort of ecclesiastical encyclopædia.

The subjects were too numerous to allow a fair debate.

From the Guardian.

S. CHRYSOSTOM.

S. Chrysostom, his Life and Times: a Sketch of the Church and the Empire in the Fourth Century. By the Rev. W. R. W. STEPHENS, M. A., Balliol Coll., Oxon, Vicar of Mid-Lavant, Sussex. With a Portrait. London: John Murray, Albemarle-street.

It occasionally happens to us—and, we suspect, to some contemporary critics likewise—that a book which we intend to review gets laid on one side by reason of its very merits. Mr. Stephens' *Life of S. Chrysostom* is an instance in point. A glance at its pages sufficed to show us that it was a truly able and interesting volume, based upon a real study of original materials, by a highly conscientious and laborious inquirer. The very fact that it reflected honour upon the English Church made us anxious to do it justice, and we meditated a comparison of its statements and descriptions with some portion of the primary authorities and with the brilliant pages of M. Amédée de Thierry. But leisure for this task was lacking; and our thoughts in connection with the book were thrown into a slightly different current by the attack upon it published in the issue of the *Month* for January, 1873. Shortly afterwards came out in Dr. Newman's *Historical Sketches* a graceful and vivid picture of *The Last Years of S. Chrysostom*, a composition prior in point of time to the volume before us, but subsequent, so far as we were concerned, inasmuch as we had not seen it in the pages of the *Rambler*. The pressure of other duties intervened, and our intended criticism was again postponed.

After all our delay, for which we must apologise to our readers even more than to Mr. Stephens, we find ourselves unable to carry out our original programme. But we may attempt to set forth—1, a very brief epitome of the leading undisputed facts concerning S. Chrysostom; 2, a statement of some of the difficulties which have to be faced by his biographer,

and of points wherein there is probably a certain shade of difference between us and the present biographer; and 3, a glance at some of the strictures of the Rev. F. Gerard in the number of the *Month* to which reference has just been made.

1. John, now better known to us by the title of *Χρυσόστομος*, or the *Golden-mouthed*, bestowed upon him for his eloquence, was born at Antioch most probably about A. D. 347, though some authorities place his birth some two years earlier; and some make it a little later. Like his great contemporary, Augustine, he was the son of a pagan father; and as Augustine was indebted to his Christian mother, Monica, so was John of Antioch to his mother, Anthusia. But Anthusia never knew the sad anxieties concerning her son's career which were caused S. Monica by the early days of Augustine. Her son went steadily onward in all that is good, and must be ranked among those who, like Daniel and S. John, appear to have been always kept free from any grievous fall, rather than in that other list, which includes the names of the great penitents, such as David and the Magdalene.

A list of Christian Fathers and apologists, who, before their conversion, were either lawyers or else teachers of rhetoric, would be a long one. It would include Tertullian. S. Cyprian. S. Augustine, and S. Chrysostom. There was a natural connection between the two studies to which we have referred; and John, who had selected the profession of the law, attended the lectures of Libanius, the most distinguished rhetorician of the day, who, like himself, came of a good family in Antioch. The success of the pupil was so great, that Libanius declared that John would have been a fit successor to himself. "if the Christians had not stolen him."

Either from the pressure of such views concerning baptism as influenced the Emperor Constantine and many more, or (as Mr. Stephens is inclined to think) from the distracted state of Christianity in Antioch, where Arianism and semi-Arianism were rife, the baptism of John was delayed until he was about three-and-twenty years of age. About A. D. 370, after having been a catechumen for three years, he was baptized by the Bishop, Meletius. The same prelate ordained him deacon in A. D. 381; and the successor of Meletius in the see of Antioch, Flavianus, five years after ordained him presbyter. His life, before his ordination, had been of an ascetic character. Indeed, part of it had been passed in a solitary cavern, where he spent his time in learning the Bible by heart.

In his twenty-sixth year, he learnt that the Bishops of the province were considering the propriety of raising him, and one of his most intimate friends, Basil, to the dignity of the Episcopate. By a stratagem, which has always appeared to us extremely questionable,* John escaped; but betrayed his friend into acceptance of the see of Raphanæa, near Antioch. These events led to the composition of his famous treatise, in six books *On the Priesthood*.

His ascetic life, spent at a short distance from Antioch, injured his health, and he returned into the city. There his powers as a preacher soon rendered him conspicuous, and his homilies *On the Statues* are deservedly reckoned as among his best. They were preached, as is well known, on the occasion of an uproar in A. D. 387, which had led to the demolition of a number of statues of the Emperor Theodosius and his family, and subjected Antioch to the dangers of a severe chastisement; a chastisement

*Canon Bright (*History of the Church*, A. D. 313—351) remarks—"The justification of the stratagem is the least pleasing portion of his far-famed treatise *On the Priesthood*." Mr. Stephens is on the same side: Alban Butler is unpleasantly reticent.

only averted by the pleadings of a disputation which included Flavian the Bishop, and the senator Hilarius, a friend of Libanius.

Ten years later Chrysostom, as we may call him by anticipation, was summoned from the banks of the Orontes to the eastern capital of the empire, Constantinople. The eunuch Eutropius, minister to the Emperor Arcadius, however unworthy himself, had the merit of discerning the virtues of the eloquent presbyter at Antioch, and recommended Chrysostom to the archiepiscopal see vacated by the death of Nectarius. The choice of the minister was speedily ratified by the clergy and laity of Constantinople, to the disappointment of many candidates, who had not scrupled to canvass with the importunity and even bribery commonly exhibited in elections for secular offices.

Whether more of tact and of knowledge of the world might have enabled Chrysostom to encounter with greater success the difficulties of his new position it is difficult to judge. Within three years he had won the hearts of the lower classes. He had also won the respect of the Gothic warrior, Gainas, who, during his temporary success as an invader, had demanded the use of a church for Arian worship, but had been completely overawed by the eloquence and authoritative demeanor of the Archbishop. But with the clergy and with the wealthier laity Chrysostom had proved less popular. His predecessor, Nectarius, had been a fairly good but rather easy-going prelate, and the attempt to raise the tone and discipline of the province proved, as is usual in such cases, a very arduous task. On the one side was an intensely luxurious capital, in which many even of the monks and clergy were strongly imbued with the tone and manners of the world, and a court, of which the ministers and great ladies, headed by the Empress Eudoxia, formed a powerful coterie, strongly opposed to anything like severity in religion. On the other hand was an Archbishop, who lived in a style of great simplicity, and refused to give dinner parties, preaching with a somewhat indiscriminating earnestness, and in a highly rhetorical style against every form of worldliness. Further, in A. D. 400, this Metropolitan makes a tour in his province of Asia Minor, and deposes no less than thirteen Bishops for simony or other grave delinquencies. The situation is ably summarised by Mr. Stephens:—

“The inevitable fate of one who attempts to reform a deeply corrupt society, and a secularised clergy, on an ascetic model, befell Chrysostom. He lashed with almost equal severity the most unpardonable crimes and the more venial foibles and follies. His denunciations of heartless rapacity, sensuality, luxury, addiction to debasing and immoral amusements, might have been borne, but he presumed—an intolerable offence!—to censure the fashionable ladies for setting off their complexions with paint, and surmounting their heads with piles of false hair. The clergy, too, might have tolerated his condemnation of the grosser offences, such as simony or concubinage, but they resented his restraint of their propensity to frequent the entertainments of the noble and wealthy. He was as Palladius expresses it, ‘like a lamp burning before sore eyes,’ for what he bade others be, that he was preëminently himself. None can say that he was one man in the pulpit and another out of it. To set an example to his worldly clergy, and to avoid contamination, he gave up his Episcopal income, save what sufficed to supply his simple daily wants. He resolutely abstained from mingling in general society, and ate his frugal meals in the seclusion of his own apartment. Thus, with the exception of a few deeply attached friends, who measured practical Christianity by the same standard as himself, he became deeply unpopular among the upper ranks of society. With the poor it was otherwise: they regarded him as a kind of champion, because he denounced the oppressions and extortions of the rich, and the tyranny of masters over slaves; because he was ever inculcating the duty of almsgiving. In the eyes of his friends he was the saint, pure in life, severe in discipline, sublime in doctrine; in the eyes of his enemies he was the sacerdotal tyrant, odious to the clergy as an inexorable maintainer of a rule of life intolerably rigid, odious to clergy and laity as an inhospitable if not haughty recluse; a vigilant and merciless censor, who rode rough-shod over established customs.”

Lack of space forbids us to narrate in detail the elaborate intrigues, which ended in the banishment and death of Chrysostom. The friendship of Heracleides, Proclus, Helladius, Serapion among ecclesiastics; of Salvia, Pensadia, and above all Olympias, among ladies of wealth and position; was, humanly speaking, overmatched by the enmity of three Bishops, Severian, Antiochus, and Acacius, and three wealthy ladies, Marsa, Patricia, and Eugraphia. For the way in which the charge of Origenism got mixed up with accusations concerning matters of practice by the ingenuity of Theophilus, Patriarch of Alexandria, aided by the great power of Eudoxia, we must refer our readers to biographers such as Mr. Stephens or M. Amédée Thierry. Suffice it to remind our readers, that a meeting of thirty-six Bishops, known as "the Synod of the Oak" (the Oak being a suburb of Chalcedon), decreed his deposition from his office, on the grounds of violence and impropriety of speech, of illegal deposition of others, of alienation of the property of the Church, of Origenism, of solitary meals and want of hospitality, and of treasonable language against the Empress. Chrysostom appealed to a General Council from the sentence of a body of men of which some eight or nine and twenty were Egyptians, and under the influence of his enemy Theophilus. A retirement from the city on the part of the Archbishop ended in a triumphant and speedy return, caused by the fears of many, including Eudoxia herself, who saw in a shock of earthquake a mark of divine displeasure. But at the close of two months, a fresh quarrel with the Empress led to the convocation of a second synod, by which, under the leadership of Theophilus, he was banished to the desolate town of Cucusus on the borders of Armenia.

On this part of S. Chrysostom's career we know of no better comment than the sonnet of Archbishop Trench:—

"'Tis not by action only, not by deed,
Though that be just and holy, pure and wise,
That man may to his last perfection rise;
Of suffering as of doing he has need:
Thus prospers with due change the heavenly seed,
While stormy night succeeds to sunny day;
Thus the good metal, proven every way,
From the last dross that clung to it is freed.
And thus for thee, O glorious man, on whom
Love well-deserved, and honour waited long,
In thy last years, in place of timely ease,
There did remain another loftier doom,
Pain, travail, exile, peril, scorn and wrong,
Glorious before, but glorified through these."

The sympathy displayed for Chrysostom in various quarters, more especially—to his honour be it recorded—by Innocent, Bishop of Rome, excited annoyance at Constantinople. In the summer of A. D. 407 an order was issued for his removal to Pityus, in Pontus. But the fatigues of the journey proved too much for his feeble frame. For three months he continued to progress on foot, under a burning sun. But at Comana, in Pontus, his life came to a calm and Christian end. His correspondence during his exile reflected the highest honour upon his memory. It is full of calmness and resignation, and breathes a spirit of the deepest charity.

2. The difficulty attendant upon a biography of Chrysostom is only one form of that difficulty, which overshadows all attempts at the portraiture of a great man, who lived in times and under circumstances extremely different from those of our own age. The danger of framing a representation coloured by the habits of our own day is by no means confined to the ec-

clesiastical biographer. What says a great authority, for example, concerning Charlemagne?—

“Few historical characters have been more disguised by fond adornment. Each generation or school has endeavored to exhibit him as a normal model of excellence. Courtly Mezeray invests the son of Pepin with the *faute* of Louis-Quatorze; the polished Abbe Velly bestows upon the Frankish Emperor the abstract perfection of a dramatic hero; Boulainvilliers, the champion of the noblesse, worships the founder of hereditary feudality; Mably discovers in the Capitulars the maxims of popular liberty; Montesquieu, the perfect philosophy of legislation.”—(Sir Francis Palgrave’s *History of Normandy and England*, Vol. I., p. 25.)

We smile at the artist who represents a British general in the costume of an ancient Roman, and then places a cannon by his side; but we all run the risk, in our endeavors to reproduce past ages, of perpetrating similar incongruities and anachronisms.

Now, Mr. Stephens has approached his task as the English vicar, who is son-in-law to Dean Hook and nephew to Lord Hatherley. His temptation would naturally run in the direction of making out Chrysostom to be a good Anglican prelate of the seventeenth century. We cannot honestly say that he seems to us to have been *wholly* successful in combating this temptation, though we entirely acquit him of anything like intentional unfairness. But the fact that Chrysostom is very unlike a modern Roman Catholic does not of itself prove that he is very like an eminent Anglican. In speaking thus, we do not wish to forget that we too may have our own unconscious prejudices, and are at least as liable to mistakes as Mr. Stephens. However, we can but try to explain our meaning, and leave the decision to the judgment of others.

Of John Chrysostom’s outer man we have ample descriptions. The seemingly genuine portrait, given as a frontispiece in the work before us, well accords with the accounts cited by our author. He was “short, with a large head, ample, wrinkled forehead, eyes deep-set but pleasing, hollow cheeks, and a scanty grey beard.” But we have to call back, if possible, the aspect of the inner man. Let us try to imagine him coming amongst us, in the guise of an English Metropolitan. How far would he be satisfied with our condition?

That he would find a great deal to blame is a matter of course. In no age of the world have saints been content with the state of things in any country. And yet we fancy that a Chrysostom would probably admit that in many points even the London of our day might contrast favorably with the Constantinople of A. D. 400. The court of Queen Victoria, whatever be its faults and shortcomings, has proved itself far superior to the court of Arcadius and Eudoxia. And although John Chrysostom would strenuously support the bill of the Bishop of Peterborough concerning the sale of livings, and desire to render it even more stringent than it is, he would not find the slightest pretext for deposing any Bishops of his province, on the ground that they had obtained their sees by simony.

He would probably maintain that the ascetic element was far too much in abeyance throughout the Anglican communion. Here, however, we should have a good deal to say in the way of reply. We should have to invite Chrysostom’s attention to the evidence concerning monasteries in the century preceding the Reformation. We should ask whether it must not always be the vocation of the few rather than the many; and whether inducements to attempt it on too extensive a scale did not inevitably bring abuses in their train. We should request him to read such statements as the following, set forth a few years since concerning Sicily by an earnest Roman Catholic priest, Filippo Bartolommeo:—

"Innumerable, and of every colour, are the cloistered proprietors of both sexes. The lands of the feminine monastics form a very large proportion of the ecclesiastical property in Sicily. All these live in ease and comfort; many who belong to the wealthiest monasteries lead a life of luxury."—*Elemosinae Richezza* (Messina, 1864.)

Further, we suppose that it might be fairly allowed, that the proper proportion of asceticism in any given communion is a question of degree; and that the English Church and her sisters had cherished the ascetic element more largely during the last forty, and especially during the last ten years, than for a long period previously. Nor are monasteries quite as much needed as retreats from the world as in that age. Dr. Newman once remarked in his later Anglican days, that many of the things sought by those who of old took refuge in monasteries might often be found nowadays in a country parsonage.

Chrysostom is also accustomed to use language concerning relics, which to most Anglicans would appear excessive. Of course, the Scriptural narrative concerning the dead man, resuscitated through the bones of Elisha, shows us that it may please God to work a great marvel through such *media*; and that those divines are probably right, who hold that the stress laid in the Gospels on the fact that our Lord's Body was committed to a new sepulchre, wherein never man before was laid, is meant for an anticipation of any objection which might have been alleged, if the tomb furnished by Joseph of Arimathea could possibly have contained the bones of some departed saint. Some passages are also found in the works of S. Chrysostom which seem to favour the invocation of saints.

3. But, after all, the great fact remains, that we Anglicans are able to make use of page after page of Chrysostom's commentaries upon S. Matthew or the Epistles of S. Paul without making any alteration; whereas no Roman Catholic teacher would exhort his flock (as Chrysostom again and again does) to the study of the Holy Scripture, and declare that ignorance of it was the source of all heresy. Moreover, modern Roman Catholics would consider the sermons of Chrysostom, as those of so many other Fathers, as "wanting in devotion to S. Mary."

On this head F. Gerard's admissions are considerable. "It must be frankly allowed," he says, "that, as to devotion, S. Chrysostom does not show signs of what we demand to-day, and that even as to doctrine, though he admits the premises, he does not seem to see clearly the conclusion, and that from Mary's office he does not gather her absolute sinlessness."—(*The Month* for January, 1873, p. 68.)

How does this critic attempt to meet this acknowledged difficulty? In two ways: firstly, (*a*) he refers to the Liturgy, which goes by the name of S. Chrysostom; and secondly, (*b*) he appeals to the arguments employed by Dr. Newman. Let us glance at each in turn.

(*a*) The *Liturgy of S. Chrysostom* is, we presume, granted by most scholars to be of slightly older date than the Father by whose name it has been called. But the passages in honour of S. Mary cited by Mr. Gerard are, as a learned friend points out to us, almost certainly interpolations. They are not found in the cognate Liturgy of S. James; they do not occur in the Syriac version, which is believed to have been made about A. D. 450, some forty years or more after Chrysostom's death; and, above all, they contain the term *Theotokos*. The orthodoxy of this term we, of course, with all the great Anglican divines, are prepared to defend. But it is absolutely incredible that this Liturgy should not have been quoted during the Nestorian controversy if the term then objected to by Nestorius and his allies had already been enshrined in a recognised Liturgy.

(b) Dr. Newman's arguments upon this subject are perhaps the strangest that he ever employed. He observes, in his *Essay on Development*, that the Arians invented a number of predicates, which, however exalted, fell short of what was due to the Eternal Son of God. He then maintains, that the Church was called upon to find some subject for these predicates, and that the Blessed Virgin was, as it were, selected to fill the vacant throne.

That this argument had not been employed by any divine, patristic, Roman, Oriental, before the year 1845, we can well believe. And we trust, for the credit of theology, that it will remain unhandled for the future. For if it be once admitted that the Church is bound to find a subject for the predicates employed by Arians, then why not for every similar set of terms employed by other heretics, by the Pelagians, for example, or by the Monothelites, or by the disciples of Joe and Hiram Smith?

In his Letter to Dr. Pusey, Dr. Newman says that he *conceives*—[it is a mere theory]—"that the tradition of our Lady's sinlessness was obliterated or confused by the Arian troubles in the region about Antioch, and that consequently it was not wonderful if S. Chrysostom had no firm, habitual hold upon a doctrine which (though Apostolical) was yet, in his day, so much in the background all over Christendom. Chrysostom," continues Dr. Newman, was "in close relations with the once Semarian *cathedra* of Antioch." And he proceeds to speak in what seems to us a most ungenerous and carping spirit of the entire Antiochene school of criticism, mentioning all who like Diodorus, and Theodore, have the slightest stigma upon their reputation, and wholly ignoring Theodoret, Theophylact, Euthymius, and Nicephorus, who, if not rivalling their great master in eloquence, are all as orthodox as himself. It is, indeed, with great regret we write it, but Dr. Newman's reasoning seems to us to go to the very verge of insinuating a taint of heresy in a great saint and doctor, because he cannot claim the support of his writings to the later developments of Roman teaching concerning S. Mary.

On the subject of the Holy Eucharist, it must suffice to say that, though rhetorically expressed, the teaching of S. Chrysostom seems to us to be in the main that of such writers as Bishops Andrewes, Montague, John Keble, and their school. At least, we have never seen any passage cited from his works which might not find its fit place in some of the treatises or sermons of the above-named divines: unless, indeed, it be urged, as we grant it may be, with some force, that some passages look more like the tone of the school of the late Archdeacon Freeman and the Rev. George H. Forbes.

As regards private confession, we are well aware that much may be adduced from patristic sources on its behalf. In fact, a valuable *catena* was published some thirty-five years ago by one of the masters of a great public school. It is now, we believe, out of print. But the testimony of S. Chrysostom, as well as of S. Augustine, is decisively against anything like an approximation to compulsory confession.

Mr. Gerard argues, with Alban Butler and others, the practice of praying for the dead implies purgatory. That they imply capacity for improvement we can believe; but they do not surely mean of necessity that the soul on whose behalf intercession is made is in a condition of suffering. If it were so, how could the mention of prophets, evangelists, confessors, and the Blessed Virgin herself occur in them? Mr. Gerard suggests that the preposition *ὁπέρ* has its accustomed sense, "on behalf of," when employed in any prayer or liturgy on behalf of an ordinary deceased Christian, but "in the name of," or "on account of" in those petitions which include

the mention of great departed saints. "In the name of" is surely a thoroughly inadmissible rendering of the preposition; "on account of" is not absolutely impossible, but it is a very rare sense; in the case before us, highly forced and improbable, and one which would never, we conceive, have occurred to any interpreter who was not sorely pressed by controversial exigencies.

From examination of S. Chrysostom's views concerning the Papal supremacy, we hold ourselves to be dispensed, because we discussed the matter at considerable length in the *Guardian* of September 7th, 1870. Mr. Stephens' conclusions are herein identical with our own. Mr. Gerard treats as a trifling matter, to be relegated to a foot-note, the well-known fact, that when S. Chrysostom in his troubles wrote a letter to Innocent, Bishop of Rome, he likewise wrote to the Patriarchs of Milan and of Aquileia. But Mr. Gerard to our thinking, entirely misses the most important feature of the case. It is not merely that Chrysostom wrote to two other Metropolitans, though that of itself is important, but that *he sent the same letter to all three*. Just let a modern Roman Catholic Archbishop venture upon a similar action. Let him write to *Pio Nono* for aid in difficulties, and send identical letters to any two other Metropolitans! We should like to hear the language in which such conduct would be described by gentlemen of the school of Cardinal Manning; and to hear of the reception accorded to the writer when he paid his next visit to the Vatican. In the subsequent correspondence Chrysostom employs, we think, the strongest language, not towards Innocent—nobly as Innocent behaved—but towards Venerius, Bishop of Milan.*

Mr. Gerard seems to imply that S. Peter is, in point of authority, always put by Chrysostom above S. Paul. We must then once more cite the following. It is from S. Chrysostom's comment on Galatians i. 18. He is speaking of S. Paul:—

"What can be more humble than this soul? After so many and so great exploits, *having no need of Peter or of his discourse, but being in dignity equal to him (for I will now say no more)*, he yet doth go up to him as one greater and more ancient, and a sight alone of Peter is the cause of his journey; and he went, saith he again, *not to learn anything from him, nor to receive any correction from him*, but this only, that he might see him and honour him with his presence."

We should much like to have discussed such questions as the nature of S. Chrysostom's Greek, his pictures of society, his love for the poor, his sense of the beauties of nature, and the grounds on which his place in ecclesiastical histories has been usually so very much smaller than that of S. Augustine. But we have already exceeded our due limits, and many (though by no means all) of the questions on which we might have liked to enter will be found by those who will turn to the able, learned, and conscientious monograph of Mr. Stephens, to have received no mean share of attention.

From the Literary Churchman.

ON THE CHRISTIAN MEANING OF THE PSALMS.

Among the many advantages which the increased attendance on the Church's Daily Offices has brought, we must unquestionably reckon an increasing knowledge of and value for the Psalms of David as devotional

* We refer especially to the letter marked as No. 182 in the Benedictine edition, wherein Chrysostom notes the care displayed by Venerius for the Churches (τὴν χηδεμονίαν τὴν ὑπὲρ τῶν Ἑκκλησιῶν), and compares him to the pilot whose merit is shown by the storm, and the physician tested by cases of severe malady.

forms. It may, however, be doubted whether this increased familiarity is in all cases turned to as good account as it might be. Setting aside all others, there remain three points of view in which it is necessary for them to be understood, if the benefit of their Daily recital is to be fairly realised.

There is, first, the historical aspect. This includes some acquaintance with the primary historic sense of the Psalm, its writer or probable writer, the circumstances which, under GOD, drew it from him, and the lessons and teachings it was *then* the medium of conveying from the HOLY GHOST, Who moved its writer.

Then, secondly, there is the Christian aspect. By this we do not so much mean its sense in the mouth of a Christian, as its meaning when seen in reference to our LORD Himself, His Incarnation and Incarnate Life, His Resurrection and Ascension, His foundation and government of His Church Militant, His future Reign over the Church Triumphant.

And, thirdly, there is what for a better phrase we may designate the modern devotional sense as used in the Christian Church. The Psalms were so entirely devotional compositions from the first, that *some* devotional sense can scarcely be missed. Still, when once you have mastered something of the Christian meaning as above specified, the depth and fullness of the devotional meaning, as addressed by the Church to Her Head, is so infinitely increased, that we cannot help making a separate division of the kind. Thus to a really intelligent devotional use of the Psalms, *both* of our two first aspects are necessary;—*the former* to the full appreciation of what the words and expressions actually mean, viewed merely as *words*;—the latter to their meaning in connection with the CHRIST we worship, and ourselves as His members. These being made safe, we may advance to other branches of Psalm-study and Psalm-meanings.* But without making these foundations secure, we can hardly be said to know what the words mean which we are using.

But the question comes as to the reality of this Christian sense. Of course no genuine Christian doubts it. But among the many sceptical objections of the age none is more audacious in its self-assertion than that which would make out that the application of the Psalms to CHRIST is an *ex post facto* invention, an artificial accommodation, not to say a pious dream—a fancy, beautiful perhaps, but baseless and—to use the word which, in the mouth of the Rationalist, is one of loftiest scorn—simply “mystical.” We propose in the present paper to point out what no doubt every reader of the *Literary Churchman* is already well acquainted with, that this Christian sense of the Psalms is no fancy of subsequent times, or adopted from individual Christian expositors, but that it is coeval, not merely with the Apostolic Church, but with the very first days of the Church herself, and that—*by one who believes in the authenticity of the Gospels and the Acts*—our LORD Himself, must be regarded as the real founder of the Christian method of Psalm-interpretation. Of course this will be no news to any one. But the entire force of the statement, how curiously strong it is, may never have been fully noticed, and it may therefore be well to spend a few paragraphs upon it.

To begin then. Everybody knows that a considerable number of Psalm-passages are quoted in the New Testament. But does everyone notice in what a remarkable manner the Psalms are made to lie at the very basis of

* Happily there is no lack nowadays of guidance in these further studies. We allude especially to that wonderful Commentary commenced by Dr. Neale, and which has been completed by Dr. Littledale with a skill and beauty which, while nothing can console us for the untimely decease of him who began it, makes one almost rejoice that it was left unfinished.

the primary proclamation of Christianity itself? We are not left to conjecture upon a point like this, neither are we now speaking of the *later* portions of the New Testament, those letters of S. Paul which, written later on in the course of the Church's development, belong to what may be termed the second stage of the New Testament Church. Appeals to the Psalms, and quotations from the Psalms, appear abundantly in those later letters, but it is not these which we *now* allude to. That which *fixes* the principles of the Christian School of Psalterexegesis runs up far earlier than the days of S. Paul's literary work. It dates from before S. Paul had appeared even in his earlier character of Saul the Persecutor. It is in the *earliest* of S. Peter's speeches and sermons that we have those remarkable and unhesitating applications and expositions of the Psalms which if they had been made for the first time by any meaner authority in after times would have been exposed to all the charges of forced and fanciful interpretation with which we are so well acquainted. To make this clear will require some attention to details.

Turning then to the Book of the Acts, briefly as it records the outlines of S. Peter's spoken addresses, his very first speech contains one allusion, and two direct quotations. These are,—

1. The *allusion* to Ps. xli. 9 in Acts i, 16, as "This Scripture which the
"HOLY GHOST by the mouth of David spake before
"concerning Judas."
2. The *quotation* of Ps. lxix. 26. "Let his habitation be desolate, &c."]
3.Ps. cix. 8. "His bishoprick [or office] let another
"take."

Now on these three we have a few remarks to make. As to (1.), the allusion is shown by the fact that our LORD had Himself fixed the meaning of Ps. xli. 9 by His own interpretation of it in S. John xiii. 18, where He applies the words "He that eateth bread with Me hath lifted his heel against Me;" while S. Peter adds the distinct affirmation that the interpretation was no *accommodation*, but that in it "the HOLY GHOST was speaking *concerning Judas*:" so that while the words were written by *David* with an immediate reference to Ahitophel, the *Holy Ghost* meant them to strike further than David's companion, and to reach onward to the betrayer of Him of whom David was the type.

Of the two remaining passages which are quoted at full, we say that they serve for far more than their immediate purpose. For if the phrase in Ps. lxix. 26 *does* describe Judas' fall and the vacancy of his seat, and S. Peter asserts this as strongly as possible, then what follows? Why surely nothing less than this, that it warrants the interpretation *in like manner* of all the rest of the marvellous details of that wonderful Psalm. And observe that, with the sole exception of Ps. xxii., it (*viz.*, Ps. lxix.) is quoted oftener in the New Testament than any other in the whole Psalter. For this is the Psalm in which we find "the zeal of Thine House hath even eaten Me." "They have hated Me without a cause," "They gave Me gall to eat," to say nothing of S. Paul's quotations in Romans xi. 9, 10, and xv. 3. Accordingly from time immemorial the Church has sung this as a Good Friday Psalm. While as to the third example, it shows that the fearful denunciations of Ps. cix. are meant to strike at those enemies of God whose enmity is, like that of Judas, an enmity *after* having received and rejected all that Divine Love could do for their amendment—those in short of whom Judas is the type.

A word more must be added on these quotations. Even if they stood alone they would establish for us a certain definite *method* of understanding the Psalms. They would establish a principle of interpretation, which as

Christians, we would have no hesitation in following. If we did but read S. Luke's two "treatises" consecutively—the Gospel and the Acts together as parts of one whole—we should read those quotations almost consecutively with his assertion in Luke xxiv. 44, 45, that the LORD had opened their [the Apostles'] minds to understand the Scriptures, where "the Psalms" are specified by name as part of those Scriptures of which CHRIST gave them the interpretation. There are but four-and-twenty verses between the two passages, and *if we read the books consecutively*, we should feel at once that in these quotations of S. Peter's we are reaping the fruits of the personal teaching of the RISEN CHRIST HIMSELF, as it bore fruit in His Apostles' language perhaps not ten days after the teaching itself was given. Of course all this must go for nothing with those who do not accept our LORD for what He is, or who do not take the New Testament for what it is. We are writing for those who do.

But these three citations do not stand alone, and there is much more to follow. So soon as the day of Pentecost was come, only seven weeks after the Crucifixion, and while many of that multitude who had witnessed it must still have remained in Jerusalem, there followed the Descent of the Holy Spirit and S. Peter's first great Sermon on the Resurrection and the Exaltation of CHRIST. In this Sermon S. Peter sets himself to prove that they were *things to be expected* in the divinely-ordained career of the Messiah. How does he do it? It is by quotation from the Psalter, and it is by passages which not only prove the points, but which shows us *what kind of utterances* apply to CHRIST, and which we cannot fail to see *must* have formed part of that Biblical Education which we are expressly told CHRIST gave to His Apostles. The passages are:—

1. Quotation of Ps. xvi. 9...12, which includes the words, "Neither wilt Thou suffer Thine Holy One to see corruption."
2.Ps. cx. 1, "The LORD said unto my LORD, &c."
3. Allusion to Ps. cxxxii., "Of the fruit of Thy Body, &c."

Of these, the former is not merely quoted, it is elaborately expounded. Verses 29...33 contain what is, doubtless, the condensed account of an extended exposition. And, moreover, they contain a direct assertion that David himself had the foresight given him of the ulterior meaning of the mysterious words. Persons who talk loosely of the Bible containing so little assertion of its divinity and its *intentional* prophetic meaning must surely forget (1.), that assertion of the *Holy Ghost* having spoken by David, as is positively asserted by S. Peter in Acts i. 16; and (2.) the distinct declaration in Acts ii. 31 that David had a revealed knowledge of the full scope of his words. It is noticeable, too, how it is from S. Peter again that we have the assertion, in the latter years of his Apostolic life, that "Prophecy came . . . by the HOLY GHOST" (2 Pet. i. 21). And again in 1 Pet. i. 10...12, that "unto them [*i. e.*, the Prophets] *it was revealed*" that their words referred to the *sufferings* of CHRIST "*and the glory* which should follow." Now it is to be noted that all these strong expressions as to the Inspiration of the Prophets and as to the interpretation of these passages from the Psalms come from *S. Peter*. Later writers and later speakers in the New Testament quote Scripture freely and as a matter of course. The system, the method, the whole manner of this teaching, had become habitual, so that they had no need to say more about it. But S. Peter in this, as in so much else, had to lead the way; and it is from him that we have not merely the *first* such quotations, not merely by far the *greater number* of them, but also the most careful expositions and the most emphatic assertions of their Divine authority. It is somewhat curious, too, to notice

that just as S. Peter quotes and expounds Ps. xvi. 9...12, in his first Christian Sermon, so also S. Paul repeats the same (Acts xiii. 35) in *his* first Apostolic Sermon, and not only so, but repeats also (in briefer form so far as S. Luke's record goes) the very same exposition of its terms. Is it too much to conjecture that just as the earliest "Gospel" may have consisted of some brief record of all "that JESUS began to do and to teach," so too there may have been some simple outline of Old Testament witness to CHRIST current among the Apostles of which this Psalm and its exposition formed a part?

Of the second of the two quotations, it is enough to remark that we *know* that S. Peter had heard our LORD's own interpretation of it, as in each of the first three Gospels it is mentioned as being *the* passage by which He confounded the Pharisees (S. Matt. xxii. 44, &c.). How important a passage this was in the mind of the Apostolic Church is clear from the fact that it appears again in the Epistle to the Hebrews i. 13, and is clearly alluded to in 1 Cor. xv. 25, while the *fourth* verse of the same Psalm is taken in Heb. v. 6 as the starting-point of the long and elaborate exposition of CHRIST's Priesthood after the order of Melchizedek. It is too often forgotten in reading that great discussion in the Epistle to the Hebrews that it rests on the very Psalm which (1.) had been ascribed to Himself by our LORD's own mouth, and (2.) which not even the Pharisees, who would have contradicted Him if they could, could deny to have reference to the Messiah.

Two only of those very early citations from the Psalms remain for notice. One is from S. Peter's first Defence before the Sanhedrim and consists of the words—

"This is the Stone which was set at naught of you builders and which is become the Head of the Corner" —

and in which short phrase we have at once a quotation and the exposition of the quotation, both as to the "sufferings" (see again 1 Peter i. 11) and the glory which should follow." On this observe first that S. Peter is again following our LORD's own words uttered not two months before in presence of the same Sanhedrim before which S. Peter stood arraigned; and next, that he again refers to it in his first Epistle, ii. 7, showing clearly that this like Psalm xvi. had become one of the centres upon which the Apostolic School of Interpretation turned.

The other passage is in the Hymn of Praise which followed immediately upon the liberation of S. Peter and S. John after this defence, where Psalm ii. 1, "Why do the heathen rage, &c.," is not only quoted but expounded with a minuteness which shows how fully the Primitive Church was in complete possession of this method of using the Psalms. The word "heathen" is explained to refer to Pontius Pilate and Herod. The word "people" is explained to refer to the Jews. The word "Anointed" is expressly explained to refer to THE ANOINTED ONE, *i. e.*, the CHRIST. It is worth observing that there is nothing *forced* in applying the word "people" in the Psalm to "the people of Israel," for the LXX. renders it by *λαος*, a word which it restricts to the *covenant people*.

And it is interesting to observe how with these seven or eight strongly-marked examples, the specimens of Psalmexegesis in the primary preaching of Christianity close. S. Paul in *his* first Sermon follows up the last-named quotation by a second from the same Psalm (see Acts xiii. 33), just as he had repeated S. Peter's treatment of Psalm xvi. But the Book of the Acts contains no more. Yet how much is here conveyed. And remember that the *latest* of these comes in the very beginning of the Apos-

tolie teaching The latest comes no later than the day following S. Peter's first Miracle, that of healing the lame man at the Gate Beautiful, which, so far as appears from the history, could not have been long after the Day of Pentecost. So soon, then, so early in the history of Christian Exposition was the Christian Commentary on the Psalms a thing fixed and settled. And as it was S. Peter by whose ministry the Church was founded alike among Jews, Samaritans, and Gentiles, so it is from S. Peter's mouth that we learn the full method of reading CHRIST in the Psalms of David, and the full doctrine of the Divine Inspiration of Psalmist and of Prophet. Is it too much to carry up the teaching higher still, and to picture to ourselves the great Apostle receiving at the very mouth of CHRIST during the great forty days the very exposition which not a fortnight after he thus pours out for the Church's guidance? And the pre-eminence given to the Psalms in the Apostolic interpretation of the Old Testament is not a little suggestive. In S. Peter's second Sermon he goes on to quote, first, Moses, and then he goes further back still, and quotes the original promise to Abraham as pointing straight to CHRIST.* Stephen, too, quotes largely from other parts of Scripture, and S. Paul is filled with the Spirit of Isaiah. But these come later on. It is the Psalms which lead the way, and as we said at the outset *their* Christian meaning lies at the very foundations of that teaching on which Christian Theology is raised.

Those who study the Gospels are fond of noticing that it was not until the close of His Ministry that our LORD would seem to have begun to open out this wondrous mine of Biblical Testimony to Himself. The two quotations which we have noted as having been interpreted by our LORD before S. Peter uses them, *both* of them occur only on the Tuesday before the Passion. Only one other passage is by Him actually explained as well as quoted, and that was on the Monday in Holy Week, when he applied the "Babes and sucklings," of Ps. viii. 2, to the Temple Choristers who perfected the Praise of the Jewish Temple by offering it, for once to Him Whose right it was. The LORD breathed His last upon the Cross, in the words of a Psalm, and thus, as it were made His own, with one word the whole feeling of a Psalm [No. xxxi.] which, for profound pathos, is to our minds unsurpassed, though it has scarcely received the attention which has been lavished upon others.

One only remark remains. We have seen that it is from S. Peter that we derive all that we have been describing. It is a commonplace to speak of S. Peter and S. John as companions. As in other matters so it is here. There are passages in the Psalms which are interpreted of CHRIST in the Gospels, as well as in the Acts. It is striking, therefore, to observe, that *every passage* of the Psalms which is ascribed to our LORD by the Gospels is so ascribed by S. John. The number is four in all.† Two of these, Ps. xxii. 18 (the parting of the garments) and Ps. lxix. 22 (the vinegar and the gall), are mentioned by all the Evangelists as well as by S. John. It is a rare thing for S. John to repeat anything from other Evangelists. He does so here, however. But S. John, writing last, not only repeats the reference to these, but enriches his record by applying to CHRIST Ps. xxxv. 19, "they harm me without a cause," and by ascribing to Him the verse from Ps. lxix. which says, "the zeal of Thine House hath even eaten me." S. Peter had already applied this Psalm to CHRIST. S. John, writing nearly

* See Acts iii. 22, and iii. 25.

† Observe that it is one thing for an Evangelist to *relate* our LORD's quotation of a Psalm; another for that Evangelist himself to *apply* a Psalm to our LORD. We are now speaking of the latter case only.

seventy years after, specifies another verse of the many which, without further instruction, we can now for ourselves understand to have their full meaning in Him and in Him alone.

The citations from the Psalms which occur in the Epistles form a separate subject altogether. Separated largely in time from those which we have been considering, they are separate also, in great measure, in their purport and object. Our intention for the present will have been fulfilled if our readers have seen a little more keenly than before how providentially we have been provided with proofs indisputable of the Divine authority for our customary understanding of the Psalms in general.

From the Literary Churchman.

DR. MAHAN'S LIFE AND WORKS.

The Collected Works of the late MILO MAHAN, D. D., In three Volumes.

Edited, with a brief Memoir, by JOHN HENRY HOPKINS, S. T. D. New York: Pott, Young, & Co., Cooper Union, Fourth-avenue. 1875. Pp. 595, 715, 736.

We have here the memorial of a very able, very holy, and in all respects remarkable man. To our readers he will probably be known as the author of a 'History of the First Seven Centuries of the Church,' which we reviewed at length three years ago (*L. C.*, 1872, Pp. 441-443), and will therefore pass over now without further notice. This occupies the first volume of the present issue. Vol. II. contains the two most important of Dr. Mahan's works, 'Palmoni' and 'Mystic Numbers,' as to which we will say a word presently; whilst we have in Vol. III. a variety of pamphlets, more or less ephemeral, which had proceeded from Dr. Mahan's unwearied pen, and are therefore objects of interest to his friends and fellow Churchmen, now that their immediate occasion has passed; some fifty pages of poems; one or two dissertations (such as that on the question, "Who was James, the LORD's brother?") of permanent value; and a selection from Dr. Mahan's speeches in the General Convention of the American Church; certain very wise and valuable letters addressed to various persons, penitents and others, on spiritual subjects; a selection of sermons; and, in fact, all the "remains" of a priest of unusual learning and intellect, and of industry quite prodigious. The present edition is accompanied by a memoir from the pen of the Rev. Dr. Hopkins, the intimate friend of Dr. Mahan, which we have found not the least interesting of its contents. For, as the life is more than meat, so the man is greater than his works. The style of most of these is by no means in their favour. It is somewhat heavy and cumbrous, a little stilted and Johnsonese, giving one the notion of heavy artillery, difficult to move. But the more one reads the more this feeling disappears. Whatever may be the defects of the style, it serves to bring a careful reader into contact with a mind of no common order: wide, deep, and powerful; a "three story brain," as Wendell Holmes (if we recollect rightly) has it. After the ear gets accustomed to its slowness and particularity, there is a sort of rhythm in it, solemn and sonorous, and not unpleasing. And yet, for all its interest, the life of Dr. Mahan is singularly barren, or, one might even say, almost devoid of incident as far as the present "life" informs us. There are just one or two points to be noted in it. He appears to have been one of the pioneers of the Church movement in America, and he took the consequences. He

was not the man of business of the party, he was not its mouthpiece ready and eloquent. But he was its scholar and thinker. In the earlier part of his career he was Lecturer on Church History at the General Theological Seminary, and there showed himself to be a man of mark. When Bishop Doane (of New Jersey) was dying, he expressed a strong desire that Dr. Mahan might succeed him. The clergy supported him enthusiastically in ballot after ballot. But the lay vote was cast just as decidedly against him. Partly from the long felt hostility to the late Bishop, partly from the suspicion and dislike with which Dr. Mahan's High Church principles were regarded, the laity were obstinate in resistance; and he wisely and gracefully withdrew his own name and nominated the present Bishop Odenheimer. Then came the Secession War. Northern sympathisers in the General Convention would have had all its moral weight (for it happened to be in session just at the outset of the strife) thrown against the South. Dr. Mahan was himself Southern by birth and sympathies. But independently of that he felt, as a mind like his, which had hold of *principles*, would feel, the extreme impolicy and danger of "splitting the Church with politics." His warnings against "confusion," and "against carrying the Ark of God to the battle-field to please the people," contributed greatly to the wise course actually taken.

We extract from a published letter, addressed by Dr. Mahan to the Bishop of Maryland in 1864, some sentences illustrating his views on this subject:—

"I cannot but see, however, that our Church in this Diocese has been placed at a terrible disadvantage, as compared with other religious bodies, and more particularly as compared with the Roman Communion. We have sacrificed our internal peace to a test of 'loyalty' so called, and are periodically called on to repeat the test. But what has the State given in return? Rome, on the other hand, has made no such sacrifice. She has put forth no prayers; she has imposed no test; she has taken part in no political demonstrations; nay, even when applied to for the use of the church bells, on a recent public occasion, she quietly refused to lend to Cæsar what had been given to God. *And the refusal is respected.* On whatever point she chooses to hold aloof from secular entanglements, she is recognised by the authorities as a body having a right to religious scruples, privileged to rejoice in her own measure and in her own time and ways.

"And such recognition, repeated as it is on all occasions, and accompanied as it is with a contemptuous indifference to all religious scruples among Protestants generally, is becoming one of the portents of the day."—(Page 558.)

But at the moment it brought upon him much unpopularity, which soon displayed itself; and that in unexpected quarters. His stipend as Professor was cut down until he could not live upon it; and in 1864 he was driven to accept a parochial charge.

When we have related these events, we have come to the end of such *incident* as his quiet and uneventful life affords. In Baltimore, where his parish was, he lived during his few remaining years steadily pursuing and furthering the Catholic Revival. The details of his work are singularly like those of an English parish, as it is very natural they should be. His biographer thus describes his way of taking up the work of a parish in which all things had been let to slide:—

"In his usual quiet method, little was said, and there was nothing in the way of complaint, or fuss, or the appearance of anything great to be done. There was no shock, no jolt, no revolution, no newspaper chronicle of improvement. But quietly and silently one dropped stitch after another was taken up; one want after another was supplied. To the Daily Service was soon added the Weekly Celebration, besides that on Saints' Days; and an early service during Lent, which was afterwards continued all the year round. The Alb and Chasuble (of white linen) were introduced. The one Altar-cloth was supplemented by another of white, and then others of other colours followed, until S. Paul's had received the richest specimen

of such embroidery to be found in this country. A Guild was formed among the young men. An Association for providing and serving the vestments and other ornaments of the Altar was formed among the devout women. Numerous wax lights gleamed from the Altar on all High Festivals, on either side of a new Altar Cross. And these are only samples of that which was going on and gaining during all the six years of his Rectorship. He himself looked forward longingly to the time when 'the Daily' Celebration should be his delight, and he was steadily leavening the hearts and souls of his people till they should reach that higher level."—(Pp. xxxiii.)

In 1869, he writes:—"I have almost made up my mind to go to England for a little sea air, and a view of Dr. Pusey. Could you not go?" And after Easter he went; going like a pilgrim of old from Oxford to Clewer, and from Clewer to East Grinstead, meeting many of our foremost men—"he sat up nearly all night to enjoy a long conversation with Dr. Littledale,"—and seeking out the grandest ceremonials he could. He had a thorough love for ritual, and some of his comments are striking. Thus with S. Alban's (now, alas! deserted), he says:—

"The words of consecration are said mystically and inaudibly; but the great bell booms out at the right moment, and when the bell ceases, the choir bursts in, and an awe comes over the congregation in which the heart lies still as a stone."

And he writes, in a sort of rapture, of the service at the Russo-Greek Chapel at Paris:—

"Oh, how lovely! To hear that sweet and earnest Litany, becoming more and more intense at every repetition, and seeming at times to be battering the gates of heaven, the angels the meanwhile answering from within the closed doors of the Sanctuary,—it beats all the Western uses beyond all comparison!"

These were his moments of delight,—intense, and therefore few. They reveal the cheerful, sunny, pleasurable disposition of the man. And he sees and describes in his letters, pleasantly enough, his impressions. But the under-current was one of intense sadness. It is so with very many *bookish* men; and in his case it was aggravated by disease (he had a chronic heart-complaint, which killed him at last). Nor was he deceived about his own precarious condition:—

"He knew perfectly well what his real condition was. At Brighton, while walking with an intimate friend, some merry words were interrupted by that strange, suffocating cough that was slowly gaining upon him. With assumed gaiety his friend asked—'And are you not rid of that? Why, what did you come over here for?' His manner instantly turned to that of the deepest solemnity, as he answered, 'I came to try and learn how to save souls. I am not better, and I'm not going to be better. These people over here seemed to me to have found out how souls can be saved, and I thought I'd like to give up the rest of my time to that.' And this friend afterwards learnt that to her sister in Baltimore he had said almost identically the same words before leaving home. He went forward, therefore, 'having his eyes open.'"

And in a letter, written under the sting of very cruel and unfair treatment from some (very few) of the Bishops, he writes:—

"'Here lieth Dr. Mahan, done to death with Bishops and High Churchmen!' This moral catalepsy, in which one sees and hears all, with no capacity to move, or even wink, merely waiting for a coffin, is not altogether a pleasant state of mind; but I daresay it has its uses. I will probably run over to Paris next week, stay my appointed time there, or in Switzerland, or elsewhere,—one place is as good as another, or perhaps a little better,—and then will roll over to the other side again and be awakened once more by the bulls of Bashan."

He went home, and the next year (1870) he died. As far as we are enabled to judge, the Church in America had no abler or more devoted Priest. *Requiescat in pace!*

A word or two more is due to his works, and especially to that which his friends in America consider the great work and Discovery of his life—

i. e., the theory with which 'Palmoni' and 'Mystic Numbers' are occupied, that the *numbers* of Scripture, and the *Names* of Scripture, and apparently every sentence and phrase and word of Scripture, have each their own secret and mystical signification. This theory he supports by so many and strong and indubitable facts, that they must needs be admitted. Whether his own is of necessity the only correct explanation may, however, be a question. The idea is really due to the Rabbins, though Dr. Mahan seems to have carried it out with a thorough and unflinching completeness before unknown. It is to be borne in mind also that languages which, like the Hebrew and Greek, are imperfect to the extent of making their letters do double duty, viz., as numerals, besides being vocables, and which (in the second place) acted upon the avowed habit of forming *significant* proper names,—that such languages must of necessity generate of themselves very considerable numbers of these coincidences or resemblances of relations, without our finding it necessary to call in direct Divine interposition to account for them. And with regard to the supposed recurrent sacred cycle, the differing and contradictory chronologies of the LXX. and Hebrew text will be a stumbling-block in the way of the theory, as it is to some extent a difficulty to commentators of the ordinary kind.

These are some of the more obvious considerations in reply. But we do not presume to dogmatise upon the question; nor in a matter whose examination would necessitate the verification of such masses of details, and those of a kind more or less novel, could we properly either espouse or negative it *en bloc*. But we can testify to the exceeding beauty of various of its details; and we have verified it in part. The theory may be safely left to make its way; which if true as a whole (as it undoubtedly is in some parts) it will assuredly do. To our mind, after all, the great thing which Dr. Mahan has left behind, is the lesson which his life teaches.

STOKE CONGRESS PAPERS.

The following was the paper by the *Rev. T. T. Carter*, rector of Clewer, on—

Woman's Work in the Service of the Church.

"The work of Sisterhoods forms one main part of 'Woman's Work,' and, within the last thirty years, has attained an appreciable magnitude in the Church of England. And it is to be noticed, that all our Sisterhoods are working Orders, some having been formed for their work's sake, others formed for the sake of the religious life, having also undertaken active work. It is not possible to give any adequate idea of the amount of influence exercised by Sisterhoods in the progress of Church life, but the institutions and special services undertaken by them may be measured by their statistics, and we may thus gain an approximate estimate of what they are doing. With this view I have endeavored to ascertain the aggregate amount of such work as can thus be estimated at present carried on by eighteen of our Sisterhoods, which occupy ninety-five houses, great or small, as the centres of their operations.

"Hospital work, penitentiary work, care of children, Mission work in home parishes or abroad, are the chief objects to which Sisters have devoted themselves. Taking together these eighteen Sisterhoods, there are under their care of sick or helpless, including convalescents and incurables, upwards of 1,000, besides three large London hospitals entirely committed to their charge, and an average of 690 cases of the upper and

lower classes annually nursed in their own homes; and of nurses under training by them there are 210. Of penitents, including a small number of Magdalens—that is to say, penitents consecrated for life under a penitential rule—there are about 500. In one case, 1,075 penitents have passed through the house since its foundation, two-thirds of them having remained in it two years. Of children, including orphans, industrials, and school children of higher and lower grade, there are under regular teaching about 6,000. In five of these Sisterhoods pupil-teachers and mistresses are being trained, and, in addition, in guilds or confraternities under their guidance there are upwards of 200. A large amount of spiritual aid is also given in opportunities for retreats for persons living in the world; in the case of one Sisterhood as many as 238 persons in the year have received special individual care in retreats. In two of the Sisterhoods printing is taught as a lucrative occupation for women, and in three there are important schools for Church embroidery. To these numbers are to be added about fifty parishes with their various machineries, and some foreign Missions. In considering such details, it must be borne in mind that Sisterhood work almost always implies progress; for there is scarcely a religious house amongst us that is not continually adding to its existing works or opening out fresh centres. It costs much to found a religious community, but once founded it becomes a nucleus around which continually gather various forms of Christian zeal and enterprise.

“In order to understand the value of Sisterhood work, we must consider what a Sisterhood is. A Sisterhood, as distinguished from other kinds of associated communities of women, implies a vocation to live and work wholly and undividedly for God, as a permanent state; an aptitude for devotion and useful service; a religious rule; fellowship in prayer and word binding all together; a gradation of offices with recognised authority; rights and customs carefully guarded; and a systematic way of adapting the capacities and dispositions of the different members of the community to the necessities of the work undertaken. The organization becomes complete when, through the Bishop’s sanction, the seal of the blessing of the Church is set upon it, and some of our existing Sisterhoods already have this high privilege. But it must be borne in mind that, according to Catholic use, religious communities may, without any irregularity, work on independently of Episcopal sanction till circumstances have favoured their obtaining the formal approval of Church authority. Sisterhood work, therefore, realises the highest ideal of Christian work, for it was founded on self-sacrifice, and sacrifice is the noblest principle of work. It is also dependable and constant, because a Sister’s service is a life-long dedication to God, and as love to her Lord induces a woman to become a Sister, her work is throughout animated by love, and love gives to Christian work its over-mastering power and attractive influence. When compared with the work of individuals, the superiority of Sisterhood work is shown in this—that the work of individuals continually fluctuates, is subject to perpetual change, and ever liable to fail. On the other hand, community work is independent of individuals. As the tide of the sea ever advances on, though the waves rise and fall, so is it with community work. Vacant places are filled up as vacancies occur. The work continues, though the individual workers fail, or prove unfitted for their charge. The sense of individuality in a great army is but accidental to the general movement, and so it is with Sisterhoods.

“In another respect Sisterhood work resembles the movement of an army, for one main principle of its effectiveness is the law of obedience. As the centurion says of his power—‘I say to this man go, and he goeth,

and to another, come, and he cometh, and to my servant, do this, and he doeth it;’ so is it in a Sisterhood. While special aptitudes and dispositions are considered, and obedience is due not so much to the person ruling as to the rule, yet in all Sisterhoods there is necessarily submission to authority for conscience’ sake, and orderly coöperation under one head, and consequently there results an unfailing power of adapting the supply to the need, of meeting emergencies, of covering details, of supplying deficiencies, of preserving harmony, of remedying faults,—such as cannot possibly be attained except by an organised body having various gifts, but one spirit, and acting according to rule under a recognised executive.

“Sisterhood work, moreover, ensures a constant growth of experience. The fact of many minds being brought to bear on the same object, with one end in view, and animated by religious earnestness, necessarily gives to woman the power of employing, with the greatest advantage, her peculiar gifts of perception of character, of aptitude for detail, of quickness of invention. Sisters are ever accumulating practical knowledge, to be the possession of the community, living and growing as the community lives and grows, and thus becoming a tradition, to be taught and acted upon in successive generations; so that the work of established Sisterhoods is the uniform carrying out of a settled system founded on ever lengthening use, its individual members being thus saved from the defect almost necessarily attending individual workers—viz., the having to learn by means of their own failures, and sacrificing the objects of their care by ever fresh experimentalizing.

“A Sisterhood also provides a help of the extremest moment for real work, hardly possible to be attained otherwise—that of training. There are two kinds of training—general and specific. For general training, preparatory to the specific, and forming the basis of character, there is no better school than good family life. What makes the groundwork of a good daughter or a good wife equally lays the foundation of a good Sister. But it is only the groundwork. To turn to account in a new sphere the good qualities thus matured; to become apt in religious duties; to do the particular work required with the greatest efficiency; to work harmoniously with others, whether in posts of authority or of subordination; to move at ease and with freedom in the midst of difficulties and responsibilities which attend especially work touching souls and the spiritual interests of other beings, and co-operating with God in His designs for them—this requires training of a special kind, and is the only means of preventing the sure waste of time, of talent, of energy, of hope, which is the universal regret of all unexperienced beginners, and the sure marring of much earnestness and zeal.

“If, moreover, woman is to do her best in the work of the Lord, and put forth her whole powers in His service, she must be free and unfettered. The relations and ties of this world are indeed part of the order of the Divine government for the accomplishment of God’s purposes, nor need there be rivalries, or a Pharisaic spirit—‘Stand apart, for I am holier than thou’—between the different vocations which are alike necessary and equally ordained of God. But there is an Apostolic counsel about a woman ‘attending upon the Lord without distraction,’ and ‘caring for the things of the Lord, how she may please the Lord,’ and being ‘without carefulness.’ And the Phœbes and Dorcas of Apostolic times were thus wholly and undividedly given to do the work of the Church, undistracted by social calls or family ties, or any outward hindrances; and surely those can do more, and more effectually, for the spiritual and bodily needs of the lost, the helpless, the suffering members of Christ’s body, who have

given themselves wholly up to His service, not merely having a single eye, which is the characteristic of all true Christians, but a single claim, because of an entire concentrated devotion. And who can be so disattached, so undistracted, so simple in the concentration of their energies, as members of religious communities, where as a first principle there is a division of labour, and each member is responsible for the one appointed task for which she has shown herself to be most fitted, and all is made to give way to what has become a consecrated rule of life and a religion? Nor can there be a question but that there are works to be done in the kingdom of our Lord, which can be effectually done only by those who are there wholly set apart, offered up as living sacrifices burning with the zeal of one absorbing aim; and specially among such works are those which have been mentioned—hospitals, penitentiaries, and the care of children, and Mission work, whether among the heathen abroad or the scarcely less heathen at home."

"It is sometimes thought that Sisterhood work is sentimental, and the fancy of an exaggerated enthusiasm. Like other works, it must of course be judged by its fruits and the object aimed at. But if work be successful, it is scarcely compatible with mere undisciplined enthusiasm, for immediately we begin to work we come across facts and realities, which, to be rightly dealt with, depend on the use of common sense and the exercise of cool judgment. And although Sisters, like other persons, are subject to the infirmities and imperfections common to our race, yet Sisterhoods have the best means of sobering and disciplining the judgment, because there is among Sisters the most free and open correction of error, and the most constant endeavor to instruct and to guide according to an ever enlarging experience."

"I have been led to speak of Sisterhoods only on the side of work, because the subject given constrained me to limit my remarks to this view. But I would guard against the supposition that the work of Sisterhoods can be independent of their life. There are not a few persons who admire and wish for the work of Sisters, who yet love not, or dread their life. But to expect to get the work of Sisters without the nourishment of their spiritual life is to expect the bricks without the straw, or to look for the kindling of the Virgin lamp without a constant supply of oil."

"In conclusion., considering the great power exercised by Sisterhoods in accomplishing some of the chief works committed by our Lord to His Church, it becomes, as I believe, a duty to encourage their formation in the Church of England. And in order to further this end, I would suggest the following brief points touching certain questions at issue:—"

1 "That a Sister's vocation ought to be recognised, not as a mere useful mode of spending her energies, but as a calling of the grace of God, like other spiritual ministries within the kingdom of Christ, to be followed for His dear sake."

2 "That the subject be pressed on the attention of the Church's synods, as a legitimate and most important part of the Church system."

3. "That a generous freedom ought to be allowed in the organization of religious communities, supposing always that they are true to the Church of England, because to have real life and power they must needs take various shapes from the difference of the mental constitution, experience, or views of their founders."

4. "That Sisterhoods are not to be regarded as casting any reflection on other forms of life or service, least of all on family life, which is the source and nurse of all that is pure and beautiful in human society, but as a distinct state to which some are called, partly for their own greater

personal holiness, partly for the sake of their fellow-creatures, whom, in the love of Christ, they can better serve when thus set free from all other claims."

THE FEMALE DIACONATE.

"Extract from Canon Gore's paper:"

"In recovering the female diaconate, the Church is recovering the use of at least one of her hands."

"I will justify this assertion by a glance at the deaconess in her chief field, the parish. I shall write only what I have seen and known. In the parish, then, she interferes with no other agency. She is the helper of all, the hinderer of none. Around her gather teachers and visitors. Without her, their labours, however assiduous, are broken and uncertain. She supplies the thread of continuity, not only by meeting exigencies herself, but by her knowledge and tact in obtaining suitable help. She has her place in the mothers' meeting, in the Sunday-school, the day-school, the night-school; her business among all classes, even the roughest and rudest of the lads. Her Parish Room, with its comforts, even its luxuries, its delicacies and refinements, is a home of brightness, a fairyland of order and good rule, in many eyes, to many hearts. There many a simple is administered, many a blister and bruise assuaged and bound, many a child's life saved. Into it the rich—well content—give of their abundance; from it the poor learn the helpful, gentle, elevating influences of Christian love. In some sense it is their room, and the deaconess is their servant 'for Jesus' sake.' Few are the cares and sorrows withheld from her confidence, few the distresses in which she does not share. With them always, particularly in sickness, when others shrink, and ought to, shrink, at the words typhus, smallpox, cholera, scarlet-fever, she is at hand, the Church's messenger of mercy in their fear and woe. To the pastor she stands somewhat in the relation in which the trained nurse stands to the doctor. He is the head, she the ministering hand, defter and more delicate in actual treatment, more continuous in vigilant care. Through her, he has the confidence of his people, the knowledge of their difficulties and wants. By her his hold is strengthened on young men and maidens as they leave school, and particularly during the perilous days succeeding confirmation. And, not seldom, she can accomplish more than he when sin assumes its most hideous and brutal shapes. I have said she has her place in the day-school. I should dwell more at length on this department of her work did I not hope to hear the matter treated with her accustomed skill in Miss Yonge's paper from listening to which we shall presently derive so much pleasure. One word only must I speak. I do not believe that our primary schools will ever be taught aright until women of the highest refinement be employed as teachers. This lack the Servants of the Church must supply."

EXTRACTS FROM MISS YONGE'S PAPER.

"In dealing with the higher classes both of day and Sunday-schools, a considerable amount of knowledge is now requisite. The cultivation which the upper standards enjoin, and the stimulus to all the faculties of the children, make it due to them that their religious knowledge should be in proportion. It is true that knowledge of Scripture history and geography is not religion, and that familiarity with the sacred text may be that of the Pharisees. But it is also certain that many souls can only be reached through the intellect, and that to minds of more activity than devoutness, a lesson taking the line of devotion or exhortation is simply a weariness. Moreover, the importance of a subject is sure to be rated by the pains it

costs and the interest it excites. All that can be brought to bear on the subject should be employed: historical reading, Palestine researches, the best comments, illustrations, anecdotes bringing the application to real life. If religious instruction be thus made one of the brightest and pleasantest lessons, there is a hope of its taking hold of the minds of some at least of the children."

"The subjects for the weekly school are Scripture history, and where it is possible, the Catechism and the Prayer-book. The Catechism, with its perfect rule of faith and practice, is that on which the most stress of all ought to be laid, and no child should be allowed to pass out of our hands without having had its teaching as much unfolded as possible, and knowing the words too well to forget them. If this cannot be done in the week, it must be done on Sunday, but otherwise the Sunday-school is better occupied with the subjects of the Sunday itself, for one reason, that this gives the best chance of connecting associations with the services that will recur through life. Great care should, however, be taken to hinder elder young people from thinking that they are hearing the same thing over again. The reading of one First Lesson each Sunday can be made to cover a cycle of three years, and thus avoids too much repetition. Psalms, or other portions of Scripture, should be selected for learning by heart, with reference to the Sunday, and taking care also that those should be chosen which will be the most precious and comfortable through life. There should also be some clear explanation of the distinction between Church and Dissent, not so reiterated as to lead to party spirit, but recurring once or twice in the child's school life, so as to prevent it from being entirely unaware that schism is a sin. Another great point is the teaching and enforcing of private prayers, which, in the ruder class of poor people, are sadly neglected, and till the children to pray, we have done *nothing*, absolutely nothing, while, if they pray, all the rest will be given."

Referring to work for girls training for service, rough boys, night-schools, and choirs, she says:

"Women's work in these matters may be reckoned as of two kinds, professional and amateur. That of sisters, deaconesses, and school-mistresses is, of course, professional, and so, to a great extent, is that of the families of the clergy, and of such other persons as are able to make their parish work their great object; while amateur work may be reckoned as that which must stand second to other duties to family and friends, and which is necessarily irregular."

"This last must not be undervalued. Whatever is the *best* we can do will be blessed and accepted. A few weeks of vigorous aid from a fresh hand is a spur and a refreshment to all. It may be just what some lag-gard spirit needed, or may awaken some responsive chord which the regular workers have failed to touch. Visits, examination gifts, treats from those who cannot bestow regular time and attention, are great helps. Influence is a more useful thing than actual instruction, and to learn to love and look up to a lady is a most softening instrument. With a view to this, I would suggest that, besides the regular school treat, a rough affair on a large scale, it is well to have a class at a time to drink tea with all the little graces of detail observed at our own houses, and to amuse them with the pretty things, photographs, &c., of the drawing-room. It is a highly appreciated pleasure, and very civilising."

"The value of influence is that it teaches people to act for themselves, and sets them in a straight course, and thus the lady who has set things on a good footing, and taught her boys or girls to go on well in her absence,

has done a work that may last them for life. Lads are, we should say, best in the hands of unprofessional teachers, provided they can be fairly regular in their attention for the time. The big boy, or youth, will be much more ready to attend to a bright-looking, well-dressed young lady, than he will to a sister or deaconess, whom he will view as a continuation of the schoolmistress. And as many parishes are constituted, the example of the squire's family, and the knowledge that religion and charity are the actuating motives at the great house, will be the most effectual means of leading the population in the right direction. The uncertainty of all amateur aid is, however, the disadvantage. Illness, marriage, the needs of relations, and the removal of families call off the best workers in full career, with no one to supply their place. Thus, it would be well if some permanent arrangement could be made by which a pair of thorough professional workers could be secured to each place. Two sisters or two deaconesses might live together, one to attend to the schools, the other to the sick. Where it is possible, one might be a certificated mistress, and the other a trained nurse; and while the one had the charge of the school, the other could attend to the sick, either at their homes, or at a cottage hospital. Pupil-teachers might be gathered round the one, girls training for service round the other; and in conjunction with the clergy, they would know how to apply such aid, either in gifts or practical work, as other persons might offer in teaching or district visiting."

"This is, however, a mere theoretical suggestion. Most persons can only do such work as calls for them most immediately, and trust to Him who gives it to them to do, by the course of His good Providence, that 'as their day, so shall their strength be.'"

REVIVALS

AND THE DESIRE THEY CREATE FOR PERSONAL GUIDANCE. •

The *Rev. R. M. Grier*—If Missions are sanctioned, private interviews with the missionary can hardly be disallowed by the authorities of the Church. Oppressed with the burden of past transgressions, or troubled by the urgency of present temptations, sinners often and naturally desire the advice of the minister of Christ, by whom they have been awakened to serious thoughts of God. But who can give advice unless he knows whom he is advising? and how can this be learned so well as from the lips of those who seek advice? There never has been but one Priest of Whom it could be said that He needed not that any man should tell Him, for He knew what was in man. Now, obviously some revelations made to the missionary may be of a very delicate nature. For even if we grant that for a man (in the words of the Prayer-book) "to open his grief," means nothing more, as some contend, than to say that he is troubled in mind, still, if he is to receive counsel, it is manifest that he must explain how and why he is troubled, and, to say the least he is very likely to tell what many a clergyman would far rather not hear. Ah? who, whether priest or layman, that has ever hungered or thirsted after righteousness, but has longed at times for the wings of a dove, that he might flee away from the polluting suggestions of the world, and be at rest? But this cannot be. God leaves us in the world that we may improve the world, and consequently there must be some who know the world not merely as it seems to be, but as it is. And who should these be if not ambassadors of Christ, specially set apart for the conversion of the world? This position, I am aware, is not undisputed. It is fiercely attacked by some who know the world only too well; and by many who hardly know the world at all. To

the former I have nothing to say. Any words addressed to them would be simply wasted; for they are themselves a chief reason why ready access should be allowed to the minister of Christ. It is no wonder, then, that they so earnestly demand that it should be strictly prohibited. But if the latter knew, as I know, the terrible temptations to which the young are exposed in this Christian country, and very frequently in homes accounted highly respectable, they would no longer, I am convinced, attempt to rob them of such help as may be obtained from the counsels of the trusted minister of Christ. But I would not be misunderstood. I am not of opinion that a missionary should require all the details of all the sins of those who seek his help to be laid bare before him. No wise man would do anything of the kind. Indeed, it is rarely necessary for the missionary to ask questions. Sometimes, perhaps when some wrong has to be redressed, or danger guarded against, he may want further information; but as a rule, those who are sincerely desirous to avail themselves of his counsel will tell him spontaneously all that he needs to know. But it must not be supposed that the sins which drive men to seek the help of the minister of God are all of the same grave kind. It is very well for him that they are not. Often and often do those, who are far holier than himself, put him to shame by the severity of their self-reproaches. I know that it is said, that inasmuch as the acknowledgment of sin is a sign of spiritual disease, such persons ought not to be allowed to acknowledge it; but, trained in a Church which teaches the very best of her children daily to declare that there is no health in them, they are not careful in this matter, and unconsciously in their humility they minister to the spiritual wants of the priest of God. To him it would be a cruel wrong only to allow those who have fallen into presumptuous sins, or are struggling with them, to seek his aid—in other words, to give him a real insight into such characters only as are worse than his own. Inevitably, such a rule would tend to lower his conception of attainable human virtue. It would help to form in him a worse opinion of his fellow-men than they deserve. Whereas, when he is permitted to read the secrets of hearts purer than his own, and of lives nobler and truer than his own, he is encouraged to new efforts in the service of God; and is thus, in some measure, compensated for any evil which he may receive from the confidence of great offenders. Nor would it be advisable, even if it were possible, to confine such intercourse to the occasion of the Mission; to say that it may be permitted once or twice in a lifetime, but should never be continued. Too frequently, it must be remembered, the temptations which induce men to ask for help and guidance do continue. Frequently, too, those who have escaped for a season from the bondage of sin are re-enslaved, and are then very apt to imagine that they are hopelessly lost. Relapses tend to beget despair, and despair is death. Every clergyman who has won the confidence of his people knows that, as a rule, when the will of a man has been weakened, or his perception of truth obscured by a long course of transgression, it would be madness to deprive him immediately on his repentance of any of the help which has been given him, and require him to walk alone. He is a maimed man (our Lord has so described him), and consequently he needs assistance. He may need it to the end of life. Nor let any one say that the clergyman in assisting him puts himself in the place of Christ. God forbid. Like the Bible, like the sacraments, like preaching, like all the ordinances of the Church, he is a means to an end; a means to attach man to Christ. In Christ Jesus, indeed, we all are members one of another; only, of course, it more especially belongs to the priest to draw others and bind them to Him. Certainly, however, it is not every clergyman who should be

allowed to fill the office of spiritual guide. Men of experience and wisdom should, I think, be selected by those who bear rule in the Church. This, if I mistake not, is the opinion of the Archbishop of Canterbury; at least, he implied as much in the letter which he wrote with reference to the recent mission of Messrs. Moody and Sankey to this country. Most gladly would I resign to abler and better men, assisted by your lordship, the discharge of a duty forced upon me by spiritual wants, very prevalent, perhaps legitimate, but not for many years generally recognised in the Church of England. One other caution I would give. Private intercourse between a clergyman and individuals should not be allowed as a rule to take place in private rooms. Against this bad practice English people have a perfect right most vigorously to protest. It is plain common sense that the intercourse should be as public as the nature of it will allow. Messrs. Moody and Sankey have proved to us that this is quite possible. They listened to what others had to tell them in the presence of crowds of people. Religious confidences, given in private and the informal manner suggested by some eminent men, would be fraught with mischief. I can conceive of nothing more dangerous, and I venture to say, with the utmost respect for them, that if they were parish priests of wide and long experience they would never have made the suggestion. Certainly, as has been insisted, a distinction must be made between confidence and confession. But all the dangers which attach to the latter attach to the former also. Does confession weaken the character? If it does so, it does so because it is confidence. Does confession bring priest and penitent into very close relationship? If it does so, it does so because it is confidence. In short, confession is only perilous because it is confidence; to be safe at all, it must be formal and public. In other words, confession is confidence, guarded from some of its perils. For manifestly it is one thing to listen to delicate revelations in the privacy of the study; it is quite another to listen to them in the house of God, vested as the minister of God, with every thing around you to remind you of God, and with all the safeguards of a religious act. Some years ago a clergyman of my acquaintance was constantly solicited for advice by a young and unhappy wife. He received her constantly into his house. She was closeted with him occasionally for half an hour at a time. At length, finding that he could be of no real service to her, he succeeded in shaking her off. Circumstances which I can not here relate afterwards transpired which made him congratulate himself on having done so. A short time elapsed and her husband died. The lady was in distress, and wrote to the clergyman apparently in a strain of the deepest penitence for advice. She wished to see him. She felt how wrongly she had acted. What was he to do? One thing he was determined he would not do—he would not again admit her to a private interview: and yet what right had he to refuse counsel to one who sorely needed it, and sympathy to one who might now be sincerely penitent? There was one course open to him. He wrote and told the lady that he might be found in Church at a certain hour on a certain day; if she was really contrite she might come and seek his counsel then; but he declined, for reasons which he gave her, to have any further communication with her elsewhere. The lady troubled him no more. I mention this circumstance, as I could mention many others, to show that it is not so much confession, though it is everywhere condemned, as the informal confidences, which are everywhere approved, that constitute the real danger incident to the awakened religious life of the present day. And if it be replied that no evils have resulted from confidence, first of all I deny the fact. I speak of what I know; and secondly, I maintain that if the evils have been few,

the confidence has been rare, and the good effected and the evil restrained by it proportionably small. I have hardly time to say anything upon the subject of absolution. Most Mission priests, will, I think, admit that they have had to deal with cases in which the exercise of this power has proved invaluable. But I do not think it necessary to enter at length upon the subject; for it is not to absolution in itself, but to absolution as a means of encouraging confession that the majority of the people of this country take exception. Comparatively few object to it when pronounced in the daily services of the Church, and these few are for the most part sincerely religious people who must ere long come to see that it no more interferes with the prerogative of Christ to profess to forgive than to profess to convert in His name. It is no more true to say that it is the essence of sacerdotalism that man can pardon man, than that it is the essence of evangelicism that man can convert man. Man, we know, can do neither, but God can do both through man; and one proof that His Church may still absolve in His name is to be found in the fact that she does still give health and strength in it; she does still say to the spiritually diseased, "Arise and walk."

THE SUPPLY OF CLERGY.

This subject, which was discussed at the same meeting, was introduced by *Canon Curteis*, who read the following paper :

It may be taken for granted, without further proof, that there is at present a great and growing need of additional clergy. It is a "great" need, because during this century the population has been trebled, while the numbers of the clergy have only been doubled. And it is also, I fear, a "growing" need—from several causes, which require from us a patient and careful scrutiny. I will only mention a few of these causes.

The first is one which is highly honourable to our Church. It is, that she has cut out for herself, during the last thirty or forty years, an enormous increase of work. Parishes have been subdivided, churches built, schools organized, Missions set on foot, in all directions. And the consequence is, that an anxious doubt is beginning to be awakened as to how all these great works are to be manned. The Greek poet taught us at school that "naught is the tower, and naught the ship, devoid the men to keep watch and ward therein." And our military officers are said to be looking gravely on their great entrenchments at Dover, Portsmouth, Portland, and many other places; because they do not see the way to man them. Just so it is with our Bishops. They are beginning to look gravely at their enormously extended lines of Church work; because their ordination lists show a growing inability to fill the vacant curacies.

It is to meet this serious peril that so many mixed theological colleges—colleges, that is, which combine together graduate and nongraduate students—have of late years been established. The earliest course adopted by the Bishops naturally was to open the doors to "literates," pure and simple; and many admirable and earnest men entered the ministry that way. But it was soon found that the standard of requirement was being disastrously lowered. For what guarantee could a few hours' examination in Pearson and Paley afford that the candidate possessed fitness of character, or had passed through any education or mental discipline worthy of the name? It was, therefore, determined to supply places of training and discipline, where earnest men could work at Greek and other subjects, and could after a year or two of preparation, meet fellow students of a

higher education on the common ground of practical training for the ministry. Under this system, no less than 308 men have come under my own hand at Lichfield; and after sifting out fifty-three of these, there remain 253, of whom eighty-three (or about one-third) have been graduates. And I may say, from my own experience, that the influence of these two classes upon each other has been of great advantage to both. Of the non-graduates, again, eighty-six came from the professional classes, seventy-two from the trading class, and twelve from the artisan or laboring class—no uncomely proportion of ingredients, I think, in which the clergy of a great National Church should represent to all orders of men the generous catholicity of her system.

Yet, even then, the ever-growing demand for more clergy remained unsupplied; while the increasing number of ordinations among his own kinsfolk and acquaintance was already firing the imagination of many a self-devoted and often clever man, eagerly ambitious of taking service in the church, but financially unable to maintain himself at college. Should such workers be discouraged because they were poor? That would be strangely to forget the first principles of Churchmanship. Or should the mischiefs of the old literate system be hazarded once more? They were surely impossible, with all its evils still fresh in Episcopal memory!

In this dilemma a certain Bishop, not far off, whom we have all heard slyly called “a first-class general or admiral spoiled,” was not found wanting to the occasion. He invented a scheme—something like the Oxford and Cambridge local examinations—whereby a dozen good objects were secured at one blow. In the first place, his own cathedral Chapter was induced to take a lively interest in the matter, and to appoint an examining board which should meet twice a year to sift and test the “probationers” who should present themselves. Next, this examining body has put forth a list of subjects for study, in four successive groups, carrying the student through a course of two years’ prescribed reading, and taking each set of books for examination in its turn. And, lastly, the parochial clergy themselves have been turned, before they were aware, into the most able and efficient of recruiting sergeants all over the country. So that, if the other dioceses do not mind what they are about, we shall (before many years are past,) have all the most promising young men throughout England and Wales transmitted, by this new “under-ground railroad,” for service in the diocese of Lichfield.

Suppose, for instance, a young man at Newark, or Coventry, or Chester displays—as member of the choir, Sunday-school teacher, district visitor, or in any other capacity—some remarkable gifts or tastes suiting him for clerical life, the clergyman of the parish would naturally talk to such a man, would encourage him, enquire about his studies, test his abilities and his knowledge. If all these were satisfactory, his next step might be to write to Lichfield, recommending the young man as well worthy of probation. And if he would only undertake three things—to direct his friend to study, to employ him in parish work, and to certify half-yearly his diligence and good conduct—the recommendation would certainly be accepted. The candidate would then be furnished with his two years’ list of subjects. And at the end of the two years, if each stage had been passed without misadventure, he would be admitted for one years’ final training in the Theological College. It should also be added that the whole surplus earnings of the college are devoted every year to exhibitions (of 30*l.*) for poor and deserving men; and that two of these at least, are held in reserve for “probationers.”

Such is what we call at Lichfield "the probationer system." And as we have no desire whatever to keep its advantages to ourselves, we desire to submit to this Congress the question whether some scheme of the sort is not demanded by the urgent necessities of our time; whether we may not, by such a plan, draw gradually under training for the ministry, a large number of earnest and able men, whose services would otherwise be lost; whether the clergy far and wide, up and down the country, would not thereby become themselves deeply interested in recruiting their own order; whether the central influence of the cathedral, with its staff of highly educated and experienced dignitaries, might not thus be made to vibrate in 100 bank parlors, counting houses, schoolrooms, and even workshops, throughout the land; and, above all, whether the true ideal of the Christian ministry—as it was instituted by the Lord Himself—would not by this means be strikingly reproduced, each class of society being allowed to offer its sons for His service, each, therefore (amid all the separations and conflicting interests of modern life), finding in the Church a common interest and a common field of labour, and each softened and Christianised thereby in its relations to other classes, and less inclined to wild schemes of social revolution. For the only true socialism is to be found in the Church of Jesus Christ. And whenever its wonderful beauty shall dawn on men, and they shall strive in earnest to realize it, then, instead of heated labourers' meetings and insane clamour against Church endowments, (the only form of property now remaining in which in all classes have a perfectly common interest), we shall, perhaps, have that peaceful scene repeated so sweetly painted for us by Chaucer :

A good man ther was of religioun,
 That was a poure persone of a toun;
 But rich he was of holy thought and werk;
 He was also a lerned man, a clerk.
 * * * * *
 With him ther was a plowman, was his brother,
 That had ylaïd of dong ful many a fother;
 A trewe swinker, and a good, was he,
 Living in pees and parfitte charitee.

I pass on to a second cause, which has been operating, of late years, to diminish the usual supply of clergy from the upper and middle classes. It is to be found in the modern vast extension of commerce, and the many roads that trade and manufactures have opened to the easy acquisition of wealth. Of course, this only operates to the detriment of the Church in one way—viz., in deterring parents and guardians from "destining their sons" (as it is called) for holy orders. This disadvantage may, however, be easily converted into a positive blessing. It may be a sieve, whereby those who would fain serve the Church as hirelings may be prevented from serving her at all. But beyond that, when it is seen that the highest in the land do not disdain to enter trade, and so to meet on common ground—the world of all classes seeking there an avenue to riches and power—is it too much to hope, that the unworldly and self-denying of all classes may find in the ministry of the Church a common ground on which they can, without distinction unite? The example has been set by the world. Cannot the Church, under far higher and more constraining motives, follow it? If not, she deserves to fall. God forbid that she should stand if her ministry can only be recruited by "prizes" and bribes! God forbid that the Church should again surrender to a plutocracy, as she did in the thirteenth century,—when a Bishop of Worcester dared to protest at a synod in S. Paul's—"Since many noblemen that have such blood as mine running in their

veins, hold pluralities, and have lived magnificently, it would be too hard to reduce them to a disgraceful poverty by privation; some of them, too are young and bold, and would run the last risk rather than be confined to one benefice." Better deprivation (say we, nowadays) than depravation; and as to blood—there is a passage in the Holy Writ which declares that God "hath made of one blood all nations of men, to dwell on all the face of the earth."

But there is a third cause, which is probably more effectual in deterring the higher ranks in society from seeking commissions in the Church than the one which we have just dismissed. It is the fear of a coming disestablishment. Now this fear I believe to be a mere spectre, conjured up by men's own morbid fancies, and then converted into a really formidable power for evil. No doubt Mr. Mistrust and Mr. Timorous—and certain other gentlemen who are very much the reverse of Timorous indeed—have raised a great outcry and have declared there was a terrible lion in our path. We need not believe them. And even if the report were true, lions can be overcome and cowed by bravery. And the brave and sovereign remedy against all such fancies as these is plain; it is, to crystallise within the mass of the Church herself so effective and striking an organization that, come what may from without, a graduated and dignified order may never be wanting within. For it is, I suppose "disorder" that all refined and educated natures hate. It is not liberty, England's own special offspring; it is not the equality of all, before the law and before God; it is not the essential brotherhood of all,—a thing taught by the Gospel itself:—that aristocratic Englishmen hate. No; it is only chaos that they hate, it is revolution, wherein all things and persons that should be at the bottom come to the top, and all that should be at the top go to the bottom,—this is what we all hate, and what our Church hates too. And if the fear of this were put an end to, an organization stronger and completer than we have at present could be elaborated, the sting of disestablishment would be taken away. Why should not, for instance, a separate and self-supporting diaconate be created? Why should not Rural Deans be raised to a higher dignity and power, the cathedrals be awakened to a sense of their high diocesan functions, synods and conferences be made more truly representative and efficient, and dioceses be subdivided until the "Bishop in Chapter" (rather than the Bishop in Parliament) became a real power, flashing life and encouragement into every corner of the area assigned to his charge? Surely, then, the spiritual beauty and glory and energy of the ecclesiastical order would outshine, in men's estimation, the mere secular attractiveness of high position and sounding titles, and the word Disestablishment would cease to exert any baneful influence whatever on the supply of clergy from the upper classes in England.

A Fourth cause, which, it must be feared, has (of late) somewhat diminished the natural supply of clergy from the educated classes, is the confusion and uncertainty which have prevailed as to the Church's law. Sanguine people probably hoped that—Convocation having been empowered to facilitate matters, and then a new court of final appeal having been promised—two or three friendly suits would, long before this time, have cleared away our most pressing difficulties. This, however, has not been the case. And so long as the present mischievous confusion lasts, so long no one can wonder at men of refinement withholding their services from a Church which does not seem to know her own mind. But the remedy is in our own hands. If English churchmen would only come to a firm determination first of all to demand plain justice, and after that to practise a plain obedience, this cause, at least, for a scanty and shrivelling supply of the best men for holy orders would vanish as rapidly as it has arisen.

The last cause which I shall mention as, at present, abating the supply of clergy, especially from the Universities, is by far the most serious of all. It is a growing uneasiness about the truth of the popular and traditional presentations of Christianity, and a widening divergence between (so-called) "reason" and (so-called) "faith." I venture to think that there is no real discrepancy between the two, and also that it would not be difficult to make that fact clearly intelligible to Englishmen. But that it may thus be made clear, it is of the very first importance, that we do not banish from our pulpits just that class of intelligent men who could best mediate between the old views and the new. Now, these men will not take office in the Church if they are to be too much harrassed in the discharge of a very difficult and exhausting duty. Archdeacon Reichel has told us this morning that during the last seven years not one Fellow of Trinity College, Dublin, has taken holy orders. It is true, the creeds and standards of the Church form a code of general directions, from which no loyal man will depart. But beyond that, the utmost liberty of preaching should be allowed. And if the sermons in our church could be disentangled from Matins and Evensong (with which they have no very natural connection), and could be given—as they are now at the Universities—in conjunction merely with a bidding prayer or some short litany, a much greater liberty of hearing, as well as preaching, would be introduced. And then if the primitive order of deacons, or even of readers, were revived, holding the Bishop's licence to preach when required, there is little doubt both that the pulpit would be a far greater power than it is at present, and also that the Church would attract into her official ranks many an able man who is now censorious because he has never tried to preach, and sceptical because he has never put to a crucial test how much more wise and reasonable are the "old paths" of the Church than are his own crude and unverified speculations.

A certain uniformity and routine in our standing selections from Holy Scripture is most desirable: we then sit still, and God, in His tranquil majesty, speaks to us. A certain prescribed uniformity in that glorious thing, the united offering up of divine worship, is also desirable; it is there that the Church teaches and drills us, leaving to her children the most generous liberty of choice and of interpretation. But a dreary uniformity in the pulpit were death itself; for there the individual teaches, and he is bound to throw into his work all the forces of personal conviction and all wealth of illustration and argument he has at his command.

That such an unequalled opportunity for influencing the mind and habits of the nation, as the ministry of our Church affords, will long continue to be overlooked by men of high refinement and education, it is quite impossible to believe. It is quite true that other classes besides theirs deserve a place, and are certain to hold a place, among the ranks of the English clergy; for it is not one class, but all classes of society that ought to contribute the best of their sons to this great Offertory presented at God's altar. But without that class, which forms the cutting edge to all the rest, no permanent leadership of any modern nation's thought can possibly be maintained. And it is as true of "classes" as it is of individuals, that "there are diversities of gifts and differences of administrations; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will.

THE BISHOP OF BRECHIN.—IN MEMORIAM.

From the Guardian.

Not only in Dundee, the home of the departed prelate for the last eight-and-twenty years, nor only throughout Scotland, where his friends and relatives are numerous, but in many English homes, and even in France and Belgium and Germany, the announcement of the sudden decease of Bishop Forbes must have come as a great shock of sadness and surprise. Within the last few weeks (on September the 21st) the Bishop was present at a gathering in Stonehaven, in Kincardineshire, in order to lay the foundation of a new church, where the laity were represented among the speakers, by Lord Forbes and Mr. R. W. Duff, M. P., and the clergy from England, by Mr. McColl and Canon Liddon. Nothing could exceed, we understand, the Bishop's apparent state of health and spirits; and now we have to reprint, from our Scottish namesake and contemporary, a portion of what has proved to be his latest utterance on any occasion of this kind. We venture to emphasise one or two sentences which seem of especial importance under the circumstances:—

"It is with very mixed feelings indeed that I rise to return thanks for the kind way in which you have received this toast. Of course, thanks and gratitude predominate, but I cannot help looking back to nearly thirty years ago, when I first came to Stonehaven as the clergyman of this most interesting incumbency; and when I think that almost all those who greeted me at that time the grave has covered, and that those whom I baptised here, are now in the full vigour of manhood, pursuing their different vocations in life; and when I think of the many who, year after year, have received at my hands the Apostolic grace of confirmation, I cannot return thanks to you without very solemn and serious thoughts. And yet, as I have said, just now, these thoughts, if dashed with seriousness, are also thoughts of great gratitude—gratitude to God, gratitude for the progress of our Church. My noble chief and kinsman, the Lord Forbes, has just now alluded to our progress, and that is from every point of view satisfactory. We see, year by year, the educated and refined gradually joining our numbers, and we also see greatly increased zeal on the part of our clergy. We have done our work nobly in the cause of education during the last twenty-five years, and I am quite sure, in spite of the evils of the educational system of the country, that that labour has not been in vain. (Cheers.) I might go back to those ancient memories which Lord Forbes has alluded to, but I will do so only to say that the inheritance of that confessorship, that zeal, that adhesion to principle has not been lost, and that the congregation of Stonehaven have always distinguished themselves by loyal adherence and devoted attention to that form of sound words in which they have been trained. *I am quite sure that all through Scotland our Church has a noble future before her.* (Cheers.) *I see disintegration going on intellectually round about us, and on the other hand, I see in our own Church consolidation, increased dogmatic knowledge, increased appreciation of our special privileges, increased attachment to our Church.* I said just now that the Church of Stonehaven had always been distinguished for a zeal in our cause, which is most commendable, and I earnestly hope that the proceedings of this day will be the augury of future increased zeal and earnestness in the great cause of our Divine Master. *We have a great cause committed to us. If our principles are not realities, we have no business to hold them; but we are bound to cling to them if we believe they are realities—great Divine realities—which will find their ultimate place in the world to come.* I thank you most sincerely for the way in which you have received the toast of my name. I have now been among you for more than a quarter of a century, and I can only say it has always been a great refreshment to me, a great comfort, to come from the great troublous town in which I live, in which human motives and human interests are surging around the Church, to the peace and quiet of this beautiful place. I will not detain you longer; but I have also a duty to perform, and that is, to propose the health of 'The Building Committee,' coupled with the name of my excellent and valued friend, Mr. Duff. (Cheers.)

The first intimations of the Bishop's illness were not such as to cause any serious alarm, and it was not, we believe, until the afternoon of Friday last, October 8, that his medical adviser informed an inquiring friend, that, although the general symptoms were such as to afford every

hope of speedy recovery, yet that gout was flying about the system, and might possibly prove serious if it mounted upwards. This fear proved to be but too well founded. About eight in the evening the heart was affected, and in less than a quarter of an hour all, so far as concerns this earthly life, was over. It may be some consolation to sorrowing friends to learn that God vouchsafed in this case to grant what good Bishop Andrewes nightly prayed for, "a Christian close, without sin, without shame, and should it please Thee, without pain." The Bishop's death was calm, peaceful, and free from pain.

Alexander Penrose Forbes was born in Edinburgh, in A. D. 1817, being the second son of William Hay Forbes, (a great friend of Walter Scott), who sat on the Scottish Bench as one of its superior Judges, by the title of the Hon. Lord Medwyn. Having obtained a nomination for the Civil Service in India, he went to Haileybury College, a place to which he afterwards appeared to look back with much affection. The principal was at that time the highly gifted and excellent Mr. Le Bas; the late Dean Jeremie, an admirable scholar lectured in classics; Mr. Jones, certainly in his own line one of the first men of his day, taught political economy; and knowledge of Oriental tongues was imparted by a most competent staff. The youthful student took full advantage of his opportunities, and went out to India well equipped for his duties there, more especially in his command of the Sanscrit and Persian languages.

But in 1840 Mr. Forbes came home, we believe, on sick leave. Native air speedily improved his condition; and as his active mind was intolerant of idleness, he resolved to go to Oxford, and became an undergraduate of Brasenose College. Thinking that he would be at some disadvantage in the realms of classical competition, when matched against students who had devoted their entire and unbroken attention to Greek and Latin, he resolved, after some hesitation, not to become a candidate for honours. But he cultivated general literature with ardour, and was in the society of a large circle of the men of mark then resident in Oxford, both among the seniors and juniors of the University. In 1841, an opportunity occurred of showing that he had not resigned the cultivation of his previous studies. A Boden Sanscrit Scholarship became vacant and *A. P. Forbes* *c. Coll. Æn. Nas.* was duly announced as the successful candidate.

His time at Oxford was a stirring and most eventful one. Like so many of his generation, he came under the influence—an influence which abode with him to his life's end—of that great and remarkable movement inaugurated by John Keble, John Henry Newman, and Edward Bouverie Pusey. The nature of that movement we must not pause to analyse. Suffice it to say that something will, we believe, be found concerning it in the Bishop of Brechin's Preface to his edition of the *Remains of Mr. Arthur Haddan* (a volume shortly to appear) and that it has already found a wonderfully appreciative and able historian in the person of Principal Shairp, of S. Andrews. We are, for the moment, only concerned with it in its effect upon the life of him of whom we are speaking. That effect was a singularly marked one. Many of his fellow students were led by the pressure of the tide of thought and feeling around them to abandon for the service of Christ's ministry dreams of distinctions in political or forensic spheres; but Alexander Forbes resigned—not an imaginary position, which might after all prove illusory, but an actual post of honour and solid emolument. In 1844, after having taken the degree of B. A., he was ordained by Bishop Bagot to the charge of a curacy in Oxfordshire. He then, if we are right in our dates, took charge for a time of Stonehaven, and, a year or two later, returned to Oxford as curate of the church of S. Thomas the

Martyr, under the Rev. T. Chamberlain. As a clergyman he studied much and was indefatigable in parochial visiting. Moreover he was eminently successful in winning the attention and affection of the school children. Shortly after his appointment to the vicarage of S. Saviour's, Leeds, in 1847, he paid a brief visit to the scene of his former labours, and on entering the playground of S. Thomas' Schools, was at once surrounded and taken possession of by an eager band of young disciples, who immediately forsook their games to welcome him.

His sojourn at Leeds was brief. The death of Bishop Moir left the see of Brechin vacant, and, before the close of 1847, Mr. Forbes had been duly elected by the clergy of that diocese, and, the election having been confirmed by the Episcopal College, was consecrated as Bishop of Brechin on the Feast of SS. Simon and Jude. His *Alma Mater*, according to the then existing custom at Oxford, conferred on him the honorary degree of D. C. L.

We have not space for the record of Dr. Forbes' work as a Bishop. As an author he is known by his *Explanation of the Nicene Creed*, a most valuable little volume; by devout commentaries on the *Te Deum*, on the Penitential Psalms and on the Church Canticles; and by two volumes of sermons, one being on the important topic of *Conversion*. A little Catechism to be learnt before the Church Catechism has enjoyed a deservedly large circulation, and of a similar work on confirmation, entitled *The Seal of the Lord*, no less than 70,000 copies have been sold.

Dr. Forbes conjoined with his Episcopate the duties of incumbent of S. Paul's, Dundee; and to the last was a hard working parish priest. We may remark that, while always insisting on the importance of dogmatic theology, he had a deep sense of the importance and even necessity of the intermingling of a subjective element in sermons and religious treatises.

His society, as that of one who added to higher gifts, great refinement of manner, excellent conversational powers, and much versatility in adapting himself to his company, was much sought by the higher classes both in England and Scotland, and by distinguished politicians of both parties. He was probably more popular as a rule with the extremes of society at each end of the social scale than with those of the intermediate class. Like Ulysses, he was a man—

“Qui mores hominum multorum vidit et urbes.”

And he would probably have agreed with Mr. Disraeli in regarding book-knowledge alone as imparting an imperfect education to the human mind.

In company with his learned brother, the Rev. G. H. Forbes of Burntisland, he edited the *Arbuthnot Missal*, and contributed several archæological papers, to the *Edinburgh Review*. He did not meddle much with politics, and seems to have been rather an independent thinker concerning its problems. His friendship with many Conservative men of eminence did not, however, prevent him from being an ardent supporter of Mr. Gladstone on the occasions of the contests for the representation of the University of Oxford.

At Dundee he was surrounded by a most faithful and loyal band of clergy, whom he attached to himself most firmly, such as Dean Nicolson, Mr. Lingard Guthrie, Mr. Macnamara, and Mr. G. Grub. Of his relation to his diocese it might be almost said, as of Augustus in regard to Rome, *Lateritiam invenit, marmoream reliquit*. The sway of the power of the crozier, not only over ever increasing numbers of the flock, but over hundreds not avowedly subject to it, has been intensified in a degree that is really marvellous. Let anyone who doubts this ask a few questions of

those who remember the upper chamber used for Episcopal worship in the Dundee of 1846.

Of the Bishop's primary Charge on the subject of the Holy Eucharist, delivered in 1858, which ultimately led to a trial and a gentle censure from his brother Bishops, we will say no more than this—first, that we believe that there was thorough conscientiousness on both sides; and, secondly, that in England, teaching substantially identical, though somewhat more extreme in form, has been acquitted by the Judicial Committee of the Privy Council in the Bennett case.

Dr. Forbes remained through life a celibate. He is survived both by his elder brother, the Laird of Medwyn, and his younger brother, the Rev. G. H. Forbes; as also by his sisters, the two Misses Forbes, and the Dowager Lady Abercromby. He will be sorely missed and lamented by the immediate members of his family, and by others, who, like his intimate and attached friend, Lord Glasgow, have become connected with him by marriage.

It will, doubtless, be said that these lines have been written on the principle of *de mortuis nil nisi bonum*. And yet we do not really mean to insinuate that the deceased Bishop was exempt from all the faults which beset our erring race; though we certainly do hold that any failings may be regarded as all but merged and lost in the contemplation of his hard life, his devoted zeal, his sanctification of all the powers of body, soul, and spirit. Some 5,000 of the people of Dundee went to gaze on his lifeless form, duly clad in his robes, with his pastoral staff in his hand, and numbers have been quite overcome by the spectacle. The Presbyterian ministers have bestowed tributes honourable to themselves as well as to the departed. We can only find room for one by a minister far removed from the Bishop in opinion, the Rev. Charles Short. Need we say how thoroughly for the sake of his diocese and of Christ's Church at large, we echo its concluding words! In the course of his exposition he said:—

"Here I had written a sentence in reference to the late good Bishop of Brechin and his treatment of the good Dean of Westminster, which now I shall not read. There is no harsh word in the passage omitted; but I shall not read it now that he is gone. Let us forget the errors of the good when we stand over their graves, and remember only their virtues. The late Bishop was a man with whose theological and ecclesiastical position few of us had much sympathy; but I hope we are all Christians large enough to admire in him his indisputable excellences. That he was a good man, a Christian full of grace and courtesy, a learned man of ability, benevolent and full of activity in every good work, a devout man, who sought to walk with God, we can all say; and let us hope and pray that God will send another as pure and faithful as he to fill the place which he has left vacant"

From the Church Times.

DEAN HOOK.

By the death of Dr. Hook, Dean of Chichester, who was taken to his rest last Wednesday after suffering from a severe attack of jaundice, we lose one of those now few remaining Churchmen whose history is bound up with the earlier stages of the religious revival of the nineteenth century. In certain respects the late Dean was one of the most noteworthy of all. The leaders of the Tractarian movement were in the main secluded students, or incumbents of small country parishes, and their controversial tracts and pamphlets were issued from sequestered parsonages or retired college rooms. Dr. Hook, however—who, though not one of the Tract writers, was, so far as the forming of public opinion was concerned, one of the most active and successful members of the then new school of thought

—was, from the first, an energetic parish priest, and combined the work of a controversialist with the heaviest parochial duties in populous centres of industry. A brief sketch of the career of a man who distinctly left his mark upon the age in which he lived, and whose character was such as to secure the respect even of those who could not sympathise with his theological views, cannot fail to interest our readers.

Dean Hook was born in Worcester in 1798; his father being the Dean of the Cathedral there, and rector of Whippingham in the Isle of Wight. The witty Theodore Hook, the founder of the once famous *John Bull* newspaper, was his uncle. He was educated at Winchester, whence he proceeded to Christ Church, Oxford, where he obtained a Studentship, and in 1820 he took his bachelor's degree as an ordinary pass man. In the following year he was ordained deacon by the Bishop of Hereford, his father giving him a title. The Bishop of Oxford ordained him priest in 1822. He remained in the Isle of Wight for about four years, and then accepted from Dr. Gardner, the rector of S. Philip's, Birmingham, the lectureship of that important Church, and not a few of the older inhabitants of the town have to thank the youthful preacher's sermons for their first knowledge of sound Church of England principles. Mr. Hook at this period was eminently a man in advance of his age. In 1827 he was appointed one of George IVth's Chaplains, a post which he continued to hold under William IV. and her present Majesty. Mr. Hook had before this date put forth two sermons, which attracted much attention, though they are now of course forgotten, entitled respectively "The peculiar character of the Church of England, independently of its connection with the State," and "A Vindication of the Catholicity of the Church of England and of other branches of the Episcopal Church." In our own days the former of these subjects might be dealt with by almost any clergyman without exciting remark, but it was far otherwise at a time when High Churchmanship was practically synonymous with Establishmentarian Toryism, and especially when it was preached by one who professed Tory principles.

Mr. Hook remained at S. Philip's about three years, at the end of which time he was appointed to the vicarage of Holy Trinity, Coventry, and it was here amidst the ribbon weavers that he gained that experience of the working classes, and of the Church's duty with respect to them, which he used with such grand effect when, ten years afterwards, he was promoted to the vicarage of Leeds, then a densely populated town with almost the minimum of Church privileges. It was at this time that Mr. Hook took his doctor's degree. The position was a most difficult one, for Dr. Hook was then a notoriously "extreme man," and his success in smoothing over difficulties, and in gaining the confidence of his people, speaks volumes for the tact and ability which he displayed. The new vicar at once entered with great energy upon his work, one of the first steps of which was the rebuilding of the Parish Church at a cost of £30,000, which he raised by public subscription. In 1841 he set himself to obtain an Act of Parliament to enable him to subdivide the overgrown parish of Leeds into a number of district parishes of manageable size, and in the course of the ensuing twenty-two years, with the assistance of a legacy of £20,000 bequeathed for Church purposes at Leeds, there were erected in the parish by the vicar's exertions no less than twenty-one Churches, seventeen parsonage houses, and twenty-one school rooms (many having masters' houses attached), large enough to accommodate close upon 8,000 children. Besides this, he had increased the number of clergy from twenty-five to sixty, and effected various other Church reforms which we have not space to recount in detail.

It must naturally have caused surprise to those who were not aware of the peculiar circumstances of the case, that a man with so much tact, wisdom, and power of organization as Dr. Hook should not have been appointed to one of the many bishoprics which have fallen vacant since the success of his work at Leeds attracted public attention. Lord Derby while in power was indeed ever anxious to promote him to the episcopal bench, but an absolute veto was placed on such a step by one whom even the Premier could not gainsay. On the First Sunday after Trinity, June 17, 1838, a few days before her Majesty's Coronation, Dr. Hook preached in the Chapel Royal at S. James', a sermon entitled "Hear the Church," of which, we believe, a hundred thousand copies were sold within a month, and which passed through no less than twenty-eight editions. Though its tone would now be regarded as exceedingly moderate, it gave great offence to her Majesty, apparently because the preacher contended that the power to minister in holy things came from God and not from the State, even though the Church happened to be an Established Church, and she declared that the vicar of Leeds should never be a bishop while she lived. However, in February, 1859, he was relieved from his arduous labours amongst the woolen workers by his nomination by Lord Derby to the Deanery of Chichester, not without a renewal of the old opposition from the Court, and the leisure time which was thus afforded him enabled him to compile and issue the valuable set of "Lives of the English Archbishops," an unpublished volume of which, treating of Laud, is said to have been left by the Dean ready for the press. But we must go back a few years to speak of the line taken by Dr. Hook on the Education question, which caused surprise and in many cases annoyance, to his friends. He came forward as the advocate of a larger and broader system of national education than had hitherto been recognised by the clergy, and a published Letter addressed to the Bishop of S. David's in 1846 on the "Means of rendering more efficient the education of the people" displayed such liberality of view that in the late educational movement it was referred to by both Mr. Gladstone and Mr. Forster as exhibiting the "sagacious forethought" of the author.

One characteristic in Dr. Hook was the warm sympathy he had with the working people amongst whom so much of his life was spent. He used to tell a good story about the way in which he converted a drunken parishioner from his intemperate habits :

"I had in my parish at Leeds a man who earned 18s. a week ; out of this he used to give 7s. to his wife, and to spend the rest in drink ; but for all that he was a good sort of man. I went to him and said, 'Now, suppose you abstain altogether for six months.' 'Well, if I do, *will you*, Sir?' was his reply. 'Yes,' I said, 'I will.' 'What,' said he, 'from beer, from spirits, and from wine?' 'Yes.' 'And how shall I know if you keep your promise?' 'Why, you ask my 'Missus,' and I'll ask yours.' It was agreed between us for six months at first, and afterwards we renewed the promise. He never resumed the bad habit that he had left off, and is now a prosperous and happy man in business at St. Petersburg, and I am Dean of Chichester."

As regards Dr. Hook's Church opinions, they were in the earlier stages of his career as far in advance of those held by the main body of the clergy as the Ritualists' are now in advance of their contemporaries, and as long as he maintained them success accompanied his efforts, and gave the Church a marked preponderance over Dissent in a town which had been previously a stronghold of Nonconformity. At one time, however, of his life at Leeds he became somewhat frightened, and retrograded in

his teaching and practice, the evil result of which was soon evidenced by the retrogression of the other Leeds clergy, and the advance made by the Dissenters. Leeds is said to have never recovered this false step, and when Dean Hook had more leisure to think over it there is reason to believe that he looked back with regret upon that particular phase in his career. We remember his making a remarkable speech at one of the Church Congresses—York, we believe—in which he virtually avowed himself a general sympathizer with the more advanced school in the Church, though he could not personally take an active share in what was now being done in the way of revival, for, said he, "you cannot teach an old dog new tricks." It will also be remembered that when the great indignation meeting against the Public Worship Regulation Bill was held in June last year at S. James' Hall, Dean Hook was one of those who wrote to express his regret that he could not be present, and declaring his entire sympathy with the objects of the meeting.

It must not be supposed that when Dr. Hook went to Chichester he gave up active work for literature. He had not been in the deanery a couple of years before a catastrophe occurred which called into play his former energy in the matter of Church building. From the year 1843 repairs of the Cathedral had been proceeding, which may have weakened the stability of its spire. On the morning of February 21, 1861, during a violent gale, "the rubble which formed the core of the southwest pier began to pour out, a fissure was seen to run like lightning up the spire and in an instant the whole sank gently down like the shutting up of a telescope, preserving its vertical position to the last." The Dean was equal to the occasion, and he exerted himself with such success that in a very short time no less than £25,000 were subscribed for the restoration of the spire.

Those who are fond of looking for types and analogies will see in this reconstruction of an ancient landmark of the Church, which was the last public act of Dean Hook's long and useful life, a picture in brief of the work to which he devoted himself with such constancy, and an omen for his successors to follow.

From the Guardian.

In 1837 he was appointed to the vicarage of Leeds. He found the influence of the Church very low; the dominant religious powers of the place were Nonconformist; his very churchwardens at first persuaded him to attempt a church-rate, simply to invite defeat, and so read a lesson to their new vicar. The parish was enormously overgrown; the fabric of the old Church had to be either repaired or rebuilt; the spiritual influence of the Church needed restoration at least as much. He took his line at once and never swerved from it. The report of his High Churchmanship had gone before him. Firmly though quietly he resolved to justify it, by boldly asserting the claims of the Church, by utterly refusing to put it on a level of fraternisation (even with the privilege of primacy) with the Nonconformist sects. It was said jestingly of him, that at one time, whatever were the first two parts of his sermons, the third was invariably on the Apostolical Succession in the Church of England. There was some meaning in the jest. Not that he for a moment really neglected to preach the spiritual life, to hold up a faithful and lofty Christianity. But he saw that the mission of the Church had been forgotten; and he resolved that it should be forgotten no longer. This was the time of the famous sermon, "Hear the Church," which nowadays would hardly provoke question, but which

then spread like wildfire through the country, raised a storm of controversy, and was said (we know not with what truth) to have been the reason why he was never placed in the position which he seemed of all men in England fittest to occupy. It was no isolated utterance; it seems clear that this same sermon—rewritten, no doubt, after his custom—was but a reproduction of one already preached to a country congregation. In Leeds he had his troubles; but he had struck the right key-note. The growing power and zeal of Churchmen rallied round him, and he went on with marvellous success. The huge town was cut up into parishes under the well known self-sacrifice of the Leeds Vicarage Act; the parish Church was rebuilt with a splendour, often since surpassed, but then unexampled; and its opening festival of services, with a great gathering of Bishops and clergy, and amidst the rejoicing of the whole town, marked a new Church era. As his pastorate began, so it continued. When he resigned the vicarage in 1858, it was found that in the twenty-one years of his work in Leeds there had been built twenty-one Churches and schools, to say nothing of seventeen parsonage-houses, the number of the clergy more than doubled, and at least a quarter of a million spent in these local ecclesiastical works. Over the whole life of the place—social, moral, intellectual, as well as spiritual—he exercised an almost unquestioned leadership. Not that he was a Pope. He said once at a Church Congress—"I did not manage the parish; the parish managed me;" and what he humourously expressed was so far true, that he thoroughly understood how to get men to work, and how to give his fellow-workers the liberty without which no good work can be done. He knew how to be unbending in principle, and yet to let others have their way in detail. Of course, he made his mistakes; no man is worth much who does not. He would have made more, and his pastorate would have been infinitely less effective, if he had not been blessed with a wife who was "one among ten thousand," who, with true feminine instinct of what was right and graceful effaced herself to the world, but who was known to those who were close at hand to have been in her own sphere hardly less a public benefactor than her husband. The sorest troubles to him were the troubles at S. Saviour's. He had, we know, scant sympathy from the first with the particular principles developed by some there. Yet they were by the ignorant world identified with his, as at most differing in degree; and when he had all his life been rebutting the charge of Popery, and asserting High Church principles to be the best defence against it, it was peculiarly bitter to him to have the defections to Rome from S. Saviour's thrown in his teeth by Low Churchmen and Dissenters. We need not enter into the painful controversy which ensued, and in the course of which, as some of our readers may still remember, the *Guardian* received hard measure at Dr. Hook's hands. It is past and gone. It is instructive to note that within a few days of his death one of the chief representatives of S. Saviour's—the admirable Bishop of Brechin—has gone to the same rest, where all true servants of God are at one. This was his sorest trouble; but his greatest mistake at Leeds was (as we thought and still think) his rash advocacy of the secular system of education. His pamphlet, celebrated at the time, is, indeed, remarkable enough, and in some points, before his age. He was absolutely right in his sense of the urgent need of education, in his discontent with its condition at the time he was, as events have proved, right in believing that the voluntary system alone could not meet the whole needs, in holding that the aid of rates and the use of compulsion (although he never thought of direct compulsion) would be necessary; he was right in claiming for the Church, as all that she needed, "a fair field and no favour." But he was fatally wrong in

believing that a secular system would not be anti-religious, and that it is possible to separate the religious and secular elements without injuring both. Happily his pamphlet simply did good, by stimulating attention and exertion. For it was almost universally opposed in the Church, and its recommendations bore no fruit. It is possible that deeper reflection may have led him to see that it was, on the whole, his one serious declension from sound Church principle.

At Chichester he remained till his death. When it was too late, it is no secret that other and higher posts were pressed upon him by Mr. Gladstone. But they were refused. He accommodated himself wonderfully to his new life. He infused new life into the cathedral working. It seemed as if the tower waited to fall, till there was a Dean to whom the rebuilding of it was by comparison an easy task. But mainly he devoted himself to maintain the old and good tradition, which would have the cathedrals to be the seats of godly learning. At all times his literary power had been considerable. His *Ecclesiastical Biography* and his *Church Dictionary* had substantial value. Nothing ever fell from his lips or from his pen, which was not marked by a robustness and directness of thought, careful investigation of facts, considerable learning well digested, unvarying clearness and frequent felicity of style, warmth of feeling, always energetic, sometimes pathetic. But the *Lives of the Archbishops*, now taken up, were destined to be the work by which he will be best remembered. We have criticised them in detail, and need not now go over old ground. But we believe that posterity will place them in a high rank, though not perhaps the highest. They fill a gap in our literature. We doubt whether they will be superseded.

For many years his life ran on in peaceful and happy activity. But some four years ago he sustained the irreparable loss of her who had been a helpmate indeed, and who in the ordinary course of nature should have closed his eyes and survived him long. He never recovered it, though he bore it as a Christian can and should bear a bereavement which is but for a time. There is a beautiful modern epitaph under such bereavement—

"I nimium dilecta! Deus vocat. I, bona nostræ
Pars animæ; mœrens, altera, discite sequi."

Correspondence.

PARISH PAPERS.

BY THE REV. JOHN COLEMAN, RECTOR TRINITY CHURCH, NILES, MICH.

Are there enough Church papers? Are there already *too many* knocking at the door of the Church community? The answer cannot be easily made. The subject of Church papers is a complex one. If it be meant to ask whether there are already too many Church periodicals for the supply of those who are interested in such reading; or, if it be thought that some few of those published are not fully worthy of our patronage, *then* we can make answer more easily.

The CHURCH ECLECTIC itself has had to meet and answer many questions and considerations respecting its own *raison d'être*. The ECLECTIC paused recently in its career, thinking it was perhaps not "wanted"; keenly

and sensitively feeling it was not "appreciated". But it seems this was a *mistaken* idea; and lo! the ECLECTIC again lives!

Journalistic failures have been many and disastrous. Church periodicals have been often cruelly treated. Their vicissitudes have been complicated and aggravated. Does it *pay* to add to the number of publications? But we have not the time to bemoan the death of the unsuccessful ventures in Church literature. Our heart is warm with interest and sympathy; yet we cannot stop to shed idle tears, or to cast flowers upon the grave of departed—worthies? Some of them *were* worthies that were not appreciated. Some, again, made mistakes. It is not grateful, however, to dwell upon the failings of the dead. *Nil de mortuis nisi bonum.*

The department and the scope of Parish papers must occupy a special and peculiar place in Church literature. Parish papers are not "*Church papers*" in the usual understanding of the term. The former have, indeed, many of the difficulties of the latter to meet; but the parish paper has a peculiar sphere to itself. Perhaps we can better state the aim of the Parish paper in words quoted from the "Salutatory" of one such publication:

* * * "There will be frequently items of interest, matters of exhortation, explanation,—in a word, many useful purposes, which can only be satisfactorily brought by the Rector before his parishioners through a medium such as is provided by a publication of this kind. Many parishes are supplied with similar publications, and it is believed much good has thus been accomplished. * * * * It need hardly be said that the '——' does not in the least degree undertake to fill the place of the general Church newspaper. The '——' is to fill a narrower field, though an useful one. I shall be glad if interest in the parish paper shall lead many to subscribe to the general Church paper. Neither need interfere with the other; rather, each may advance the usefulness and popularity of the other."

The design and advantages of the parish paper are manifold. Such a periodical enables the Rector to say many things not fitting or convenient to say in the chancel; it encourages and stimulates the *esprit du corps* of the parish. When bound up at the end of the year the little paper provides a local history and record of the parish, interesting to preserve. This will all be realized by the rector as supplying strong incentives to the carrying out of such a plan, but he will first wish to settle upon the matter of the *expense*. Some suggestions upon this point may be welcomed.

The cost of issuing say 300 copies monthly of a little paper of four pages of about the size of those of the ECLECTIC would be in the neighborhood of \$10 per month, say about \$125 a year. The question as to how the funds should best be raised is sometimes difficult to determine. We are inclined to think that the best way, upon the whole, is to charge no subscriptions, but to receive donations in any amounts. Let the paper be distributed in the pews or left with the families, and let *every one* be welcome to a copy who wishes it. There might be a number of donations secured at the outset, enough to secure the issuing of the paper for some months. Afterwards one of the parish societies could donate the balance of funds necessary to pay for the paper during the year. Or, the parish society could undertake the *entire* pecuniary responsibility, appointing a committee, or some one person, to relieve the rector of the financial oversight. It is well to be able, at any time, to rely somewhat upon some such source of pecuniary help as a society would give. Persons are notoriously slow to *pay* for papers, even if they like to *read* them. Many would be especially apt to postpone payment for such a small sheet as the parish paper, each one thinking others would give sufficient to defray its expense. It is

terprise calculated to do much good in the parochial life, we bring this notice to a conclusion.

[Something was said a few years ago about the advantages of *consolidating* our institutions and our newspapers. The tendency now is strongly the other way. Since that time, no less than *ten* Diocesan (not Parish) newspapers have been started or enlarged, and are now in operation.—EDITOR ECLECTIC.]

THE CHURCH WARDEN'S COMPLAINT.

AN INCIDENT IN THE LIFE OF "THE VILLAGE PARSON."

The Bishop sat in his high-back'd chair, in Episcopal study at home,
And the carved oak presses garnished were with many a portly tome.
A rare old place, with wainscot dark and tapestry old bedight,
And through stained glass did softly pass "a dim religious light."
But the Bishop's brow was clouded with care in the midst of his learned repose,
And what the cares of that Bishop were, there is none but that Bishop knows.
Perhaps his flocks showed signs of decay, with pasturage not content;
Perhaps in shoals they were drifting astray in the mazes of Dissent;
Perhaps the wolf was prowling about, and the under shepherds asleep,
Or taking their ease, thinking more of the fleece than the fodder for the sheep.
But the Bishop's brow was clouded with care in the midst of his seeming repose.
And what the cares of that Bishop were, there is none but that Bishop knows.

"Come in," said he to the footman's knock, discreet at the study door.
"Two farmers, my lord—churchwardens they and guardians of the poor,
From the neighbouring parish of Thichead and of Sanstone on the Moor."
"Sit down, my friends, and your business state as quickly as may be,
And, James, tell Mrs. Jobson I shall lunch precisely at three.
I am very busy," the Bishop said—no doubt what he said was true,
Though what the Bishop was busy about there was none but the Bishop knew.
"We be come, my lord, to lodge complaaint—eh naibour Jooanes?" "Iss sure."
"Agian the curut of Thichead, and of Sanstone on the Moor."
"Indeed!"—with a pause of grave surprise the Bishop at length began,
"I always thought that Jameson was a most exemplary man."
"That's what we be come to complaain about—he's a zempery man, my lord."
(He meant, an *extempore* preacher, but had quite forgotten the word)
"And sticks hisself up aboave the rest, as ef none then he were bigger,
Thaw a yent fit to hould a candle to our poor ould Passon Trigger;
And thaw we paays un out of the tithe amoast a hunderd a year,
Thers never a pipe, or a glass o' grog, or zo much as a mug o' beer.
Twer but zix months ago (it mid be moor) we zend un a good beg hare,
But a never com'd to the coorsin match thaw aal tha parish wer there."
"Does he visit the sick?"—"Aw iss, my lord, and they zaay as a fissions um too.
Vor sence he bin livin at Thichead the doctor got nothin to do.
Which, zeelin the doctor lives ten mile off, and charges vor visits I b'lieve.
Yent doin as he ud be done onto—tyent livin and lettin to live."
"Does he tend to the poor?" "No doubt o' that! sence he've bin there I'll be bound

We've had to incrase the rates vor the poor a varden or moor in tha pound.
And tha liazy tooads thay praises un up in a waay as miakes one zick,
But to varmers as got to paay tha raites tes a shabby onnaibourly trick."

The Bishop mused on this novel complaint. "What you say, my friends, may be true,

But with merely secular parish affairs, you see, I have nothing to do.
If your pastor leads an exemplary life, though some may be grieved, 'tis clear
In matters past cure twixt the rich and the poor a Bishop may not interfere.
"If he's sober and steady"—"Why there, zur, you zee, a sticks in along wi his wife,
While Passon Trigger ud come to the Crown, and get drunk ev'ry night of hes life.

But a worthy ould man wer Passon Trigger, and pipples aal liked he tha best,
What's the use of a passon onless he can be hail fellow well met wi the rest?
And a capital sarmon too he'd praich—he'd a dozen or moor I'll be bound.

And we allus knawd what wer comin when Kursmuss or Whitsun com'd round.
But Passon Jemson just houlds up hes head, when hes text vrom tha Bible he'v
took,

And goos on moast awful at naibour and I, athout lookin on to hez book.
Zo I thought, yer lordship, I'd jest come and axe ef zempery praichin ez right.
Vor thaw what a zes mid be perfectly true, he's as bad as a Methodist quite."

"I'll consider the case," the Bishop replied, "you have cause of complaint, no
doubt—

Excuse me, but luncheon is ready, I find—James ! show the gentlemen out."

Thus endeth my tale—I have nothing to add except that the story is true.

And what the Bishop thought of the case there was none but the Bishop knew.
OUTIS.

Literary Notes.

Two Campaigns ; A Tale of old Alsace ; by A. H. Engelbach, author of *Lionel's Revenge*. London : Society for Promotion of Christian Knowledge. New York : Pott, Young & Co. Price \$1.50.

This is a story of the French Revolution, and the Russian Campaign of Napoleon. It is of intense interest, but pervaded by a healthy tone of religious faith, and of Christian love and affection.

The Sunday School Hymnal and Service Book : Edited by the Rev. Charles L. Hutchins (17th thousand). Published by the Editor, Medford, Mass. Price in boards, 25 cents.

This book is a marvel of cheapness and brings twice the quantity of matter within the reach of the poorest congregations that any other S. S. Hymnal does at the same price, with of course not quite so good paper and typography. Besides the usual matter for Sunday Schools, it has the full services of the Prayer Book arranged for choral reading, with chants for Morning and Evening Prayer, with Choral Litany, Offertory, and the Ten Selections of Psalms pointed with Chants for each, Anthems for special days, all the Collects topically arranged, 174 Hymns, and 42 Carols for different seasons. Many of the Hymns are those of the Church Hymnal, and thus this book may be used in the Sunday School and the Church both ; and it has been ordered in large quantities for that purpose.

Few men have made so extensive researches in the field of Hymnology as Mr. Hutchins, and in his books he has utilized his large acquaintance with the subject.

The *John Bull* says : "We have the best authority for asserting that the statement of a contemporary as to the authorship of the "Unseen Universe" is erroneous. The book was, we understand, written by Professor Tait of Edinburgh, and Professor Balfour Stewart of Manchester. The same paper attributes the authorship of "Supernatural Religion" to a nephew of Dr. Pusey. This report, which has been long current, we believe to be correct.

Since putting in hand the review of Dr. Mahan's works, we have received another in the *Church Times*, which goes so little over the same ground that we propose to give it in our next.

The Westminster Review for October.

The Leonard Scott Publishing Co., 41 Barclay Street, N. Y.

Contents.—1, The Marriage of Near Kin ; 2, Quakerism ; 3, Lord Shelburne, the Minister ; 4, The Religious Education of Children ; 5, The Barodie Blunder ; 6, Montaigne ; 7, Physics and Physiology of Harmony ; 8, Theism ; 9, Contemporary Literature.

The first article discusses the marriage of near relations, and comes to the conclusion that there is no rational ground for the prohibition of cousin-marriages, or of marriages with deceased wives' sisters.

A short survey of "Quakerism" follows, in which we are told that the old-fashioned Quaker is rapidly disappearing, and that after a few generations people will begin to ask, "What were the Quakers?" just as they now ask, who were the Peripatetics, or the Essenes.

The Life of Lord Shelburne, afterwards first Marquess of Lansdowne, lately published, gives many extracts bearing on the politics and statesmen of the early part of the reign of George III.

"The Religious Education of Children" glances at the methods of religious

instruction at present in vogue, which are classed under three heads—The Doctrinal System, the Terroristic System, and the Morbid Emotional System.

The fifth article is a further examination of the mistakes made by the Indian Government in its dealings with the Guicwar of Baroda; and in the sixth we have a portrait of Montaigne, suggested by a recent edition of his books.

The titles of the remaining articles explain themselves.

The British Quarterly Review for October, The Leonard Scott Publishing Co., 41 Barclay Street N. Y.

Contents.—1, Religious Art; 2, The Atomic Theory of Lucretius; 3, The Poetry of Alfred Tennyson; 4, The Etruscans and their Language; 5, The Boarding Out of Pauper Orphans; 6, Modern Necromancy; 7, Isaac Casaubon; 8, Contemporary Literature.

The object of the essay on "Religious Art," is to ascertain "the truth about the relative positions, attributes and powers of art and godliness." On the ground that art is the labor of human hands, whereas "religion is an aspiration of the soul," of which the hands are *ignorant*, it is absurdly contended that art cannot be religious.

"One great aim of Lucretius, in the *De Rerum Natura*, was to set forth the scientific truths of the time; and its value in the eyes of science now lies in its full and exact statement of an ancient theory which the latest experiments confirm." The Atomic Theory did not originate with Lucretius, but is attributed to Epicurus, and was taught by Democritus, who died B. C. 350. The creed of Lucretius is shown to be substantially the same as that of the modern materialist.

Article III, begins with a review of "Queen Mary," and branches off into a notice of Tennyson's other poems.

The paper on "The Etruscans and their Language," is chiefly interesting to philologists. It contains a careful comparison of the theories of Dr. Corssen, who believes the Etruscan to be an Italic dialect, and of Mr. Isaac Taylor, who claims that it is of Ugric derivation.

The essay on "Modern Necromancy" points out, "that while there is ample testimony as to the occurrence of phenomena inexplicable according to the general order and limitation of organic life, the study of these phenomena has not advanced a single step beyond the establishment of their objective reality;" that its study is attended with disadvantage and danger, and with results that are absolutely unreliable, and that modern spiritualism is identical with ancient necromancy.

The only biographical notice in this number is a sketch of the life and works of "Isaac Casaubon." Many interesting details are given, with extracts from Casaubon's letters and journal.

Blackwood's Magazine for November, reprinted by The Leonard Scott Publishing Co., 41 Barclay Street, N. Y., has come promptly to hand. The following are the contents:

1, The French War Preparations in 1870; 2, The Dutch and their Dead Cities; 3, The Dilemma—Part VII.; 4, An Unspoken Question; 5, A Wanderer's Letter; 6, Legends and Folk-lore of North Wales; 7, A Song for Galatea 8, The Elf-king's Youngest Daughter; 9, Sundry Subjects—Weather.

The *Edinburgh Review*, for October, THE LEONARD SCOTT PUBLISHING CO., 41 Barclay St. New York.—Contents:

I. "The Financial Grievance of Ireland." This article briefly discusses the financial relations of Great Britain and Ireland, from the date of the Union.

II. "Recent Additions of Molière." Sketch of Molière and his works, founded upon facts and details brought to light within the past thirty years.

III. "Forest Management." The distribution of trees over the surface of the earth, estimates of the forest wealth of the world, details of the enormous consumption of timber, the effect of the destruction of forests upon climate, and the disastrous consequences of the persistent neglect of those natural laws on which the science of forestry depends, make up an article which we would commend to every cultivator of the land.

IV. "The Reresby Memoirs." The extracts here given afford glimpses of England during the reigns of the two last Stuarts.

V. "Ewald's History of Israel." This article gives an outline of the views adopted by Ewald, respecting the composition of the historical books of the Old Testament, and though controverting at some length the author's peculiar theories, the writer considers the work invaluable to the biblical student. A very able translation of this history has recently been published in London, in five volumes.

The remaining articles are "Progress of the Kingdom of Italy," Lawson's Travels in New Guinea," "A Prussian Campaign in Holland," and "The Municipal Government of London."

The periodicals reprinted by THE LEONARD SCOTT PUBLISHING CO., (41 Barclay Street, N. Y.) are as follows: *The London Quarterly*, *Edinburgh*, *West-*

minister, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price \$4 a year for any one, or only \$15 for all, and the Postage is prepaid by the Publishers.

Dr. Tucker's New Hymnal, "Tunes Old and New" has been reissued by F. J. Huntington & Co., 107 Duane St., New York, whose advertisement we give with this number of the ECLECTIC.

In typography and arrangement and as many believe, in the character of the music, it stands *facile princeps* among all the hymnals that have been issued. This edition has been revised and adapted to the last revision of the hymns, and in many ways greatly improved. The service book has been increased from 90 to 141 pages, and the number of chants and anthems, from 200 to 221, besides the Ten Selections set to music by themselves. We believe Dr. Tucker's is the only Hymnal that has adapted to our service, the full system of the Gregorian Tones, while the provision for Choral Service, both in the regular and occasional offices, including the Eucharist and the Burial Service, is full and complete. The offertory sentences, Kyries, and Glorias are a splendid selection. The best appointed choirs would seldom have occasion to go outside of this book, even on special occasions.

We have also had opportunity to test Dr. Tucker's "Children's Hymnal" in our Sunday School, and find it full of exquisite gems both words and music. The children catch them instinctively, and the Church choirs insist upon having them in the congregation of the elders.

For prices, see advertisements.

Golden Truths: a Course of Sermons for the Christian Year, with a special series for the Holy Week, by John N. Norton, assistant rector of Christ Church, Louisville. New York: T. Whittaker, 2 Bible House.

Those who are acquainted with the "Lay Reader," "Short Sermons," and "Every Sunday" of the gifted author, will be glad to see this goodly volume, giving another series, even superior to those which have preceded, and that is

saying a good deal. They are distinguished by Dr. Norton's well known characteristics, terseness, brevity, incisiveness, and wealth of illustrations. Dr. Norton's books form a repertory of anecdotes, of capital effect for Mission preachers.

Mr. Whittaker has gotten out this volume in handsomer style than any of its predecessors. Price \$2.00.

Summaries.

FOREIGN.

—The funeral of the Bishop of Brechin took place on Friday, October 15, at S. Paul's, Dundee, at 2 P. M. The Holy Communion was celebrated before noon in the same church by the Primus of Scotland and a number of Bishops and clergy, with a very large number of communicants. The Bishop was but 58 years of age, having been consecrated Bishop at the age of 30. The coffin, of oak, roof ridge-shaped, with cross of oak full length, with brass mountings of mediæval designs, rested on a catafalque in the centre of the choir, covered with white silk pall, with crimson cross, and colossal candles burning on each side. The service was choral, and after the Lesson, the *Dies Irae* was sung. The interment was in the vault below, the committal said by the Dean of Brechin. As many as 5,000 people went to see the remains as they lay in state, and there was hardly a dry eye at the funeral. The dean is engaged in raising a fund for a residence for the future Bishops of Brechin, an object near the late Bishop's heart. Mr. Gladstone writes to the *Scottish Guardian*:

I had for the Bishop of Brechin many feelings of respect and admiration as a man of devoted life and labour, of wide learning, of balanced mind, uniting with a strong grasp of Catholic principles the spirit of a true historic student and a genuine zeal for literary culture. I am deeply grieved at a loss which it will be hard indeed to bear or repair.

—Mr. Gladstone has also written a letter to Père Hyacinthe, approving his recent work on "L'Eglise Catholique en Suisse," and saying that, as there is no

excuse for the excesses of Ultramontan-ism, so there is hardly more for those of the opposite school of Erastianism—in other words, for the ultra-Liberal Catholics. Mr. Gladstone declares himself in accord with the opinion expressed by Père Hyacinthe, that the two extreme parties in the Church are unconsciously playing into each other's hands by striving to sweep away all moderate opinions in order to clear the ground for their own final duel, in which each makes sure of being the victor.

—The *Church Times* notices a new *Hymn for All Saints* by Rev. S. Baring Gould, music from German sources, as a good processional. The new "Congregational Psalmist," by Rev. Dr. Allon, a Baptist, has introduced many processionals and other hymns from the Church books.

—Rev. George Chute, rector of Market Drayton, has left the Church on account of what he calls *ritualism*. In his last sermon he tells his people the "Prayer Book was full of Popery," and to say the Holy Ghost is given in Confirmation, tends to bring up every child a ritualist!

—The *Rock* still maintains that to apply the word "mysteries" to the sacraments, is unscriptural, and part of the "mystery of iniquity."

—The Bishop of Brechin, in the course of his charge to the Diocesan Synod of Brechin, referred to the visit of Dean Stanley to Dundee a few months ago. The Bishop said that he did all in his power to prevent the Dean from preaching in the parish church, but unavailingly. The matter was the more to be regretted, because he should have thought, from the Dean's antecedents, he was not the one to take the part of the strong against the weak. He had the greatest doubts whether the courts would sustain the legality of his course, notwithstanding the opinion of counsel in his favour.

—The *Church Times*, of Oct. 8, has a pretty severe article on *Irvingism*.

—At the dedication of the crypt of Lancing College, Dr. Mozley, of Oxford, preached a very able sermon on Dr. Arnold as a theologian, which we hope to find room for.

—Baring Gould is writing a life of the late Rev. Mr. Hawker, who was the subject of a recent posthumous "body-snatching" by the Romanists.

—Wednesday, November 3, the parish church of Graffham, restored as a memorial to Bishop Wilberforce, was reopened by the Bishop of Chichester, Canon Lid-don preaching a grand sermon on S. Paul's words, "All things to all men."

—The funeral of Dean Hook took place at Chichester Cathedral October 27. The Bishop and clergy celebrated Holy Communion at 8 A. M. and the funeral followed immediately after the usual morning service. The coffin, of oak, covered with a velvet pall, borne by four Canons (Swainson, Ashwell, Parrington and Walker), was carried up the nave to the choir, just under the tower. The circle of mourners was very large, and the town authorities, working men's associations, etc., were present. After the Lesson came the Hymn, "Let saints on earth." The body was taken to Mid Lavant Churchyard, two miles distant. Thus with simple, solemn rite was buried "the chief parish priest of his age." The matter of a suitable memorial is in the hands of a committee.

—The new *Church Quarterly Review* has appeared, and promises to be a worthy successor to the *Christian Remembrancer*. The first article is by Mr. Gladstone, on "Italy and her Church." His hope for it in the future is in the educated laity. The second is a discriminating and Christian Essay on the relations of "Science and Religion." The third is on Kant, and the fourth the recent charge of the Bishop of Derry on the course of the Irish Church. The *Literary Churchman* regards as the "gem of the number" an account of Theodore of Mopsuestia, the real father of Nestorianism and Pelagianism, the same elements that lie at the root of most modern controversies and heresies in religion. There is another on the Public Worship Regulation Act, one on Sacerdotalism, and one on the Arts as "Tidemarks in History." The new Review is a *Church Review* and evidently a gun of the largest calibre. We hope to draw from it.

—Rev. Dr. McNeile has resigned the Deanery at Ripon, and gone with his family to reside at Bournemouth.

—Prebendary Sadler has been elected proctor for the clergy of Exeter.

—A sixteen days' mission has been held at Wallingford.

—St. Mary's, Oxford, is to be "restored" by taking out the galleries and rearranging the seats.

—Dr. Burgon, vicar of S. Mary's, Oxford, (author of the Plain Commentary) has been appointed by Mr. Disraeli to succeed Dean Hook at Chichester. Canon Ryle is said to be the successor to Dean McNeile at Ripon.

—Vernon Hutton, vicar of Sneinton, with his Churchwarden and three other supporters of voluntary schools headed the poll at the School Board election for Nottingham, only two Dissenters being elected. Mr. Hutton is a "Ritualist."

—The Diocesan Conferences of Ely, Oxford, Exeter and Manchester, have been held recently, and the discussions of clergy and laity show a full appreciation of Church work, and that the Church will be ready if disestablishment comes.

—The new district of All Saints has been formed out of Dr. Oldknow's old parish near Birmingham. On the eve of All Saints Dean Bickersteth of Lichfield, preached an opening memorial sermon, and on the Feast, Father Benson preached an eloquent discourse. A debt of \$2,000 remains to be met. Dr. Oldknow was the first priest in this neighborhood to use the vestments and lights, and to have daily service.

—When Archbishop Tait said "oh, nonsense," to a deputation of working men from S. Alban's, he had little idea what would be the effect of his snub. A meeting of mechanics and working men was held in Soho, London, Nov. 6, at which were deputations from Stoke, Tunbridge Wells, Crayford, Ipswich, Claydon, Manchester, Croydon, Woolwich, Haggerston, Marylebone, &c., besides letters of sympathy from Liverpool, Plymouth, and many other places. The meeting got up a monster petition to both Houses of Convocation for liberty in religious worship, and the protection of High Church clergy. The speaking was remarkable, and the sight of such a

body of actual working men, contending for religious truths and religious worship, is a novelty hardly ever before seen either in England or America.

—The "Lectures to Men" in S. Paul's Cathedral, are well attended. Rev. W. J. Butler gave three lectures in November on "Incidents in the Lives of SS. Athanasius, Chrysostom and Augustine. Canon Ashwell lectures in December on "Civilization." Prebendary Irons in January on "Religion and Civilization," and Prebendary Row in February, on "Reasons Why I am a Christian."

—Archbishop Lycurgus of Syra and Tenos, whose last public act was attending the Old Catholic Conference at Bonn, has since died.

—The two Archbishops in Ireland have delivered powerful charges against the Revision of the Prayer Book, as begun by the Irish Church Synod.

—The Bishop of Ripon (Dr. Bickersteth) has refused to allow a Mr. Hoyle of New York, to have the inscription "*Reg. in pace*" cut on his father's tombstone at Marsden, near Huddersfield.

—A great speech of Minghetti, Finance Minister of Italy, announces that the Government will provide some way for the interference of the laity, to protect the lower clergy from the tyranny of their Bishops.

—The Abbe Junqua, a French Old Catholic priest, married a French woman in England, and has since had a lawsuit with his wife about her property.

—Mr. Spurgeon has come out in a speech against secular education by school-boards. He calls it "making infidelity the national religion." He prefers even the Church of England to having Bradlaugh for Archbishop of Canterbury.

WHITAKER'S *P. E. Almanac and Directory* for 1875-6 is received, and besides the usual full Church statistics, Parish List and clerical directory, has a number of new features, among which is a statement of our Board of Missions, its departments and operations, woman's associations, &c., and clerical directory for all our principal cities, &c. It is almost as large a manual as that of its English namesake.

[It will not require any profound acquaintance with the principles of Dr. Mahan's "Mystic Numbers" to discover a practical interpretation, applicable to recent events, for the following piece of *Folk Lore*, sent us by a friend.—ED. ECLECTIC.]

THE JUMBLIES.

I.

They went to sea in a sieve, they did,
In a sieve they went to sea;
In spite of all their friends could say,
On a winter's morn, on a stormy day,
In a sieve they went to sea!
And when the sieve turned round and round,
And every one cried, "You'll all be drowned!"
They called aloud, "Our sieve ain't big,
But we don't care a button! we don't care a fig!"

In a sieve we'll go to sea!"
Far and few, far and few,
Are the lands where the Jumbles live;
Their heads are green and their hands are blue—
They went to sea in a sieve.

II.

The water it soon came in, it did,
The water it soon came in;
So to keep them dry, they wrapped their feet
In a pinky paper all folded neat,
And they fastened it down with a pin.
And they passed the night in a crockery jar
And each of them said "How wise we are!"
Though the sky be dark, and the voyage be long,
Yet we never can think we were rash or wrong,
While round in our sieve we spin!"
Far and few, far and few
Are the lands where the Jumbles live;
Their heads are green, and their hands are blue,
And they went to sea in a sieve.

III.

They sailed to the Western Sea, they did,
To a land all covered with trees,
And they bought an Owl, and a useful Cart,
And a pound of Rice, and a Cranberry Tart,
And a hive of Silvery Bees.
And they bought a Pig, and some green Jack-daws,
And a lovely Monkey with lollipop paws,
And forty bottles of Ring-Bo-Ree,
And no end of Stilton Cheese.
Far and few, far and few,
Are the lands where the Jumbles live;
Their heads are green, and their hands are blue,
And they went to sea in a sieve.

IV.

And in twenty years they all came back,
In twenty years or more,
And every one said, "How tall they've grown?"
For they've been to the Lakes, and the Terrible Zone,
And the hills of the Chankly Bore;"
And they drank their health, and gave them a feast
Of dumplings made of beautiful yeast;
And every one said "If we only live,
We too will go to sea in a sieve—
To the hills of the Chankly Bore!"
Far and few, far and few,
Are the lands where the Jumbles live;
Their heads are green, and their hands are blue
And they went to sea in a sieve.

HOME.

—Prof. Proctor, who was a Roman Catholic, has simply announced that theologians (R. C.) having informed him that Tyndall's views in the Belfast address were incompatible with the dogmas of the Church, he accepts that statement, but chooses to adhere to the teachings of science, and so, if necessary, to depart from the Church. The *Nation* thus caustically remarks upon it:

A scientific man, as such, can properly only hold that the teachings of science and those of a particular Church are consistent after a proper examination of both. If he reaches or has reached this conclusion without such examination—or, in other words, has held it unintelligently or ignorantly—his proper course is to say nothing about the matter, and politeness requires that his friends should not allude to it.

A. R. C. writer in the *Tribune*, complains of Mr. Proctor that he accepts the statement of certain theologians, without waiting to see whether they represent the Church. Some believe the Evolution theory is consistent with Moses. St. Geo. Mivart (also a Roman Catholic), has tried to show that it was even known to the Fathers, or adumbrated in their teachings. Scientific men are too ready to believe that their discoveries overthrow Revelation. Experience should teach them better. "Development" with many of them seems to mean startling changes, not only of "views" but of principles—something *a priori* reasoning never would have looked for. Ac-

cording to this Protean philosophy, black seems to be the "germ" of white.

—The Catalogue of the General Theological Seminary, of which Dr. Seymour is now Permanent Dean, shows for 1875-6, seventy one students, and six Regular Professors. The present Middle Class is one of the largest ever in the Institution. All the Dioceses of the State are represented among the students except Central and Western New York, and all the Church Colleges. The whole number of Alumni, is 825, of whom are deceased 154. The officers of the Alumni Association include 17 Bishops. Preacher for the next annual meeting Dr. Hoffman, Essayist Dr. Wyatt. A complete list of the Alumni, by classes, is given in this catalogue.

We are happy to see Dr. Nelson writing to the *N. Y. Tribune* that there was not a trace of party spirit in the discussions of the Church Congress at Philadelphia. It is useful that men of different schools should freely and boldly explain their views, but it is *not* necessary that all the "views" should be melted down into a useless and undistinguishable *slag*—a residuum of nescience—expressed in the usual formula, "it makes no difference."

—In the *Rochester Democrat* of Nov. 25, we find the following:

A NEW CHURCH PUBLICATION.—At a meeting of the Church guild in Buffalo Tuesday evening, Bishop Coxe announced the intention of establishing a new Church publication in his diocese. The *Commercial* says:

"The bishop then stated that he had a proposal to make to the guild. He had been urged to establish some Church publication in the diocese; not to take the place of the important Church newspapers, but devoted to local news and matters of diocesan interest. After consultation with gentlemen of experience, he had come to the conclusion that such an organ should be started in the form of a monthly. The guild, if it saw fit to co-operate in this project, could appoint a committee for that purpose. The paper need not be made expensive or ambitious in scope at first, but would afford a means of communication with the diocese, and would also be of advantage to the guild in various ways. The price for the first year need not be more than fifty or sev-

enty-five cents. On motion of E. S. Dunn, the bishop was authorized to appoint a committee of five members of the guild to co-operate with him in this matter, the names of the committee to be announced at the next meeting."

—The Church Congress at Philadelphia, in connection with the Moody and Sankey movement, has drawn the attention of the secular press in an unusual degree to religious topics. The following article from the *Nation* is profoundly suggestive, and illustrates precisely what we are accustomed to hear spoken of as "Protestant Episcopalism," as a "denominational system." It is this that prevents and puts down the attempt at a Free Church system and a Christian offertory among us. Those who are trying to reach "the masses" and carrying on Free Churches along side of the wealthy and fashionable club congregations, know well that all the powers of unbelief and godlessness are nothing to the wet blanket of acted contempt on the part of the pew-holding Protestant Episcopalians. Nothing that Dr. Ewer ever wrote on the "Failure of Protestantism," contains a heavier indictment or a more mournful confession than this article:

THE CHURCH AND THE POOR.

The Episcopal Church Congress and the Moody and Sankey Revival have given religious topics unusual prominence in the press and on the platform during the week. It is worthy of notice that both the revivalists and the members of the Congress have called especial attention to the difficulty encountered by both ministers and evangelists—as it is the fashion to call the revivalist preachers—in securing the attendance on religious exercises of the great body of the poor and irreligious people commonly called "the masses." It has been already a frequent subject of lamentation that the revivalist meetings in Brooklyn are frequented by professing Christians who seek to have their zeal quickened, rather than by the outsiders, who have as yet given no sign whatever of religious interest. At the Church Congress, the most animated discussion in the whole proceedings was upon the failure of the Church to secure the presence of the poor at her services. In fact, in this city, the consolations of religion do not reach those who most need consoling. Those to whom this life gives least seem to take

least interest in what the future life may have in store, or, to put it differently, seem to care least whether there is any future life or not. In fact, it is impossible to enter either the Brooklyn Rink or any other church in the city, except the Catholic, without being struck by the fact that Christianity seems among us to have lost its original character, as *par excellence* the religion of the lowly and miserable, and to have become the religion of the comfortable and well-to-do. It is now an old story, that to become a pewholder in all the leading churches in this and other cities is to become a stockholder in a wealthy and flourishing corporation; and the more powerful the preacher, the more it costs to hear him. One of the signs of a man's material prosperity, indeed, is his appearance in church. If he fails in business, or things go wrong with him, his attendance ceases. If he is very poor, he never shows himself in church at all. The best churches he cannot afford to go to. The practical result of Church organization in our day is, indeed, that in the very circumstances in which temptations are most powerful, and spiritual aids to hope and courage and purity most necessary, it is hardest to secure them. We do not believe Messrs. Moody and Sankey have thrown the least light on the problem. We have no doubt that nine-tenths of their hearers, at least, are persons already connected with religious organizations or the near relatives of such persons, or members of the well-to-do classes attracted by curiosity. Mr. Moody's discourses are plainly, in their very method and phraseology, addressed to persons who are already familiar with both, and, indeed, with the whole mechanism of revivals. Nor do we think much has been said in any of the recent discussions on the subject that is very suggestive as to the remedy. The most heartily applauded paper read at the Church Congress was by the editor of the *Philadelphia Bulletin*, and was especially addressed to this subject; and though it is perhaps unsafe to judge from the meagre report, which is all we have seen, he had nothing better to urge in the last analysis than the existing church-goer should display more enthusiasm. But the account he gave of the indifference of pewholders to the religious condition of the non-pewholders was virtually a confession that the pewholders are not animated by the Christian spirit—that is, the burning propagandist zeal which has given the Church all its triumphs—sound like a hollow form. It was like telling a man who does not love his mother that it is his duty to love her, and that his course in withholding his affection is erroneous.

Did the motives exist to which the preachers appeal, the appeal would be needless.

The causes which have loosened the hold of the Church on the masses are not by any means so superficial as these discussions serve to make them appear, and are not to be overcome by any religious revival. Some of them lie at the very foundations of our civilization, and others are inherent in the voluntary system of supporting public worship. Putting aside altogether the influence of scientific scepticism on all classes, the poor have grown less amenable to religious influences just in proportion to the degree in which the possibilities of this life, as regards happiness and comfort, have apparently been increased. When Christianity first came, poverty was a status in which a man who was born was most likely to die, and down almost to the French Revolution this life was treated in politics and literature, as well as in the pulpit, as simply a period of probation, to be at most endured. Since that period the poor of the Western world have been steadily and successfully taught that the evils of their condition are mainly the result of bad government or defective social arrangements, and that a state of society in which happiness will be equally diffused is within easy reach. The literature of the song-book, of the newspaper and the magazine, the oratory of the pulpit and platform, have now for a century been full of this idea, and it has spread wide and sunk deep, and has turned away the attention of the unfortunate from the remote and shadowy consolations of faith to the apparently nearer and more tangible consolations of material progress. It has to be borne in mind, too, that almost every modern state supplies in a greater or less degree to every poor citizen within its limits, without reference to his religious condition, the various blessings which the ancient and mediæval poor sought in the Church—the succor, help, and comfort, the protection and equality. In other words, the state has been so permeated with the principles of Christianity, that it goes far to supply the masses with the blessings which they once found only in the Church itself. One reason, in short, why the poor man has grown so indifferent about heaven above is that he thinks he has found, or is going to find, his heaven here below; and for this state of mind the Christian philanthropist is as much responsible as anybody. He forgot and forgets that the imagination of the ignorant is very defective; that it can not embrace wide spaces or long periods or many objects; and that, if we fill it with the joys of this world, it is pretty

sure to lose its hold on the joys of the world to come. And then the sentimental form which theology has taken in all the Protestant churches, its gradual substitution of somewhat vague moral suggestions for the didactic sternness and definiteness of the old dogmatism, has had much to do with their loss of influence over the poor. The seed of the Word as sown in most of the pulpits today, needs a soil prepared by the tenderness, grace, and affection of a well-ordered and respectable home in order to take root and bear fruit. In falling on hearts hardened by the fierce conflict for mere animal existence, amidst squalor and hunger and peril and uncertainty, it is apt to fall on stony ground. Of the fact that there exists a close relation between material comfort and susceptibility to religious influences, there has been of late years a certain recognition by the Church in her dealings with foreign heathen; she will have to recognize it more fully before long in her dealings with domestic heathen.

The growth of artistic taste, too, combined with the passion for equality, is striking a serious blow at the voluntary system, as regards the relations of the Church to the masses. The love of beautiful and costly architecture, and of musical excellence and first-rate preaching, has taken or is taking hold of even the simplest Protestant denominations; and good taste, as we all know, is an expensive thing, and the gratification of it involves an attention to the purely business side of Church matters which is a serious damper on propagandist zeal. When the pews of a church bring forty or fifty thousand dollars a year, or its music costs four or five thousand, it is not in human nature for the members to hunt up the halt and lame and blind and dirty and constrain them to come in. It would be fatal to the Church on the commercial side if they did so; and the commercial side, as any deacon will tell you, is, in such a world as ours, in which taxes, interest, and salaries have to be paid, a side that needs looking after carefully. It is, indeed, hard to imagine anything more likely to make religion seem repelling to a poor man than the sight of one of the gorgeous edifices in which rich Christians nowadays try to make their way to heaven. Working out one's salvation clothed in the height of fashion, as a member of a wealthy club, in a building in which the amplest provision is made for the gratification of all the finer senses, must seem to a thoughtful city mechanic, something in the nature of a burlesque. Not that the building is too good for the lofty purpose to which it is devoted, for nobody ever gets an impres-

sion of anything but solemn appropriateness from a great Catholic cathedral, but that it is the property of a close corporation who, as it might be said, "make up a party" to go to the Throne of Grace, and share the expenses equally, and fix the rate so high that only successful business men can join. The congregational system of church maintenance, which is now really the system of all Protestant denominations, in which each church is the property of a small club, is incurably unfit for the needs of modern society, and the apparent absurdity of trying to change it is as good an illustration as we could ask of the worthlessness of revivals as indications of the real strength in our time of the Christian idea. The enthusiasm of the Rink, strong and deep as it may seem, has little of the force which conquered the barbarians, built the monasteries and cathedrals, and supplied the modern world with a new foundation for its polity.

—We have received a number of "Parish Guides" among which we note as of excellent parochial use, that of Trinity Parish, Niles, Mich. Rev. John Coleman, Rector, and that of Trinity, Toledo, Rev. L. Coleman, D. D., Rector.

They are great incentives to parochial activity in good works.

—At the meeting of the House of Bishops in October, the Rev. Samuel S. J. Schereschewsky, for 15 years one of our missionaries in China, was elected Missionary Bishop of Shanghai. The Dr. is a Pole by birth, a graduate of the Gen. Seminary in 1858, and has completed a translation of the Old Testament into the standard dialect of China.

The Rev. W. H. H. Clarke, of S. Paul's, Augusta, Ga., was at the same time elected to succeed the lamented Bishop Auer, to Africa.

On the first Sunday in Advent and the two days succeeding, occurred a series of interesting services at Grace Church, Utica, in connection with the 11th anniversary of the Rev. Dr. VanDeusen's rectorship, and the entire completion of the Church edifice by the recent erection of a large and finely proportioned broach spire of stone which bears aloft a gilt floriated cross to a height of 230 feet above the pavement. This Church designed by Upjohn, is the finest in the Diocese, and worthy to be the seat of an Episcopal jurisdiction: The Bishop of the Diocese, the Bishop of Northern Texas, and many of the local clergy took part in these services with the rector who delivered an able historical review of the parish.

THE CHURCH ECLECTIC.

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No. 10.

In our report of the Stoke Congress, we were somewhat crippled by the fact that a large portion of the supplement of the *Guardian* for Oct. 13, was *omitted* from the package mailed to us, and we were obliged for the moment to rely upon the more scanty reports of other papers. The principal thing thus comparatively slighted was the Discussion on "Missionary Bishoprics" in the Congress Hall on Wednesday afternoon.

The Rev. T. G. French read a paper showing how the Missionary Episcopate could be extended without reference to civil authority, and by bringing forward a native ministry. Christianity would now continue to flourish in India, as Bishop Cotton believed, even if all Europeans were expelled.

Rev. Mr. Fenn gave some remarkable examples of the dislike which Hindoo converts have to excessive ceremonials or decorations, as reminding them too much of the splendor of their former heathen worship. Efforts are making now to have Bishops for Tinnevely.

At this session an excellent paper was read by Rev. Dr. Perry, Secretary of the House of Deputies of our General Convention, showing that according to the experience of the American Church, a Missionary Bishop is the best and most profitable of missionaries. More than 2,000 clergy in English orders had labored in America as Missionaries, but for more than 150 years England had refused them a Bishop. But after Seabury's consecration, the Episcopate spread till their dioceses or jurisdictions are now conterminous with the U. S., and have even penetrated where Romanism or Methodism had hardly reached. The Missionary Bishops at the West have their old friends at the East to draw upon, and out of 60 Bishops there is but one instance of a retired Bishop.

The Rev. Henry Rowley, and Rev. Joseph. Higgins (Missionaries,) read very instructive papers upon the importance of settling questions of caste, and allegiance to country, as well as the fundamental necessity of making the chief missionaries Bishops. If Schwartz had been a Bishop, he would have done ten times as much. Even Claudius Buchanan saw and said this in 1813. A Bishop is a "tree whose seed is in itself." While New Zealand has 6 Bishops, Australia 11, Africa 7, Canada 11, and the U. S. over 50, India remains with but 3, owing to obstructiveness of the Government, and jealousy of societies.

Rome has 19 dioceses in India, each with a salary of only 500 rupees. He showed the readiness of the Hindu mind for Episcopal institutions, and the splendid field open for the Church. The general result of the discussion was the conviction that what is wanted in India is not suffragans, but independent Diocesan Bishops.

We commend to the special attention of the clergy, Archdeacon Reichel's valuable paper on Scientific Scepticism, and Prof. Mozley's remarkable analysis of Dr. Arnold and his system of religious teaching.

It must not be supposed that an Editor of such a Magazine as this, necessarily adopts and identifies himself with every sentiment expressed in the various articles reprinted in its pages.

Many articles are exceedingly suggestive and furnish "food for thought" even when they may be far from a complete or exhaustive presentation of the subject, or may even be one-sided and partisan in their bearing. Our purpose is not to print anything but that which *it will do us all good to read*. Each of us, we fancy, will be constantly finding things that have not before been dreamed of in the philosophy of our own little individual standpoint. The Church is Catholic, and it requires some expansion of views on the part of many of us to take in what that expression means in the light of human history and human nature. Of course *Defensio Fidei Nicenæ* is our chief aim, and everything is welcome that illustrates and confirms the Doctrine and Practice of the one Household of Faith built upon the Foundation of the Apostles and Prophets, Jesus Christ Himself being the head Corner Stone.

These are days of intense self-seeking. The very essence of materialism and loss of all faith is, the practical feeling that in this Life only we have hope. Every man thinks more of his own reputation and prospects, than of the good of the Church. Even when writing upon crying needs and the overshadowing and appalling evils of the day, and the work that calls us to be up and doing, the main thought seems to be bestowed upon producing a creditable or striking "literary effort," rather than throwing oneself into the breach.

Wherever we find earnest and honest thinking, a writer throwing himself upon the subject without regard to the figure he cuts, forgetting himself and his antecedents in the intensity of his grapple with sin and error, with the spirit of martyrdom in his devotion to Truth, there we shall not hesitate to gather our materials—to select the words that ought to be heard—without regard to mere opprobrious names, or lines of party proscription.

PARISH GUIDES.

Mr. Editor:—A very interesting article in your last number of the *ECLECTIC* concerning Parish papers, contains some slight inaccuracies which I would like to correct.

The first Parish paper printed in this country was issued not eight years but twenty years ago last January. It was not issued at New Haven, but at New Berlin, Chenango Co., N. Y., by the present Rector of St. John's, New Haven. It was not afterward dropped, but was continued in different series at two Parishes until the present year; which succession of publications is undoubtedly the first in this country.

The only original thing about it however, was the title "Parish Guide," which has been generally followed. The idea of the magazine was derived, by its originator in this country, from the English publication then issuing, the Cowley Parish Magazine, which he in a humble way imitated. The collection of all these series bound together, makes two quite respectable volumes, as far as external appearances go.

The writer is satisfied that very much good can be accomplished through such publications; but he believes, from long experience, that they ought to be free gifts, and scattered broadcast in a parish. Persons able to subscribe to Magazines, should take the Diocesan and Church periodical, and no *pecuniary* interest should be absorbed in the smaller home efforts.

From Literary Churchman.

AD CLERUM.

"The times are out of joint, O woeful spite
That I was ever born to set them right?"

Hamlet's error lay, not in his fundamental proposition, "the times are out of joint," but in his way of looking at them in reference to himself, and in his way of looking at himself in reference to them. He was *not* born to set them right. He *was* born, as we all are, to *do* right, and so in his own measure to contribute to the right-going of the times. But as to setting them right—that is past the power of any man or set of men. Let a man once imagine that it is his Vocation to achieve such an impossibility, and he will go mad as Hamlet did. The great Dramatist was true to nature in this as in all else. Nothing so overpowering, nothing so crushing, as the sense of a Vocation to which you are unequal. There it stands before you with its strong eyes ever searching into your soul and drawing you onward, and you—you *cannot* rise and follow it. But you have a heart, and you have a conscience; and these respond to the attraction. They struggle within you. They press you forward. Still, you move not. The enterprise is beyond you. And you, torn and harrassed by the conflict of motives,—the "I would" struggling with the "I dare not" or the "I cannot,"—you in your smaller way reproduce, in the inefficiency of your action, the tragedy of the mental wreck of the Prince of Denmark.

Now we may lay it down as an axiom that God never proposes an impossible Vocation. Hamlet took a morbid view of the relation between himself and his times. It was not his Vocation, but his morbid view thereof, which drove him mad. Had he seen things in their true proportions, he would have kept himself upright in the midst of a crooked Court, and so would (at least) have done his part, if not altogether succeeded, in the amelioration of his times. As it was, he not only did not do what he might have done; but he ended by having his own mental and moral system thrown out of gear,—*himself put out of joint*,—although, to begin

with, it was his own moral superiority which led to it. But, *Corruptio optimi pessima* is a rule of very wide application. An intense moral sense needs a corresponding balance of moral judgment to prevent its growing introverted and morbid; for—"that way madness lies." But a long way short of Hamlet's ultimate goal of madness there are countless errors of detail, mistaken views, devious lines of action, and careers rendered ineffectual; all of which might have been kept straight and have contributed to the amelioration of the time but for such a twist as we speak of.

We are led to these remarks because, under the very serious anxieties of the times, many of the most earnest men among us may be in real danger of falling into this class of errors;—(1) of imagining that some new thing has befallen them, whereas *all* times are out of joint, and the calling of good men is always to have to swim against the stream,—(2) of exaggerating the sweep of their own range of responsibility; and so (3.) of neglecting what they really *can* do to mend their times, through imagining their Vocation to be something else than what it really is.

Shall we be forgiven if we bring one or two very simple thoughts before our readers at the present juncture? The moment may not be unfavourable; and as this is now the least occupied and the most leisurely time in a busy clergyman's year, perhaps a little quiet moralising—we wish to restore the word to its fullest and worthiest meaning—may be both opportune and serviceable.

I. First, then, let us observe that in the excitements of the hour men are in danger of losing sight of the fact that every devotional life, every life which is led prayerfully and devoutly, *is* in itself inevitably and infallibly a contribution of living force towards "setting right" the out-of-jointness of the times. We would not insult our readers by imagining that they forget this. We would, however, ask them whether they carry the conviction of it through the long hours of the day's work and perplexity, as *freshly* as they might. Keep this conviction fresh and vivid, and it is wonderful to see how it will save you from taking morbid views. No disinfectant in material things is more certain in its action than this is in the moral and spiritual life. It banishes morbidity as if by a physical law. We hear much of the "Reign of Law" in the Physical World. Depend upon it that it is the same, if less visibly so, in the Spiritual World.

The one great object of the Church of God is the restoration of the Divine Image in Man. For that She trains Her children, the children of God, the children whom God has given Her. And the great *means* of accomplishing that object is the Worship of God. Rightly to worship God is to be so conversant with His Presence that we catch His likeness, and the Image of Him Who is invisible is strengthened and developed in those who are His. All those, therefore, who are duly following out that Life of Worship which is the Church's ideal, are in their own persons—so far—realising what the Church exists for, and are, therefore, whether they see it or not, instruments wielded by God for His own ends. We have read somewhere of a subaltern whose simple obedience was the means of saving a lost battle, and who never knew he had done anything till all was won. We all acknowledge that over-anxiety about the morrow is a sin in things temporal. Is it less a sin in things spiritual?—in things concerning God's Church?—in matters respecting the Faith? The over-anxious student is never the most successful one. The over-anxious adviser is never the wisest one. And there is a sure Nemesis by which God administers His chastisement when we, the private soldiers of His Army, let our anxieties on the large scale interfere with our duties on the small. Our first duty is the Life of Worship, and the carrying with us the Spirit of Worship.

Discharge this duty, and it is wonderful how you begin to see things in their true proportion. Or rather it is *not* wonderful, for it brings the true Light of God to bear on all things, and a mountain which looks ready to fall on you in the gloaming may be really miles away when seen by daytime. Not that this leads to an inactive sort of quietism. We do not forget the true rejoinder—

“ If blessed Paul had stay’d
In cot or learned shade,
With the priest’s white attire
And the Saints’ tuneful choir,
Men had not gnash’d their teeth, nor risen to slay,
But thou hadst been a heathen in thy day.”

But what we do mean is that in times of excited contradiction the only security for doing right lies in what we speak of. Calm in conflict is the only safety. And calm in conflict is the exact thing which this World cannot give. It is exclusively and solely a Supernatural Gift. It can only come to us through keeping close to the Divine Presence. It is the first great Blessing and Reward of true Worship. The frequent Communion rightly used, the Daily Office with its Daily Psalms and Lessons made the back-bone of the day’s Life:—let men look on these as they should, and may they not find (Laity and Clergy alike) as the apostles did—a great calm?

To sum up then. Let us all be on the watch against those exaggerated views to which at the outset of this article we alluded as being the natural snare of good men and conscientious men at a time like ours. And then, not only let us be on the watch against them, but let us take the due precautions against them. These precautions are not far-fetched or remote. They are to be found in the very simplest elements of true Christian Living. As the truest way to keep off disease is to recruit the general health by the simplest means, so with the spiritual matters of which we speak. It is in quickened duty to God, more genuine Worship, more thorough realization of the Promises to the true Worshipper:—it is in more thorough regard for the well-being of others:—it is from due regard to these two great pre-requisites of all Spiritual Life, that we are to seek that restored *tone*, that vigorous health, of Spiritual Judgment which will save us from errors and mistakes in the times which press upon us. So, and so only, looking away from ourselves and looking up to God, may we hope that, however much the times are out of joint, we shall, under God, contribute our quota to set them right.

From the Church Times.

DR. MAHAN.

The Collected Works of the late Milo Mahan, D.D., in Three Volumes. Edited, with a brief Memoir, by John Henry Hopkins, S. T. D. New York: Pott and Young. 1875.

Short as the time during which the Church of America has been running her independent career, a time which began after some aged men still living were born, and small as is her numerical proportion to the entire population of the United States, thanks to the Whig politicians of this country, who refused her the power of organisation which all the rival sects around her enjoyed from their first settlement, yet she has produced a considerable number of able and distinguished men. As yet, the chief task before her having been to build up her polity and to perfect the ma-

chinery through which her energies were to work, her most eminent sons have been for the most part legislators, organisers, practical reformers, men fitted for accomplishing tasks such as Bishops Blomfield and Wilberforce achieved amongst us, rather than erudite scholars or profound theologians. But according as the Church strikes her roots deeper into American soil—and she grows more swiftly and strongly than any other Communion—she tends more and more, with the struggle for mere existence becoming less tense, to show herself the true daughter of the Church of England, by producing men like in their spirit to those illustrious divines whose varied and copious learning won from the astonished Continent the exclamation, *Clerus Anglicanus, stupor mundi!* Foremost amongst these fruits of her greater maturity was Milo Mahan, the author of the volumes now before us, whose loss, though now some five years old, is still mourned as fresh and irreparable by the American Church, much as that of his contemporary, John Mason Neale, is by the Church of England. The lives of the two covered almost precisely the same space, for Dr. Neale, born in January, 1818, passed away in August, 1866, while Dr. Mahan, born in May, 1819, fell asleep in 1870. They were alike in other respects also, accomplished scholars, with few or no peers in their favourite subjects, profoundly versed in ecclesiastical history, passionately attached to the mystical sense of Holy Scripture, endowed with poetic faculty and wit which could be playful and incisive without bitterness, loyally faithful to their Church in times of sore trial and perplexity, and yet accused of secret treason by men unfit to clean their shoes, and slandered and oppressed by bishops. Dr. Mahan, it is true, did not suffer quite as much at the hands of American prelates, as Dr. Neale did from Bishop Gilbert of Chichester, and some sort of public amends were made to him at last, but the right reverend bench helped to kill him, for all that; and he has thus, like our own lost scholar, contributed involuntarily to that rooted determination to clip the bishops' wings which has taken firm hold of the once hyper-episcopal High Church school both in England and America.

The first volume of Dr. Mahan's works consists of that one of his writings which is best known to the English public, namely, the Church History of the First Seven Centuries which was issued here some years ago by Messrs. Rivingtons, and was reviewed in our columns. It may be remembered that it is differentiated from the crowd of other treatises of the sort by being grouped around the doctrinal decisions of the General Councils, and the scale of the narrative being proportioned solely to its bearing on this dogmatic evolution, so that names like those of Chrysostom and Augustine, which have little relation to the chief controversies of that early time, are far less prominent than they are in histories based on a less philosophic conception of the growth and energy of the Church.

The second volume, however, is that on which his friends, and notably his distinguished biographer, rest his chief title to present eminence and future celebrity. In the course of a popular reply to Bishop Colenso, which Dr. Mahan published in 1862, he took exception to many of the criticisms based on the discrepancies of numbers in Holy Scripture, and dwelt on the usual topics of the rhetorical and hyperbolic use of them in Oriental writings, on the errors of copyists, and so forth, as minimizing, if not overthrowing, Dr. Colenso's pleas. But the course of study to which this led, as it deepened before his diligent labour, dissatisfied him with his own explanations, and induced him to believe that a much more important part was played by numbers in Holy Scripture than had been supposed. by any save a few of the most ardent Cabbalists, and that instead of these numbers being a source or a result of error of any kind, they furnish the

subtlest and surest test of the genuineness of Divine revelation. A few words of preface are here needful for some of our readers to make the meaning of all this clear. It is of course obvious enough that the common Arabic numerals which we employ, have no meaning whatever, except an arithmetical one. The ten digits, as they are called, are never used for any other purpose. But a few letters of our ordinary alphabet, namely C, D, I, L, M, V and X, are used both to express numbers and for employment in words where no intent of marking number comes in at all. There was a kind of inscription common in the sixteenth and seventeenth centuries, called a *chronogram*, the art of which consisted in composing a Latin sentence, more or less appropriate, in which all the seven Roman capitals mentioned above which happened to occur were cut in a taller letter than the remaining ones, and when added up, gave the date of the tablet. Here, for instance, is one from a medal of Gustavus Adolphus: "ChrIstVsDVX, ergo trIVMphVs," which gives the date of the Swedish King's victorious death at Lützen in 1632. This is a perfectly good chronogram, because all the available numeral letters are fairly used, but if some others occurred, and were merely left below the line, the chronogram would then be irregular and bad. But the Hebrew and Greek alphabets, in which the Old and New Testaments were written, differ from the Latin alphabet in the very important particular that every letter in each of them has a definite numerical value, and served, until quite modern times, for all arithmetical purposes, so that every Hebrew and Greek word that exists is a sum in arithmetic as well as a literary vocable. The manner in which this fact is most familiarly known to the ordinary English reader is by the many attempts which have been made to find a Greek or Latin word which will solve the enigma of the number 666 in Revelation xiii. 18.

This peculiarity is too marked to have escaped attention, and accordingly some centuries before the Christian era, a school of mystical interpretation of Scripture sprung up among the Jews, called Cabala, one of whose subdivisions was *gematria*, the explanation of words according to the arithmetical powers of the letters, but it did not prove very fruitful in their hands, and Christians may be said, on the whole, to have disregarded it till Dr. Mahan took up the study again. Of course, the real difficulty in a thinker's way is that there must be of necessity a large number of purely accidental combinations, yielding curiously coincident results, in every Hebrew or Greek book, and that such coincidences, being of the nature of probable occurrences with no ulterior meaning, scarcely merit more than passing notice when the eye does light on them. But the wide range of Dr. Mahan's induction, laid consecutively before the reader, diminishes the probability of mere accident in a very rapid degree of progression, and thrusts the idea of design upon the most reluctant and sceptical intellect, even if that intellect succeed at last in refuting the theory, or more probably in putting it aside and forgetting it. Here, again, a brief digression for the sake of clearness becomes expedient. We use the word "probability" in its strict scientific sense. Suppose we throw a die, which is a cube of six sides, numbered from one up to six. The probability against our being able to call the right number before seeing the die is five to one, that is, we have only one chance in six of being right. But if we throw two dice, the chances are twenty-five to one against a correct call, and so on, each event being regarded as a fraction, whose numerator expresses the chances in its favour, and the denominator the chances against it, and the chances diminishing or increasing, as the case may be, by multiplying as many of those fractions together as there are events to be taken into account. Now, if under such a mathematical rule as this, we find a man

able to predict beforehand unerringly the fall of a pair of dice, the immediate conviction produced on our minds would be, not that he was a lucky guesser, but that the dice were loaded, and their fall a matter of prearranged certainty, not of mere accident.

Applying this reasoning to the coincidence of an inner meaning and method discoverable in the arithmetical value of Scriptural words and names, it will be seen that while a small number of such coincidences are naturally to be looked for in any case, and that even a marked increase of them would not be decisive, yet that a very large and recurrent, not to say invariable, appearance of them bars the theory of accident and enforces that of design. It is the belief of Dr. Mahan's friends that he has completely established this fact, but as it would need long and independent verification of all his data before we could pretend to decide the question, our readers must content themselves with the concisest statement we can put before them of his method and results. He published tentatively in 1863, when he was on the track of his discovery, a treatise called *Palmoni*, the object of which was to show that the chronology of the Bible is systematically constructed so as to bring out into strong relief certain mystical terms of years, and that these terms are usually certain numbers, or multiples of certain numbers, to which a spiritual and mystical meaning is clearly attached in Scripture, quite apart from their arithmetical value, of which the number seven is perhaps the most familiar instance. The chief law which Dr. Mahan lays down in his maturer treatise on *Mystic Numbers* is that two numbers stand out prominently in all the history of the Church and Bible, Eight and Thirteen. The former of these, as being one more than the seven days of the earthly week, and as the day of circumcision, has been taken to denote the first day of the new life, and therefore regeneration, resurrection, and immortality. Hence Bishop Wordsworth calls it the *Dominical* number, and, as Dr. Mahan points out, our Lord's Name in Greek has the numerical value of 888, thus contrasting with the 666 of the Beast, just as His title in the Apocalypse as the Lamb is *arnion*, instead of *amnos*, the more usual word, in order to contrast more forcibly with the word *therion*, applied to His adversary. On the other hand, the number Thirteen, first coming into notice as the age of Ishmael, Isaac's rival, when circumcised, appears as the number of schism and apostasy. It may be noted, though Dr. Mahan has not pointed this out, that it is the sum of two mystical numbers, Seven, which denotes the Holy Spirit, and Six, the number of temptation, exalted to its highest Scriptural power in the number 666; so that thirteen would signify in this wise the sin of provoking the Spirit of God, while Forty-two, the multiple of these same two numbers, is the Apocalypse number of months for the profanation of the Holy City and the power of the dragon. Now Dr. Mahan shows that in an extraordinary number of instances where the factor *eight* is a divisor or multiple of any noticeable date or number, the event recorded is one which makes for the glory of Christ, while the similar occurrence of *thirteen* denotes some triumph of the adversary. He does not use the vulgar era in these computations, because it is arbitrary, and known to be in error by some four or six years, but takes the years of the world as his basis. A few examples before and after the Christian era will serve to illustrate the law sufficiently. Thus the number *eight* is prominent in the history of Noah, of David, of Solomon, of Ezra, and of Esther, while *thirteen* comes out in the anarchic era of the Judges; and in the period between the Schism and the Captivity. On the other hand, *eights* appear in the Passion, and in the name of the Blessed Virgin, while *thirteens* crowd in on every great scandal or suffering, such as (to take but a few examples) the heresy of

Paul of Samosata, the Arian struggle, the Mohammedan conquests, the triumph of Hildebrand, the fall of Constantinople, the beginning of the Lutheran Schism, the Zwinglian civil war in Switzerland, the Council of Trent (which added *thirteen* new articles to the Creed of Nicæa), the accession of Edward VI., the appearance of John Knox as a preacher in Scotland, the Bull of Pius V., against Elizabeth, the Thirty Years' War, the French Revolution, the invention of the Evangelical Church of Prussia, the Confederacy against Russia in favour of Turkey, the Decree of the Immaculate Conception, and the Convening of the Vatican Council, while, as the editor points out, 1870, the year of the Infallibility dogma, 5994 of the world in Hebrew chronology, is the multiple of *nine*, the number symbolical of Divine judgment, with six hundred and sixty-six, the number of the Beast. It is not a little singular, too, that *thirteen* enters as a factor into the dates of all the chief Revolutions of the last and present century, the American one having been set on foot by just *thirteen* colonies, and that Auguste Comte, the inventor of the Atheistic Religion of Humanity, who had a strong belief in the mystical and moral force of numbers, selected thirteen as his favourite, giving it prominence everywhere possible in his system. A striking peculiarity of the inquiry deserves special notice. It is found that the law which holds good for the Hebrew Old Testament and Greek New Testament, breaks down at once with the uninspired LXX. version. But it holds good for the quotation of the Old Testament in the Greek of the New. It remains to mention but one more fact connected with this remarkable treatise, that in order to meet the objection that the numbers thus calculated are simply chance results, not more frequent than the ordinary laws of probability would yield as coincidences, a distinguished American mathematician was asked to work four samples out by the process of analysis, at a time when the induction was comparatively small, embracing only the dates first accumulated for *Palmoni*. The process is given at length for several cases so put, and the chances against the most probable one of the four occurring are computed as one hundred and thirty-three millions to one, while the chances against all the four occurring, albeit they do actually occur, are more than a hundred and fifty thousand sextillions (that is to say, 15 followed by forty ciphers) to one, a result which would be far surpassed by the existing induction, which is about three times as great as that on which this calculation is based, and which, therefore, after all reasonable deductions for false scents and fanciful manipulations on Dr. Mahan's part, makes the probability of mere chance having guided the numbers even infinitesimally small, while deliberate design can bring the tremendous array of figures named above in its favour.

It has been quite impossible for us to give more than the most meagre notion of the contents of this remarkable volume, which teems with recondite illustrations of Scripture and Church history, and we can but direct the attention of our readers to itself, and pass on to describe the third and closing volume of the series, which is one of more general matter and interest. It opens with Dr. Hopkins' brief and living memoir of his dear friend, whom those who were happy enough to catch even a glimpse of him during his too brief visit to England the year before his death learnt to respect and love even in that short time, and to commemorate him then and since in the Daily Sacrifice.

Next come Dr. Mahan's poems, some devout, some satirical, all marked with some portion of true faculty, but obviously, even to himself, belonging to a subordinate cell of his brain, and not a vein which he could not refrain from working. On this follows a brief treatise on a special aspect

of the Roman Controversy, on the Exercise of Faith as against the absolutism which demands the sacrifice of the intellect. It is very keen and suggestive, but only suited for genuinely intellectual difficulties, being quite above the heads and hearts of the average young person who has a wish to 'vert, but who has not, and scarcely pretends to have, a tangible reason for so doing. Those clergymen, however, who do meet with some of the rare exceptions, whose difficulties are really intellectual ones, will find this essay of much value. Next follow the reply to Dr. Colenso, of which we have already spoken above, and then comes a clever skit called the "Comedy of Canonization," which was the return ball for a bilious pamphlet written over here by a 'vert, and named the "Comedy of Convocation." This skit, which took as its text the ceremony of canonizing the Japanese martyrs in 1867, was the joint product of Dr Mahan and Dr. Hopkins, and hit a great deal harder than the publication which provoked it. There is a very keen piece of criticism on the partisan bias and veiled stabs of Dean Milman as a Church historian, pointing out how like his method of denigrating resembles Gibbon's, and with a cognate aim; an admirable ascetic treatise on the Way of Life, excellently fitted for reprinting separately for cultured believers; a few detached essays, speeches, and papers of merit, amongst which we would particularize one on the identification of James the Lord's brother with James the son of Alphæus, and another on Confession, while a selection of private letters reveal the man as well as the theologian, and show of what a vigorous, truth-loving, devout, gallant, and yet humble and patient spirit he was; while six sermons, which, we trust, are not all that are forthcoming, close the collection.

We cannot wonder, when we examine these proofs of his abilities, diligence, learning, and orthodoxy, and remember, too that he was a pioneer of the Catholic movement in the American Church, uplifting the banner when those who should have been standard-bearers shrank back in terror of popular clamour, and went on in their sin at the crowing of the cocks, instead of repenting like Peter, that American Churchmen have not yet been consoled for his loss. They cannot say with King Henry of Earl Percy in the ballad of Chevy Chase:—

Now God be with him, said our King,
Sith it will noe better bee,
I trust I have, within my realme,
Five hundred as good as he.

Rather with the Scottish King James lamenting for Douglas, they must sigh—

I have not any captain more
Of such account as hee.

From the Literary Churchman.

DR. STORRS' LECTURES ON PREACHING WITHOUT NOTES.

CONDITIONS OF SUCCESS IN PREACHING WITHOUT NOTES. Three Lectures delivered before the Students of the Union Theological Seminary, New York, Jan. 13, 20, 27, 1875. With an Appendix. By RICHARD STORRS, D. D., LL.D., of Brooklyn, New York. London: James Nisbet & Co., 21 Berners Street. 1875. Pp. 233.

Preaching *extempore* is in these days a power. It is indeed one of the commonplaces of modern days to say that the influence which once be-

longed to the Pulpit has passed to the Press. In a colder and less religious age—in the age *e.g.*, which is passing away—this may have been true. But we cannot help thinking that it is true no longer as it stands. *Some* of the guidance of the popular mind has passed to literature, but by no means *all*. And, then, *quis custodiet custodes*—who trains the leaders? To a very considerable extent, we answer, *Religion*, and, therefore, the teachers of Religion; and so the Pulpit, which is one of the most powerful instruments of an *Ecclesia docens*. There are, we may be reminded, obvious exceptions to this rule. There are Rationalist philosophers and men of letters. There is an Anti-Christian literature. But mark how strictly limited the exception is. Mark how few the men of any standing in politics or in literature who are opponents of Revelation; how comparatively thin and weak the Rationalistic Press! The great heart of England still beats firmly and steadfastly loyal to the truths of Religion. Theism counts in its ranks nine-tenths of all the learning, all the genius, all the intellect of the British peoples; and thus it is that the teaching office of the Church is not a sinecure, not a nonentity; in other words, the Preacher is a power in these days.

But it is not every excellent priest who reads hebdomadal essays on the Trial of the Three Children, or the exact nature of predestination, that is a Preacher. He to whom this pulpit teaching is a *task*, entered upon without enthusiasm, gone through without excitement and yearning,—such an one knows but little of the Preacher's mission, and cannot possibly discharge it in any real sense. The preacher of to-day is the heir of the inspiration of the *past*. For him in his moments of illumination, the Canon of Scripture is scarcely closed. Through his illuminated intellect at those periods of passion and of rapture, we get as it were an outlook into the unseen. He is *clairvoyant* and we read through his mind and soul much that at ordinary times and to ordinary people is hidden. He is the *μάντις*,—the Seer,—or as near as we can get to him in this modern time. The Prophetic office comes to him by direct devolution,—not without some outward signs of the inward likeness between the man of the Ancient world and him of the Modern.

All this is of course true in its entirety of those heaven-sent preachers only, of whom we get not more than two or three in a generation. But to a certain extent it applies to all men who have taken upon them the work of the Sacred Ministry. This office may be filled—not altogether unworthily: the power may be wielded by any one (speaking generally) who will take the necessary trouble. Probably in most cases, a necessary part of such preparation must be the studied and artificial acquiring of the power of *extempore* speech. But the rule is not absolutely universal. Many great preachers have written their sermons beforehand. But as a general rule, both the earnest preacher in his impassioned moments will burst the bonds of manuscript, and audiences will be moved and impressed most deeply by that address which wells up, warm and natural, from the fountains of the preacher's mind at the time.

These three lectures are intended to help students to acquire this power of free speech. They are not intended as in any sense a manual of method. They are a record of personal experience and final success. They do farther point out certain indispensable conditions of a good result. In each section what is insisted upon is pious and sensible, and the lectures would do any young preacher good.

Dr. STORRS is, in the first place, too sensible a man to lay down at the commencement, that all men ought to preach without book. On the contrary:—

"There are some men, no doubt, who can never acquire complete self-possession in presence of an audience, so as to be at ease and in vigour when addressing large numbers face to face. They are fewer, I am confident, than is commonly supposed. But there are some such, who can hardly, at any rate, prepare themselves for this office without such a martyrdom as they are not called to; while the same men may be swift, bold, powerful with the pen, and in reading their writings very effective. It would be a wanton waste of time, if not indeed a sin against nature, for such men to give up their notes in the pulpit. They ought to use them, and to be grateful to God for this means of usefulness. . . . I have never believed it the best plan for all ministers to preach without notes. I only think it better for some."—(Page 67.)

But still, on the whole, he gives the preference, and we think rightly, to *extempore* utterance. We cannot pretend here, and within our present limits, to discuss the question at length; but we will just transcribe the sentences in which Dr. STORRS dismisses it:—

"For a long time one must expect a degree of mental excitement, and of consequent mental exhaustion, in uttering his sermon, when preaching without notes, which does not attend the reading of manuscript. At the outset, at any rate, the reader has much the easier task in the matter of delivery. Having read his sermon of thirty-five or forty minutes, he is generally fresh enough to read it again, if there were occasion. It is far more exhausting to speak the same thoughts, with no notes before you. Much more of vital force goes out in the rapid and continuing action of all your powers on what you are saying. But remember that here is a recompense as well as a demand. *For this essential vital force [italics are ours]; going forth on one's speech, is that which makes words life and spirit. It is, under God, the converting force which quickens, sways, inspires those to whom it is sent, as thought alone can never do. It is the power which God employs as His great moral instrument in the world.*"—(Page 41.)

We believe this to be true; and it is a very weighty fact, not to be soon passed over, but an essential element in the answer which a Priest, and every Priest, ought to give to the mental question—How may I best discharge this ministry that is committed to me?

There is no plan of procedure for acquiring a ready speech in these lectures, as we have already said. Dr. STORRS' maxims, however, seem to us extremely true and forcible. Keep up the habit of writing sermons and other things too, even if you preach without book. You will need this to enlarge and refine your vocabulary, to enable you to form firm and regular and precise and elegant sentences; to systematise and render clear your habit of thought. Discharge your mind utterly of the sermon when you have once preached it. You can learn to do this; and otherwise you will fall into mannerism. Especially you must have Faith, to preach effectively. The halting, doubtful, scrupulous mind will produce no impression. Strike fearlessly, boldly, undoubtingly; and expect success. Keep your physical health up to par, and your mind active and in working order. Above all, bear in mind for confidence and bravery, but also for humility and singleness of aim and avoidance of self-display,—bear in mind that you are the mouthpiece of a Master:—

"To speak for Him will be our impulse. No matter how timid, nervous, self-diffident we are in ourselves, as we touch His pierced and royal hand we shall be instantly masterful and strong."

And then the result, of which we have really a fine sketch:

"With this variety of work, this habit of conversation, this rapid and wide reading, one may at any rate keep his mind at as high a state of freshness and energy as is to him possible. And in that state it is easy to speak one's thought to others. Then the stimulus of the audience only further assists him. When he comes to his congregation, and sees the eager listening faces upturned towards him, perhaps sees the flush or tear as he speaks, there is immense incentive in it. He may then reach points of vision and power impossible to be attained in the study. Then the mind walks on its high places. It works automatically, and with sovereign force, without constraint or urgency of volition. The man himself is amazed at the rush

with which both thought and utterance come. The reserved purposes all break into play. Things are at hand which had seemed inaccessible. Previous knowledge is as if transfigured. The whole spirit is full of energy, full of light. It rejoices to reveal itself, in action, and in speech; and its words are instinct with brightness and power."—(Page 106.)

The above will speak for itself. And it is well that it will, for we have rather exceeded our limits already, and here we must close. We have epitomised the lectures. But we could wish that all our clerical readers might read them through.

From the Literary Churchman.

NEW PAMPHLETS.

- I. AN EXAMINATION OF MR. MILL'S THREE ESSAYS ON RELIGION. By the Rev. W. J. IRONS, D.D., Prebendary of S. Paul's, Bampton Lecturer for 1870. London: Hardwicke. Pp. 51. Price One Shilling.
- II. A LETTER TO THE REV. E. K. ELLIOTT, M.A., Rector of Broadwater, in which it is shown that the Doctrine of Real Presence is distinct from Transubstantiation. By the Rev. R. E. SANDERSON, D.D., Vice-Provost of S. Nicholas College, and Head Master of Lancing. Brighton: H. and C. Treacher. Pp. 32. Price Sixpense.
- III. THE WINES OF THE BIBLE. A Lecture delivered in Christ Church Schoolroom, Wolverhampton. By the Rev. CHARLES BODINGTON, Vicar of S. Andrew's, Wolverhampton. London: Hayes. Pp. 23. Price Fourpence.
- IV. ANGLICAN CATHOLICITY VINDICATED AGAINST ROMAN INNOVATIONS IN THE ANSWER OF ISAAC CASAUBON TO CARDINAL PERRON. Reprinted from the Translation published, by Authority, in 1612, with an Introduction, Table of Contents, and full Index, prepared by W. R. WHITTINGHAM and HALL HARRISON. To which is prefixed the Confession of Faith of King James I. Baltimore: Turnbull Brothers; New York: D. Appleton & Co. Pp. 42.

Dr. Irons has rendered many services to the Church, and we are disposed to rank the present pamphlet, although it is unpretending in form, as in nowise one of the least of those services. The inquiry which he has pursued in these pages is one of a *kind* upon which only a comparatively small number of men are at all competent to enter. Mr. Mill, even in his later and decadent days, was by no means the sort of man to leave many openings to an antagonist, or to fall into logical fallacies of at all an obvious kind. Nor even now can we see that the logic, *as such*, is in fault. The fallacy in all cases appears to be in the ambiguity of the terms employed. It is a new illustration of *ne sutor ultra crepidam*. The great philosophic thinker (it is a sad thing to say, and we say it with reluctance) *did not know much* about religion, and consequently was not qualified to handle its terms. Probably the secular and really inhuman training through which he went during his secluded and loveless childhood is to be blamed for this. A nature of unusual capabilities was taken during its pliant springtime, forced into a rigid clamp, and kept there until it had filled the mould, and so accomodated itself to the shape prescribed to it as to grow only in certain directions; and the religious faculty was thus, as nearly as possible, eliminated from his nature. We had rather not trust ourselves to speak of this cold-blooded experiment carried out so pitilessly by James Mill upon his young son, and we pass on to the result. He was, as we

view the case, like a man *colour-blind*. Imagine a man colour-blind writing a treatise on the very colour to which he was unsusceptible, and you have precisely Mr. Mill's case, when writing about religion. Thus only can we account for the evident want of grasp in these 'Essays on Religion.' The fundamental conceptions are not clearly held fast; and this fact vitiates the subsequent arguments. Now, what Dr. Irons has done in this most able address is to fix on the exact point where the ambiguities are introduced, and to show how they work. It is a very necessary work that he has done, and he deserves our best thanks. It required a clear head to dissect these arguments, and we must warn our readers that it requires clear heads to apprehend the work now that it is done. But every one who read Mill's 'Essays' when they appeared should get, and read, this. We believe we are accurate in saying that it was delivered as a lecture at the Victoria Institute.

It is not so true at the present day as unfortunately it was thirty years ago, that the English clergy studied *anything* but theology. But even now there is sadly too little of *accurate* theological knowledge in their ranks. The drier of text-books are made use of to prepare for examinations. Those done with, they are thrown aside: and anything like scientific study is at end. Then popular misconceptions of history are unawares adopted. Then popular platitudes are made use of to fill up the sermon. Then any question requiring real knowledge of the subject to deal with finds such clergy helpless, and the unhappy listeners are treated to history evolved for the most part out of the preacher's own inner consciousness, and theology drawn from the latest utterance of the *Times* newspaper. The publication of Dr. Sanderson's 'Letter,' which stands next upon our list, brings under our notice a deplorable instance of the fault we have been noticing. The Rev. E. K. Elliott, the *confitentem reum* in this case, is a clergyman of twenty-three years' standing, and actually published some years ago, a work on 'The Teaching of the Church of England on the LORD's supper in Contradistinction to the Teaching of the Church of Rome.' So that he might have been supposed not only to know what he was writing about, but to have taken care to keep within the limit of careful and well-considered statement in a matter which was of the highest theological importance, and affected the good faith and professional honour of many of his fellow clergy. Yet what does he permit himself to say and publish, and that in a sermon? That in the churches "of the Ritualists you may hear Transubstantiation unequivocally taught." It is this assertion that has brought Dr. Sanderson upon the scene. In his 'Letter' he distinguishes between the Catholic doctrine of the Real Presence and the figment whereby Roman divines claim to define the *mode* of that Presence. In this he has no difficulty. The distinction is too patent for denial, so that even his accuser is forced at length to acknowledge it. The only stumbling-blocks in his way were the incautious statements of some clergy; and the malevolent statements of others—perverts from the English Church. Dr. Sanderson has proved his case; and we think it probable that sundry, not too clear-headed assailants though they be, will be rendered thereby more cautious how they venture on sweeping charges against High Churchmen of Romanizing in this particular point of doctrine.

'The Wines of the Bible' is a lecture of Mr. Bodington's republished. It proves to demonstration that the wines used in the daily sacrifice and mentioned in the Old Testament, with approval for their use by the Israelites, were *fermented* wines, and, of course, intoxicating in their properties. We really do not see how any sane man can maintain the contrary. Total abstinence is not without some strong reasons to justify itself, but the

argument from Scripture is the weakest we ever heard. Mr. Bodington's pamphlet should be bought for reference.

The Bishop of Maryland has sent us a copy of his handsome reprint, made pamphlet-wise, of the somewhat rare 'Answer' of Isaac Casaubon to Cardinal Perron. It is full of good sense and sound argument, and is wonderfully sound and Catholic considering all things. We might adopt every word of it now as far as they go. But the *ground* of the anti-Roman polemic has a little shifted with the altered attitude of the Roman Church, and Cardinal Perron himself would be regarded as barely orthodox by his co-religionists of this day. A modern disputant would, we think it probable, lay his nets, *videlicet*, his statements in demurrer, more craftily than did the Cardinal. Notwithstanding all deductions it was quite worth while to reprint the letter, and we must hope that the Bishop's pains, in first unearthing it and causing it to be edited with care for modern readers, will tend to recall them more to the ancient standing-ground.

We should mention that the typography is really elegant, and does the Baltimore publisher the utmost credit.

POPULAR UNBELIEF.

The following paper was read at the Stoke Congress by *Archdeacon Reichel*:—

The subject is so vast, and the time allowed for dealing with it is so short, that no apology will be needed if I enter on it without further preface than the remark, that here we have to learn as well as teach; many of the arguments of modern unbelief being hurled, not against Christianity in itself, but against the conceptions of Christianity handed down from mediæval theology.

The main objections may be divided into three branches—theoretical, critical, and exegetical: those based on certain theories of existence, those based on criticism which is supposed to be destructive of the authenticity or credibility of the books of Scripture, and those based on interpretations of Scripture which are supposed to be inconsistent with right reason. I must confine myself to the first of these, and even with this limitation, I can give but the barest outline of the argument, the barest sketch of the method to be pursued.

Under the head of theoretical and *à priori* objections must be classed all arguments against Christianity, or, indeed, any possible revelation, based on the evolution and development hypotheses.

These theories, which have of late become extremely fashionable, and are probably being extensively, though secretly, diffused, especially in the medical profession, are really welcomed, because they are supposed to do away with the necessity of successive distinct creative acts, if not with the necessity of any creation whatever. To this last extreme they have not been carried by their chief advocate, Mr. Darwin, but certainly many of his disciples do not shrink from it. In any case, original creation is pushed so far back that it may conveniently be forgotten, and this, coupled with the assertion—made by the positivist philosophy—that we have no business with anything beyond phenomena, leads, if not to atheism, or the downright denial of a God, at least to agnosticism, which is much the same thing under another name. For if we can know nothing whatever about God, it matters little whether we deny His existence or not. Those theories interfere not with religion only. By ascribing everything in the universe to gradual, progressive, and strictly mechanical development, in-

cluding the phenomena of life, they really overthrow morality—for there can be no morality where there is no self-determination, and there can be no self-determination where all is mechanism. It is useless to fume against this conclusion, as Prof. Huxley does; for so long as the mind of man is capable of reasoning, men must and will draw the consequences that logically arise from the premises. And this necessary consequence of the development and evolution theory in its full-blown shape is therefore a most powerful argument against it. For we have a perfect right to reason back from the absurdity of a conclusion to the absurdity of the premises which necessarily lead to that conclusion; and the conclusion in this case is opposed to common sense, and, if it could be acted on, would make society impossible.

This argument against that branch of the evolution and development theory, which is now called automatism, has been most ably pursued by Lord Blachford, in a late number of the *Contemporary Review*.

But these atheistic theories may be met not only by the argument from their inevitable consequences, powerful as that is, but by a directly scientific method which strikes at the premisses themselves.

It is remarkable that while mere physiological inquiries and metaphysics (like those of Bain) based entirely on physiology have built up a system of practical atheism, the higher physico-mathematical discoveries of the last thirty years have made atheism logically impossible. The science of power or energy leads us to the belief, or rather the demonstration, of an absolute origin or creation of things. It was an idea of the ancient Stoics, and survived into modern times, that all changes in the universe move, as it were, in closed curves, in which everything comes round again to what it was at first; so that the universe may have existed from an eternal past, and may continue to exist without substantial change through an eternal future. But the modern science of energy has disproved this, by showing that actions are constantly going on which cannot be reversed. Heat is constantly diffusing itself; and when it is diffused, there is no power in nature which can concentrate it back again. This causes a destruction of motive power, because heat when equally diffused, is incapable of being transformed into motive power: to use a familiar illustration, a steam-engine could do no work if the condenser were as hot as the boiler. Thus by reason of the irreversible process of the diffusion of heat, the stock of motive power in the universe is constantly diminishing, and all things are tending to immobility. If we had the means of ascertaining how much motive power in the universe has been destroyed (and, though we cannot hope to ascertain these data for the entire universe, we know there is some degree of approximation for the solar system) if we knew these data, it would probably be within the power of mathematical science to ascertain approximately the date at which destruction of motive power began; and this would be identical with the date of the absolute beginning of the existing order of nature. To quote Clerk Maxwell's address to the British Association in 1870—"We thus arrive at the conception of a state of things which cannot be conceived as the physical result of a previous state of things, and we find that this condition actually existed, not in the utmost depths of a past eternity, but separated from the present time by a finite interval. This idea of a beginning is one which the physical researches of recent times have brought home to us more than any observer of the course of scientific thought in former times would have had reason to expect."*

* Presidential Address to the Belfast Philosophical Society, by Joseph J. Murphy, Esq., Nov. 4, 1874.

In other words, the universe is now demonstrated to be a machine, exactly like a clock or watch, in this respect,—that it has been wound up, or set a-going, at some definite time in the past, and will in some definite time run down. Whatever the time may be, eight days, eight years, eight million, eight billion of years, the principle is the same. Now, such a machine cannot set itself a-going. The clock or watch cannot wind itself up. That must be done for it from without. Hence, a winder-up of the great clock of the universe, a creator, in other words, of its motion, by stirring up the energy which causes it, and which, though not lost, is gradually being transformed and becoming useless for motive purposes—such a creator is simply a logical necessity. The conclusion is inevitable; and those who wish to escape it can only do so by playing fast and loose with reason. They reason so long as reasoning suits their purpose, and when it ceases to suit their purpose they abjure it.

But, further, it is well known that the atomic theory, to which so much attention was called last year in a notorious address, was adopted in its original form by Epicurus, chiefly for the purpose of getting rid of any being possessed of creative and directive power and will: in short, to justify atheism. But “by a strange” irony, it is now evident that of all physical theories the atomic theory is that which leads most inevitably and directly to the acknowledgement of a Divine power and intelligence. To quote again from Professor Clerk Maxwell—“In the heavens we discover, by their light, and by their light alone, stars so distant from each other that no material thing can ever have passed from one to another; and yet this light, which is to us the sole evidence of these distant worlds, tells us also that each of them is built up of materials of the same kind as those we find on earth. A molecule of hydrogen, *e.g.*, whether in Sirius or Arcturus, executes its vibrations in precisely the same time. Each molecule, therefore, throughout the universe bears impressed on it the stamp of a metric system as distinctly as does the metre of the archives at Paris. No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules or any of their properties to the operation of any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led, along a strictly scientific path, very near to the point at which science must stop. In tracing back the history of matter, science is arrested when she assures herself, on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes which we call natural. Science is incompetent to reason on the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that, because matter cannot be eternal and self-existent, it must have been created.” Thus are we led, by considerations purely physical, to the very conclusion which is stated in the first words of Genesis—“In the beginning God created the heavens and the earth.” Here, as in many other cases, Scripture is more completely borne out by recent discovery.

We are, then, forced to believe that a God exists with at least the attributes of omnipotence (in the true sense of the word, in which it means

the being able to do everything except what is self-contradictory, and, therefore, self-destructive, an important qualification) and of omniscience: since He who originated not only the motion of the machine, but the very materials of it, and, therefore, of necessity, also its construction, must be all-powerful and all-knowing in respect of that which owes to Him its existence.

You will have, perhaps, remarked that, so far, I have said nothing about the argument from design. By itself, that argument has been plausibly, though, I think, not successfully evaded. But when coupled with the argument I have now sketched, the confluence and concurrence of the purely physico-mathematical demonstration of a creator with the teleological proof of a designer becomes simply irresistible. Science, as well as Scripture, bursts out into the ejaculation—"O Lord, how manifold are Thy works; in wisdom hast Thou made them all."

But here comes in a stupendous difficulty: a difficulty not to be evaded, not to be explained. I mean the existence of evil.

We must always remember that our knowledge of evil from observation is confined to this globe—a very small part of the universe indeed. But this globe at least is full of pain and death—nay, more, pain and death do not appear to be an after thought. They enter into the very contrivance of life. Death is necessary to such life as we have any experience of. Whatever has life preys on other life, animal or vegetable; and that with an adjunct of suffering which continually increases the higher we rise in the scale of being.

What is the inference from this? That the Creator is malevolent? But that shocks every instinct of our nature. And how on that supposition, should He have constructed us to venerate goodness above all other qualities? Are we on a higher lever than Himself, and that in reference to the highest of all attributes? That would be inconceivable.

Or is His power limited? But how can that be, seeing He has made everything?

Or, are there two Creators? One or other of these solutions of the difficulty seems to have tempted J. S. Mill. Revolting in his late years from the atheism in which he had been brought up; becoming impatient, too, of the agnosticism which is but a cowardly name for atheism, he seems to think that there must be a God; but that He cannot be omnipotent and omniscient without being malevolent, which he shrinks from asserting: and therefore he hints at dualism. He does not appear to have thought that an omniscient Creator might know beforehand what His creature, left to determine for himself, would do: that there can be no virtue without trial, no trial without the possibility of fall: that therefore creation may have been from the first adapted to the surely foreseen result. No doubt that is but a tentative and imperfect solution of the difficulty: but it is at any rate preferable to one which violates all one's instincts, and indeed sets reasoning at defiance. It is easy, too, to overcharge the picture, as Mill has done—to represent the universe, or rather this infinitesimal portion of the universe, as a huge torture-chamber, by carefully excluding from consideration all the multiform appliances for relief and enjoyment, all the limitations of suffering, all its higher results, in so many instances, of happiness. But such a picture does not resemble nature. Nature leaves on the reflecting mind not the impress of limited power or wisdom, still less the frightful impress of malevolence: those who have suffered most deeply will be the first to repudiate this; it rather leaves the impress of some mystery behind the scenes, of something, perhaps inexplicable, but which must never be allowed to interfere with the primary and instinctive con-

viction that God is good; something like those strange algebraic functions, which, in themselves unintelligible, do nevertheless come right in the end, and disappear when the problem is worked out. Only, to carry out the metaphor, do not let us fancy that they never will disappear in the working—in other words, do not let us fancy that evil will be eternal, and make that fancy a part of our religion. Scripture has no word for pure abstract metaphysical eternity; and probably more unbelief has arisen from forgetting this than from any other single source.

To pursue the argument. We see, then, that evolution and development must have had a beginning. They need not, therefore, tyrannise our thoughts. Creation was a miracle in being the origin of development and law. May not that which has begun be interrupted during its course, as well as by its necessary end? Must creative power be necessarily suspended during the course of that which it has created? One miracle being granted, is not miracle in general conceivable? Even Mr. M. Arnold, though he does not believe in miracles, except those of his own doing, is too modest to attempt proving their impossibility.

And having brought the argument to this point, it may be well to notice that the denial of miracles supposed to be involved in the development hypothesis is not agreed on by its authors. Darwin believes that man developed out of some lower animal by natural selection, and so forth. Wallace, who contemporaneously with Darwin thought out the development theory, denies this. According to him, man is a break in the chain. In other words, man is a distinct creation, and, therefore, a miracle. But if the first Adam was a miracle, may not the second Adam (to use St. Paul's language) be one likewise? At any rate, are we to give up our historic faith in deference to an hypothesis on the cardinal point of which its very originators cannot agree?

I have not mentioned the important fact that, by a whole set of physiologists, life is deemed incapable of self-evolution from unorganic matter. If so, we have two breaks: first, the introduction of life; and, secondly, the introduction of human life. Each break a miracle. Shall we, then, on mere *à priori* grounds, refuse to accept a third break—the introduction of divine life?

And here at length comes the direct argument for miracle and for Christianity, suggested by its very existence. The argument is briefly this:—Christianity is the promise of actual physical life in the future, guaranteed and exemplified by the fact of Christ's physical resurrection from the dead. For that Christ's resurrection was to the apostles and their converts a physical fact, and not a mere moral change, which, indeed, in the case of Christ Himself, would be impertinent, is, with all deference to the superior intelligence of Mr. M. Arnold, as certain as that a battle was fought at Actium. If all the Gospels, nay, the whole New Testament, except those four letters of St. Paul which the wildest German criticism has never once tried to assail, was suddenly expunged, we should know so much. Criticism is disabled here. How, then, did this get to be believed? Especially as when Jesus came the age of miracles was passed. Infidels carefully keep this out of sight; they would have us suppose that in those days miracles, or what passed for miracles, were as plenty as blackberries. But this was not so. The age of miracles, I repeat, was just as much passed then as it is passed now. Since Daniel's time, 500 years before Christ, no Jew believed any real miracle to have taken place. "We see no more signs," was the half-despairing cry. Nor were miracles at all necessary to accredit a messenger sent from God. No miracle was ever ascribed to John the Baptist: the Talmud, which recognises Christ's miracles, is silent about

his; and hundreds of years afterwards Môhammed, dealing with a like Semitic race, never attempted a miracle; both he and John Baptist succeeded very well without miracles. Miracles, then, were not necessary to Christ's success. How, then, came it to pass, it may be well asked, that the life of Jesus, crowded with unnecessary miracles, crowned with the one vital miracle of His resurrection, came to be believed so widely, and attained, just by virtue of that one miracle, such gigantic influence? I will venture to say, that had our Lord's miracles not been real, they would have been then as they are now, the difficulties of Christianity rather than its supports.

But, further, and strangest of all, whence did Christianity, or the belief in a risen Saviour, go forth? What was the seat of the first organised Christian community? Galilee—where Jesus had chiefly lived, and where He was much loved, and to which all His Apostles, except one, belonged,—so Julian the Apostate would fain have had men suppose; for he always gave Christians the nickname of "Galilæans." He perceived how much it would countenance his theory if he could make out that Galilee, the abode of ignorant peasants, not Jerusalem, the abode of aristocracy, of the priesthood, of the law, of the Government, was the seat of the first and mother Church. But this as you all know, was not the case. No fact in history is more sure than this—that not Galilee, the scene of Christ's life and activity and popularity, but Jerusalem, the scene of His death, was the first place where Christianity formulated itself and began its march of triumph. The very place where the Teacher had been execrated, and crucified, and buried, where the authorities had all the power and all the will to crush the fable of His resurrection, and might at once have crushed it by producing His dead body, if He had not risen,—this metropolis of Judaic bigotry and sacerdotal pride, where the Teacher could never make any favourable impression during His life,—this, of all others, was the birthplace of the new cosmopolitan religion, which destroyed the sacerdotal caste, broke down the partition wall between Jew and Gentile, and declared all men equal in the sight of God!

Finally, to close this portion of the argument, it is instructive to notice the nature of the evidence for Christianity, as contrasted with the nature of the attacks on Christianity.

These last go on the principle of finding out some weak place—some flaw—and, having found it, they concentrate attention on it, refusing to take a broad view, declining to be accountable for difficulties. Against this destructive method few systems would be proof. In law, in politics, in morals, it would be equally effective. Yet men refuse to give heed to it in such matters. Or unbelievers quietly assume what they are beginning to confess they cannot prove, the impossibility of miracles; and, this being affirmed, they deny the truth of historic Christianity. Of unhistoric Christianity, which some of them would generously spare, we may well make them a present: the conceits of Mr. M. Arnold or M. Ernest Renan would give small comfort for which to barter away the promise of eternal life. The evidences for religion, on the other hand, are multiform and convergent; and this is at once their strength and weakness—their strength, from their number and agreement; their weakness, because it makes them so difficult to embrace in one comprehensive glance. Science in its highest department and latest discoveries, demonstrating the being of a God; history, which exhibits the unique phenomenon of a religion, originating in the blaze of the most sceptical civilisation the world has ever seen, and making its way without the least appeal to force, to popular prejudice, to intellectual pride, to love of power, by the bare proclamation of what to

the Jews was an offence, and to the Greeks was folly; searching and scholarly criticism, rebutting the wild theories which spring up in Germany like mushrooms from the ever-fresh necessity of saying something new; the moral sense, which, while it makes automatism absurd, at the same time does not enable us to act as it tells us we ought to act, and therefore irresistibly postulates some remedy, if we, the highest of known creatures, are not to be at the same time the most faulty and the most wretched; nay, the very discordance of the attacks on Christianity with which the press now teems—all surely lead up to the same conclusion, the truth of that singular religion which alone falls in with our most cultivated conscience, supplies our most real wants, satisfies our loftiest and otherwise desponding aspirations, and which resembles its Founder in this as in other things—that while so many bear witness against it, no two of them agree together in their witness.

From the Church Times.

THE UNSEEN UNIVERSE.

The Unseen Universe, or Physical Speculations on a Future State. Third Edition. London: Macmillan, 1875.

The rapid sale of this book proves at least the interest which it has excited, and an examination of its contents fully justifies the favour with which it has been received. It is, in fact, a masterly retort, from a purely scientific point of view, upon the assaults commonly made on Christianity from the standpoint of a materialistic philosophy. It is not an attempt to prove that Christianity is true, but an argument to demonstrate that the ordinary objections made to it on the ground of its being inconsistent with physical science have in reality no scientific basis to support them; that, in short, the Christian Revelation, freed from the traditions of many of its professors, whether true or not on other grounds, so far from being in conflict with physical science, is in truth in wonderful harmony with its most recent conclusions. It is no longer a secret that the work is the joint production of two of the most eminent physicists in the United Kingdom; and it is also no secret, we believe, that it has passed under the supervision of some other men, one of whom, at least, stands in the front rank of original thinkers and investigators in the field of Physical Science. It is a book, therefore, which scientific men cannot afford to put aside with a few supercilious sneers. One of them, indeed, with the confidence of youthful ardour, has essayed such a task in the pages of the *Fortnightly Review*. Being a man of great, though unbalanced, intellectual power, the authors have paid him the compliment, in the preface to their second edition, of laughing him out of countenance in some admirably humorous remarks, on his burlesque attack. "He appears," they say, "to be unable to conceive the possibility of a spiritual body which shall not die with the natural body. Or rather, he conceives that he is in a position to assert, from his knowledge of the universe, that such a thing cannot be. We join issue with him at once, for the depth of our ignorance with regard to the unseen universe forbids us to come to any such conclusion with regard to a possible spiritual body."

In another place, the critic (Professor Clifford) ridiculed the story of the sun going down upon "Gideon;" and here is the good humoured way in which the authors of the *Unseen Universe* condescended to answer their assailant:

How the sun could go down upon "Gideon" is not obvious. Had it done so it would certainly have occasioned personal inconvenience (to say the least) to that hero. But what's in a name? Our critic was evidently thinking of Joshua and "Gibeon," and why should a critic care about the difference between Amorites and Amalekites? It is a mere matter of spelling,—a trifle. Similar mistakes in a previous article are apologised for in a footnote appended to that on the *Unseen Universe*. Probably the author designed the apology to extend to it also, but forgot to say so; again a trifle. But it is of straws, some even weaker than these, that the imposing article is built; so that when we come forth to battle we find nothing to reply to.

But it is time to give some idea of the contents of the book. It opens with a succinct statement of the tendency of physical research to shake, in a certain class of minds, belief in the immortality of the soul. Belief in the existence of the soul after death has indeed ever been, under various phases, the prevalent doctrine of mankind. Unbelievers in the doctrine have always been, numerically, an insignificant minority; but the authors admit that "the strength of this minority has of late years greatly increased, until at the present moment it numbers in its ranks not a few of the most intelligent, the most earnest, and the most virtuous of men." They think, however, that, "could we examine these, we should find them to be unwilling unbelievers, compelled by the working of their intellects to abandon the desire of their hearts, only after many struggles and much bitterness of spirit." Others, again, without going so far as to deny the perpetuation of man's individual life beyond the grave, are full of doubt and painful despondency: being anxious to believe, yet unable to find any stable ground for their faith.

"It is the object of the present volume," the authors say, "to examine the intellectual process that has brought about these results, and we hope to show that the conclusion at which these men have arrived is not only not justified by what we know of the physical universe, but that on the other hand there are many lines of thought which point very strongly towards an opposite conclusion."

From this statement of the object of the book, the authors pass on to a rapid review of the views held by mankind touching the life beyond death till the dawn of Christianity upon the field of human speculation. Our Lord—we are compressing the statement of the authors—impressed upon His hearers a distinct belief in a future life, and this future life was to be enclosed in a bodily form. Addressing an ignorant multitude, who could not make nice distinctions, He occasionally used language which seems to imply belief in the resurrection of the material particles which are laid in the grave and scattered in space. But that this kind of language was "economical"—that is to say, the nearest approach to the truth of which the rude mind of the multitude was capable—is proved by His answer to the captious objection of the cultivated Sadducees. Men in the future-life, He said, will be "like the angels" (*ὡς ἄγγελοι*), whose bodies certainly are not formed of the materials of which mortal human bodies consist. And St. Paul gives greater emphasis still to the difference between the present human body and its future development, when he says distinctly that the body which has laid in the grave is not "that body that shall be." The two are, indeed, identical; but it is an identity of *form*, not of material particles.

Another peculiarity of the Christian Revelation of which the authors take note is the especial emphasis which the New Testament gives to the perishable nature of the visible creation. It is represented as something temporal and transitory, while the unseen universe, on the other hand, is eternal.

From this point the authors pass on to discuss the various theories held at different times as to the constitution and destiny of the visible universe. It is impossible, however, to offer anything like an abstract of the discussion. It is very clear and able, and shows a complete mastery of the subject; but it is in parts too abstruse for the general reader, and is altogether so dovetailed together that it is impossible to give any idea of the argument by separate quotations. We must therefore send our readers to the book itself, merely observing that the authors assume, "as absolutely self-evident, the existence of a Deity Who is the Creator of all things;" and that they "look upon the laws of the universe as those laws according to which the beings in the universe are conditioned by the Governor thereof, as regards time, place, and sensation."

But what do we mean by creation? Any addition to, or subtraction from, the sum total of existence are ideas which are to the human mind metaphysically inconceivable. The difficulty is stated by Sir W. Hamilton (Lect. on Met. ii. p. 405) as follows:—

We are unable to construe it in thought that there can be an atom absolutely added to, or an atom absolutely taken away from, existence in general. Make the experiment. Form to yourselves a notion of the universe; now can you conceive that the quantity of existence, of which the universe is the sum, is either amplified or diminished? You can conceive the creation of a world as lightly as you can conceive the creation of an atom. And what is creation? It is not the springing of nothing into something. Far from it. It is conceived, and is by us conceivable, merely as the evolution of a new form of existence, by the fiat of the Deity. Let us suppose the crisis of creation. Can we realise it to ourselves, in thought, that the moment after the universe came into manifested being, there was a larger complement of existence in the universe and its Author together, than there was the moment before in the Deity Himself alone?"

The authors of the *Unseen Universe* state their view of the matter as follows:—

"As far as we can judge, the visible universe—the universe of worlds—is not eternal, while however the invisible universe, or that which we may for illustration at least associate with the ethereal medium, is necessarily eternal. The visible universe must have had its origin in time, no doubt from a nebulous condition. But in this condition it can hardly have been fit for the reception of life. Life must therefore have been created afterwards. We have thus at least two separate creations, both taking place in time—the one of the matter, and the other of life. And even if it were possible, which it is not, to get over one of the difficulties attending this hypothesis, that of creation in time, by regarding the visible universe as eternal; yet even then we must regard matter and life as implying two separate creative acts, if we assume the nebulous hypothesis to be true.

The materialists are thus in a dilemma. Committed to the doctrine of Continuity, they come at last upon two breaks in that doctrine—the creation of the physical universe, and the apparition of life upon its surface. It is impossible, within our limits, to condense in an intelligible manner the argument by which the authors seek to demonstrate that "the visible universe must have had its origin in time," and must ultimately pass away and be absorbed in the unseen. But the difficulty of reconciling, on the materialistic hypothesis, the origin of life with the doctrine of Continuity is sufficiently apparent. Professor Helmholtz and Sir W. Thomson have attempted to get over the difficulty by suggesting the meteoric transmission of germs of life from one planet to another. But this is to evade the difficulty, not to solve it. For whence came the primordial life germ? To that question the apostles of materialism can give no answer. The authors of the *Unseen Universe* meet the difficulty by the hypothesis, supported by much subtlety of reasoning, that "the material as well as the life of the visible universe" have "been developed from the unseen, in which they had existed from eternity." This hypothesis, at all events, avoids collision.

with the doctrine of Continuity, or any other well established conclusion of physical science. The authors, in this respect more modest than many of their critics, do not claim for their view more authority than that of a highly probable hypothesis. They do not claim to have established it as a fact, but only to have shown that it is not inconsistent with any established fact in physical science, while, on the contrary, there is much in the constitution of the visible universe which points in the direction of their conclusion.

But is that conclusion consistent with the teaching of Christianity? Some there are who appear to think that it is not. The cry of "Atheism" and "Pantheism" has been raised against the authors of the *Unseen Universe*, and they have been accused of denying the resurrection of the body, merely because they accept St. Paul's statement of that doctrine as set forth in 1 Cor. xv. This latter charge, therefore we may dismiss with the remark of Paley, that those are unconsciously among the most dangerous foes of Christianity who insist on making it answerable with its life for the truth of theories which in no sense belong to its essence, and which in some cases, are entirely opposed to its spirit. But the charge of "Atheism" or "Pantheism"—which is but Atheism in a poetical vesture—is more plausible, and accordingly calls for some remark.

As a matter of fact, then, the authors of the *Unseen Universe* express their belief in the following doctrines, which are, in truth, in intimate connection with their argument:—

1. An eternal intelligent Deity, consisting of three Persons in one undivided substance: the first Person being "absolute" or "unconditioned" (*i.e.*, in the language of theology, the "fount of Deity"); the other two Persons "conditioned" by their relation to the first Person on the one hand, and to the created universe on the other—the one as its developing Agent, the other as "the Lord and Giver of life."

2. The incarnation of the second Person of the Trinity, His Resurrection and Ascension.

3. The existence of angels, and their operations in the realm of nature. These are doctrines which are openly asserted in the *Unseen Universe*. When, therefore, the authors are accused of Pantheism, the meaning must be that their argument involves that conclusion because it postulates, in some sense, the eternity, not of the universe of visible matter and fleeting phenomena, but of an *Unseen Universe*. But the objectors have evidently not considered what their accusation implies. Let us endeavor to point it out to them.

How do they realise to their own minds the existence of God prior to the creation of the visible universe? Do they not think of Him as existing in eternal light? And does not St. Paul tell us that He is a Being Who has existed from eternity "in unapproachable light?" Have they never heard, moreover, of the *Λόγος ἐνδιάθετος* and the *Λόγος προφορικός*? And do they know what these terms mean? "The terms were received into the Church," says Dr. Newman (Arians, p. 214); "the *ἐνδιάθετος* standing for the Word, as hid from everlasting in the bosom of the Father, while the *ποροφορικός* was the Son sent forth into the world, in apparent separation from God." But there must have been a world in some sense, some unseen universe, for the Son to be "sent forth into" it "in apparent separation from God." And this is precisely the doctrine of the *Unseen Universe*. The authors hold that there is an eternal ethereal medium—St. Paul's "unapproachable light," in fact—into which the Son went forth to develop the cosmical universe, which the third Person of the Trinity endowed with life. The visible universe is thus a development out of the unseen, into which it will disappear again when its mission is fulfilled.

"If then we regard the universe from this point of view," the authors say at the end of their inquiry, "we are led to a scientific conception of it which is, we have seen, strikingly analogous to that system with which we are presented in the Christian religion. For not only are the nebulous beginning and fiery termination of the present visible universe indicated in the Christian records, but a constitution and power are assigned to the unseen universe strikingly analogous to those at which we may arrive by a legitimate scientific process." In other words, physical science points to an inevitable cataclysm of the visible universe. A constant dissipation of energy is going on which is gradually, however remotely, impelling the planets towards their suns, and the suns towards each other. The result will be the absorption of the planets into the suns, the collision of the suns with each other, and the consequent fusion of the visible universe, by "fervent heat," and its final reabsorption into the realm of unseen but substantial realities. These are the prognostications of physical science as expounded by the accomplished authors of the *Unseen Universe*, and they are at the same time the predictions of Holy Writ. The coincidence is, to say the least, remarkable, and ought to suggest, alike to the students of nature and of Revelation, the need of caution and patience when their respective utterances seem to disagree.

The truth is, those who denounce such speculations as are reverently put forth in the *Unseen Universe*, merely prove themselves as ignorant of the theology of the question as they are of its philosophy. Leibnitz combined a competent knowledge of theology with an unsurpassed capacity for philosophical speculation, and those who have read his "*Essais de Theodicée*," or "*Lettres à Bourguet*," are aware that he has committed himself to conclusions in regard to creation, which go at least as far as those propounded in the *Unseen Universe*, as the following passage will show. Admitting that the universe no more had a commencement, in the sense of a creation literally out of nothing, than it will have an end, he denied that the universe is, therefore, "eternal as God." "God does not endure; He is. And this is eternity. The universe changes incessantly, aspiring, so to speak, after absolute existence without ever attaining it. And this is time." Or if the great name of Leibnitz should be contemned by the critics who have accused the authors of the *Unseen Universe* of Pantheism, we will substitute for it a name which they profess to revere, though we have a shrewd suspicion that their acquaintance with his writings does not go beyond an occasional glimpse of them on the shelves of libraries not their own. The author to whom we refer, while declining to dogmatise in a matter which properly belongs to the domain of open questions, answers the following question in the affirmative:—

"An ut Deus semper etiam Dominus fuisse semper intelligatur credendum sit creaturam quoque nunquam defuisse cui dominaretur."

And to the further question:—"Quomodo dicatur semper creatum quod dici non potest coæternum?" he answers that God "erat quippe ante illam (creaturam) *quamvis nullo tempore sine illa*; nam eam spatio transcurrente, sed manente perpetuitate præcedens."

The reader will find these questions discussed at length, and in a spirit as liberal as it is reverent, in S. Augustine's *De Civ. Lib.* xii., c. 15. The authors of the *Unseen Universe* may, therefore, be well content to lie under an imputation of heresy which places them in the same boat with the greatest doctor of Latin Christianity. We have felt it necessary to make these remarks because we are anxious that Church principles should not be discredited by alliance with crude and untenable dogmatism on questions which the Church has left open. She insists indeed on loyalty to her creed

on the part of her children ; but she has left outside of her *credenda* large tracts of debateable questions on which Churchmen may exercise the fullest measure of intellectual liberty compatible with loyalty to the articles of revealed truth ; and we must protest against any enclosure of these intellectual commons, let the proposal come from what quarter it may.

Miscellanea.

Eastward Burial.—In Sir Thomas Browne's *Urne Buriall* (1658), it is said—' Christians dispute how their bodies should lye in the grave .

. . . Tho' we decline the Religious Consideration, yet . . . to avoid confusion crosse positions a certain posture was to be admitted, which even Pagan civility observed. The Persians lay north and south. The Megarians and Phœnicians placed their heads towards the east. The Athenians some think towards the west, which Christians still retain. And Bede will have it to be the Posture of Our Saviour.' While Hazlett's Brand's *Pop. Antiquities*, vol. ii. page 233, quoting from *A Light Shining out of Darkness*, 1659, gives—' This reason likewise the common people give for their being buried with their feet towards the east, so that they may be in a fitter posture to meet the Sun of Righteousness when He shall appear with healing on His Wings ;' and ' Put us on Remembrance that Christe is the Sonne of Righteousness that discloseth all Secretes.'—Lankley's *Polydore Virgil*.

In *Notes and Queries*, vol. ii. p. 453, first series, the authorities given for this practice are—Haimo, *Hom. pro Die Sancto Pasch.*; Gregory, *Oriens Nom. Ejus*, 85; Martene, *De Antiq. Eccles. Ritibus*, tom. ii. p. 374, and it is there stated that, according to a rule sanctioned by Pope Paul V., 1614, priests are buried in an opposite position to that of the secular dead, with their feet westward and their heads to the sun.

In Wales the east wind is called, ' The wind from the dead man's feet.'—*B. C. C.*

Gregory says that the holy men of Jerusalem held a tradition generally received from the ancients that Our Saviour Himself was buried with his face and feet towards the east.—*Monthly Packet*.

MONASTIC ORDERS IN ENGLAND BEFORE THE REFORMATION.

Monks.

1. Benedictines. Founded 516 by St. Benedict. Habit, Black. Number of houses in England at the Dissolution, 260 (monks and nuns). Principal houses—Glastonbury, St. Austin and Christ Church, Canterbury, St. Alban's, St. Peter's, Westminster,
2. Cluniacs. Reformed from Benedictines in 912 by Odo of Cluny. Habit, black. Number of houses at the Dissolution, 42. Principal houses—Lewes, Bermondsey.
3. Cistercians. Reformed from Benedictines in 1098, by Robert de Molesme and Stephen Harding, Abbots of Citeaux and St. Bernard of Clairvaux. Habit, white; cassock and scapulary, black cloak. Number of houses at the Dissolution, 75 (monks), 26 (nuns). Principal houses—Furness, Tintern, Fountains, Basingwerk.

4. Carthusians. Founded 1080 by Bruno of Cologne. Habit, white; with black cloak. Number of houses at the Dissolution, 9. Principal houses—Charter-house, London, Witham (Somerset), Beauvale (Notts).

Regular Canons.

(All following the Augustinian rule with various modifications.)

1. Augustinians. Founded 396 by St Austin of Hippo (real date and founder unknown). Habit, black cassock, white rochet, black cloak and beard. Number of houses at the Dissolution, Monasteries, 175, Hospitals, about 350. Principal houses—Monasteries) Plympton, Waltham (Essex), Bolton, Walsingham. (Hospitals) St. Cross, Winchester, Maison Dieu, Dover.
2. Premonstratensians (or White Canons). Founded 1120 at Præmonstratum in Picardy, by St. Norbert, afterwards Archbishop of Magdeburgh. Habit, white cassock, rochet, cloak and biretta. Number of houses at the Dissolution, 35. Principal houses—Newhouse, or Newsome, Lincolnshire.
3. Gilbertines. Founded in 1148 by St. Gilbert, of Sempringham. Habit, black; with white cloak and hood lined with lambswool. Number of houses at the Dissolution, 26. Principal houses—Sempringham, Chicksand.

Military Orders.

1. Knights of St. John (Hospitallers). Founded 1120. Habit, black mantle with white 'Maltese' cross over armour. Number of houses at the Dissolution, one principal, viz., St. John's, Clerkenwell, and 52 commanderies, many of which were transferred from the Templars on the suppression of that Order.
2. Knights Templars. Founded 1118. Habit, white matle with red cross over armour. Suppressed in 1309. Principal house, Temple, London.

Friars.

1. Dominicans. Founded 1071 by S. Dominic. Habit, white; with black cloak. Number of houses at the Dissolution, 58. Principal houses—Blackfriars, London, Norwich, Oxford.
2. Franciscans, or Friars Minor. Founded 1209 by S. Francis of Assissi. Habit, grey. Number of houses at the Dissolution, 66. Principal houses—Grey Friars, London, Norwich, Coventry.
Nuns of the same Order, called Nuns of S. Clare, Poor Clares and Minoresses. Founded by S. Clare in 1812. Habit, grey. Number of houses at the Dissolution, 4, viz., Denny (Cambridgeshire), The Minories (Minoresses), London, Waterbech, Brusyard (Suffolk).
3. Carmelites. Founded by Elijah and reformed by the Blessed Virgin? (real date of foundation unknown). Habit, white; modern Carmelites, brown, with white cloak and hood. Number of houses at the Dissolution, 40. Principal houses—White Friars, London, Holm near Alnwick, Northumberland), Ovford.
4. Trinitarian, or Maturine (for the redemption of captives). Founded in 1197 by S. John de Matha and Felix de Valois. Habit, white; with a red and blue cross. Number of houses at the Dissolution, 11. Principal houses—Modenden (Kent).

5. Crossed, or Crouched Friars. Founded 1169 by Gerard of Bologna. Habit, blue; with red cross. Number of houses at the Dissolution, 6 or 7. Principal houses—Colchester, Oxford.
6. Friars Eremite of S. Austin. (See Augustinian Canon for foundation.) Habit white cassock and scapulary; with black cloak and hood. Number of houses at the Dissolution, 42. Principal houses—Austin Friars, London, Canterbury and Oxford.

Besides these Orders there were a few houses of Friars of the Sac, Bethlehemite Friars, Friars de Pica, de Arens, and de Domina, but these of very small importance.—*Monthly Packet*.

Only by ceaseless reiteration can principles of any kind be dinned into the popular mind, not to speak of the fact that the individuals that compose the public are constantly changing. It is necessary, therefore, constantly to influence the "public opinion" of the day by repeating that the Church of England is Catholic and not Protestant in its principles; that the individuals who conducted that remarkable series of religious changes in the sixteenth century, which we call the Reformation, were many of them Catholic-minded on the whole, and that, at all events, they had not the slightest notion that they were founding a new Church. In this lay the happiness of the English Reformation. Bishops and clergy acted with the movement, and so the continuity of the institution remained unbroken; whilst on the Continent, singularly enough, not even a solitary Bishop (with the doubtful exception of the Scandinavian Church) joined the Reforming movement, and the decapitated body lost the power thereby of self-renewal through an Apostolic succession. It is necessary that these facts should be constantly repeated afresh.

DEAN HOOK.

Sir—While the Church of England acknowledges with regretful voice the debt she owes to the late Dr. Hook as a vindicator of her Catholicity, as the author of many doctrinal and historical works, the educator of her children, and the restorer of her material fabrics, he will undoubtedly be best remembered as—to use Sir J. T. Coleridge's words—"the great Vicar of Leeds." It may, therefore, be interesting to some of your readers to hear how he commenced and organised the working of that parish.

About ten years ago he came into Devonshire at my request to preach at a choral festival in Tiverton, where he had been for, I believe, two years a pupil of the Grammar-school, *en route* to Winchester. I asked him, at my table after dinner, to tell us how he set about his parochial work in Leeds, and I will reproduce, as nearly as I can in his own words, his reply to my request. "The people," he said, "were not at first pleased to have as their vicar one who was called a High Churchman. After I entered upon the incumbency a great public meeting was held, at which probably 20,000 were present. The speakers said many things which were not charitable of me as a High Churchman. When it was my turn to speak, I was greeted with anything but applause. Turning to the last speakers I said: 'Gentlemen, you have uttered much which is neither kind nor just in reference to myself; I will exercise the prerogative of a High Churchman, *I forgive, you all*. This took them by surprise and touched the right chord, and a Yorkshire shout from 20,000 Yorkshire throats told me that the feeling of the meeting was in a moment entirely changed. I was then allowed, occasionally interrupted by applause, to speak of what I hoped to do with and in the parish.

"This is how I set about my work as a parish priest. I mapped out the parish into a sufficient number of districts and sub-districts, got together a body of district visitors, placing one or more in each division. These visitors were again detached into sections, each section being under the charge of one or other of my curates. The visitors had instructions how and where to visit, and to report to my curates the result of their weekly rounds. The curate dealt with ordinary cases, but where a case of difficulty occurred he communicated it to me.

"The school work was organised and conducted on something of the same system, all under and looking up through various channels to the vicar. So we kept the work in hand, and so I carried it out *mutatis mutandis*, during my incumbency."

No doubt many a large parish is nowadays worked in an equally comprehensive and effective manner. Thirty years ago there was need of zeal and energy, then seldom found, to give life and power to such a system, but they were found in Walter Farquhar Hook.

J. B. HUGHES, in *The Guardian*.

Staverton Vicarage, Devon, October 27, 1875.

EDUCATION.

Mr. Spurgeon, speaking at the opening of the new schools in Walworth lately, expressed a strong objection to the exclusion of the Bible from public elementary schools. He said:—

We are told continually that the board schools have come, and will take the work of teaching out of our hands; but the more the board schools teach secular knowledge the more earnestly the Church ought to work to teach religious knowledge. Secular knowledge *per se* may be very good, but it is easily turned into evil unless it be combined with and salted with the pure and better knowledge of the Word of God. I have been from the first not a very sound Birmingham League man. I always thought the Bible should be taught in the schools originally, thinking that the Government had no more to do with educating children than it had with feeding them or buying their greatcoats. I was always sorry Government interfered with education any more than religion, and I believe I shall live to see a society agitating for the liberation of education from State patronage and control. I am sure it was a great mistake, yet, looking at the poverty of the people and the great number that were uneducated, I may conceive it to be a "politic error" that I fell in with all the more because I could not help myself if I had not. I did wish, though, that there should be no persecution of the Bible—that it should not be thrown overboard. Why should that which ought to be an essential part of education not be believed in on account of half a dozen infidels? Why should the reading of the Bible be given up to please them, making infidelity the national religion of England? and badly as I think of the present national religion, I certainly prefer it to having Mr. Bradlaugh Archbishop of Canterbury, and his doctrines taught as the religion of the age.

THE LATE BISHOP FORBES.

In a late interesting article, the *Exeter Gazette* says:—"Our English political Dissenters are never done telling us that the Church of England owes her *prestige*, her social power, and a great part of her influence, to her connection with the State. They assure themselves that if the Church were once disestablished and disendowed, her clergy would sink to the social

level of their own ministers, and so there would be 'religious equality.' Well, Dr. Forbes held episcopal office in a church which was disestablished so effectually that it cannot afford to give its bishops more than the magnificent official stipend of £500 a year. We believe that the deceased prelate only drew his salary in order to give it back again into the Church's treasury—having some means, not very ample, of his own. He had no palace, but a modest house, where he lived along with some of his subordinate clergy. As a Bishop in a disestablished Church, he was no peer of the realm. Descended from a long ancestry, and owning connection by blood or marriage with some of the oldest houses in the Scottish aristocracy, Dr. Forbes would have given offence to the richer classes in his diocese by the reluctance he evinced to officiate at their weddings or funerals, only they knew it was 'the Bishop's peculiarity' to prefer doing these offices for the poor. But did these circumstances detract from the power he wielded in Scotland, and especially in the great manufacturing town of Dundee? Dwellers by the Tay would smile at the idea. Dr. Forbes was as near being a Pope in Dundee as it was possible for a Protestant Bishop to be. His hand was seen in every movement affecting the material, social and religious well-being of the community. Even the Provost 'paled his ineffectual fires' before the superior lustre of the Bishop's power." On Saturday a meeting was held in Dundee for the purpose of considering what steps ought to be taken to perpetuate the memory of the Bishop of Brechin. The Earl of Strathmore presided, and Lord Kinnaird and many of the leading citizens were present. Resolutions were passed pledging those present to the erection of a memorial, taking the form of an episcopal residence in connection with the see of Brechin, with a private chapel attached, and a suitable memorial in S. Paul's Pro-cathedral in Dundee, of which the late Bishop was the incumbent. It was reported that the Earl of Glasgow had sent a subscription of £500, and that altogether fully £1,000 had been obtained. The sum aimed at is £10,000. A letter was read from Canon Liddon enclosing a subscription of £50, and stating that the friends of the Bishop in England would be glad to assist the movement in every way they could.

MONTALEMBERT AND THE VATICAN.

A German newspaper, the *Mercure Allemand*, has recently published a very remarkable letter written by M. de Montalembert to Canon Döllinger shortly before the Vatican Council, and dated 7th November, 1869. He writes, he says, in fulfilment of a mission imposed on him by the Bishop of Orleans, to "supplicate" him to come to the council. He does so "in spite of his great weakness," and addresses him "with a voice which already, as it were, comes from the other world." "For I am alive in my coffin," he says, "though it is not yet closed upon me, and it is from thence that I contemplate, with the disinterestedness and impartiality of one who is already dead, what passes in the world, and can speak therefore with the same authority to those who will listen to me."

Nothing could justify, he says, the Canon's absence from the council; and "Bishop Dupanloup, having assured him that Cardinal de Schwarzenberg had made a point of his being present with the Roman authorities, there was no longer any obstacle to his being so."

"I swear to you that if I saw any possibility for myself, a simple layman, being present, nothing should stop me from going. Miserable as is my condition, I would try to drag myself to Rome, though I perished on the road, to protest against the vile things (*basesses*) which are to be brought forward there, and may even prevail."

"I, however, am nothing, and never have been anything in the Church. But you, who are indisputably the first man in the German Church, how can you decline the mission of defending and representing it, at this formidable crisis? God has conferred upon you a blessing beyond all price in according you not only a long life, but an old age without infirmities. You owe it to Him in return to consecrate that inestimable gift to the glory of His Church and the defence of the truth."

"And do not say you can be of no use. I passed twenty-five years of my life in deliberative assemblies. I stood almost alone in the Chamber of Peers, and I was altogether alone in the horrible (*affreux*) Corps Legislatif of the Second Empire. But I have always recognised the fact that an individual, however isolated, may have it in his power, under certain circumstances, to do unexpected homage to truth and justice."

He therefore begs him "not to oppose a culpable resistance to the illustrious prelates who call him to their side," but "to give him the speedy assurance that he will be at Bonn with the great Newman, to whom he is about to write, to urge him to accompany the Bishop of Orleans as a theologian."

Alas! what has become of all those "illustrious" Bishops now, including Dupanloup? And would M. de Montalembert have written now, as he wrote then, of the inferior clergy only?—

"You admire much, no doubt, the Bishop of Orleans; but you would admire him much more if you could fancy to yourself the abyss of idolatry into which the French clergy have fallen, and which surpasses anything that ever could have been imagined in the days of my youth, or in the times of Frayssinous and Lamennais. Poor Mngr. Maret is treated as a heretic and apostate by the lowest of our *curés*, for having set forth the most moderate opinions in a language full of gentleness and charity. Of all the mysteries presented by the history of the Church, I know none that surpasses or equals this transformation, so rapid and complete, of the French Catholic Church, into a *basse-cour de l'anticamera du Vatican*."

And this was written by a great Catholic, almost in the death agony; and who subjoins, a few lines below, that he "lies without hope or even desire of recovery, sadly and slowly wasting away."

A CHURCH IN NEW YORK.

The Rev. J. Cross, of England, has been making the tour of the Anglican churches throughout the world, and writes the following to the *Guardian*, on the work of the venerable corporation of Trinity Church, New York:

"Oh, mamma," said a little American girl in Rome, wearied out with ecclesiastical ceremonies, "when shall we go back to New York, where there is no God," and the speech of the little girl gives the usual but unjust verdict. The writer was therefore astonished to find in New York a parish church possessed of an annual revenue of \$500,000 (£100,000); collecting Offertories to the amount of nearly £6,000 per annum; served by sixteen clergy, officiating at the mother church and at six subordinate chapels, assisted by nine organists and one hundred and ten choristers, and by sisterhoods, guilds, and Church societies, comprising thirty-four distinct organizations; numbering 2,729 communicants; maintaining Sunday-schools, free day schools, and industrial schools, the whole working under the hearty coöperation and approval of the Bishop of New York, by whom the writer was made acquainted with this great example of parochial use-

fulness. A short account of Trinity parish, New York, is not uninteresting with respect to the present state of the American Church.

All visitors to New York are no doubt acquainted with the exterior of Trinity Church, standing immediately opposite the end of Wall street, and occupying a position in the busiest part of Broadway. It is a fine building, with a nave 150 feet in length by 70 feet in height, and affording from its tower the best bird's-eye view of the city. The present church, begun in 1839, was consecrated in 1846, and resembles the parish church at Leeds, if the galleries disfiguring the latter were removed. The chief noticeable feature of its interior is the possession of two fine organs, one placed in a chamber south of the chancel, the other over the western door. The interior otherwise calls for little remark. It is a spacious Gothic church, with handsomely raised and decorated altar, and richly adorned choir and chancel.

In the American Church laymen cannot complain that they have no voice in the direction of public worship. The complaint oftenest heard is that of the clergy, who consider themselves too completely the servants of their congregations in this matter. Bear this in mind, and the following facts are significant:—

1. Trinity Church is a parish church, not a cathedral; yet the Sunday and holy-day services, including the celebration of Holy Communion, are entirely choral. On great festivals a full orchestra is added to the usual musical staff.

2. The "eastward position" is assumed by the Celebrant, Gospeller, and Epistoler throughout the celebration of the Holy Communion.

3. White vestments, alb, chasuble, &c., are worn.

4. Lighted candles are placed on or about the altar at the midday celebration, and the altar is moreover decorated with various coloured vestments and with flowers.

All this is done with the hearty approbation and coöperation of the Bishop of New York. Trinity Church, moreover, is not considered "ritualistic;" some other churches in New York follow the somewhat bizarre development of ceremonial obtaining in certain English churches; but the services in this great church, and its subordinate chapels, set an example of sober and stately magnificence in ritual.

This at least is the judgment of New York. "The ritual," says the *New York Times* of March 29th, concerning the Easter services held the day before, "was simple at the same time that it was imposing. . . . The scene within the chancel during the celebration of the Communion Service was peculiarly impressive. The richly decorated altar, illuminated by the blaze of countless tapers, outshining the warm spring sunshine struggling through the stained-glass windows, the figures of the officiating clergy whose voices rung out above the subdued notes of the organ, the white-robed choristers, and the vast assemblage of worshippers, occupying every inch of space from the foot of the chancel to the doors and beyond, presented a picture of devotion not often witnessed. . . . The first service was the celebration of the Holy Communion at 7 A. M. At 9 A. M. Morning Prayer was read, and at its conclusion the children of the Sunday-schools sang their Easter carols. At 10:30 the regular Communion Service was begun. The rush of people to gain admittance was very great, far in excess of the accommodation of the spacious temple." The writer goes on to notice that the service was entirely choral, and that an orchestra of thirty-five performers assisted the two organs. The music was Schubert's *Mass* in B flat, and no effort seems to have been spared to render the services beautiful and impressive.

The writer was present at the services on the following Sunday. At 7 A. M. there was a plain celebration of Holy Communion; at half-past ten came choral Matins and Litany, most beautifully sung, followed by a choral celebration of Holy Communion. At 4 P. M. he went to Trinity Chapel, one of the subordinate "chapels," built in 1856 at an expense of no less than £60,000, and equalling the very finest of modern churches in England. Here, also, was a fine choral service. At 7:30 P. M., in the same chapel, the Bishop of New York confirmed about forty candidates, and the service deserves particular notice. Evensong having been already sung at 4 P. M., a special form of service preceded the Confirmation Office. A beautiful processional hymn was sung, followed by the Lord's Prayer, with versicles and responses. Then came the 118th Psalm, "Oh, give thanks unto the Lord:" next an appropriate lesson, and the *Magnificat*. The candidates, people, and choir then joined in intoning the Nicene Creed, and the Confirmation Office began. To the Bishop standing before the altar the rector presented the candidates, with the words, "Reverend Father in God, I present unto you these persons to be confirmed." The Bishop of New York confirmed the candidates, and the Bishop of Maine addressed them from the front of the altar while they all stood before him. The Benediction and a recessional hymn brought this very beautiful service to an end. It may be noticed that the altar was vested in white and gold, and that on the super-altar, besides cross and candlesticks, were masses of the choicest flowers.

The policy of this great parochial organization is to work from a centre and not to split up into various districts. The parish church forms a central point, and the subordinate churches, each with its staff of clergy, form the units in one great association. By this means unity of doctrine and ritual is maintained in the seven churches, and the clergy, by a system of interchanges, serve as preachers in rotation before the various congregations, thus relieving both priest and people from the monotony inseparable from the continual ministrations of the same incumbent. It is, in fact, a sort of cathedral organisation, the Canons forming a body of preachers and parish priests, each in charge of a subordinate parish but interchanging the duty of preaching with his colleagues.

The corporation of the church consists of the rector, assistant rector, two church wardens, and twenty vestrymen, among whom are some of the leading citizens of New York. "Its object is to maintain the worship of Almighty God, to extend the knowledge of the Gospel of our Lord Jesus Christ, and to minister the Word and sacraments to the people."* Its income during the year 1874 was, in round numbers, £100,000, all of which was spent "for the purposes of the sacred trust."†

This corporation, besides supporting the ecclesiastical establishments already mentioned, maintains free day-schools in which 709 children receive a thoroughly good education, while their moral and religious teaching, according to the standards and formularies of the Church, is systematic and thorough; industrial schools, in which 2,171 poor girls are taught by 123 teachers; and Sunday-schools with 3,124 scholars and 229 teachers. Except on the part of the Anglican and Roman Catholic bodies, no effort seems made to give systematic religious instruction in America, and the sects rely upon their Sunday-schools for this object. It is worth while to compare Trinity Church in this matter with such a prominent organization as that of Plymouth Church, Brooklyn, presided over by Rev. H. W. Beecher. This church, with its subordinate chapels, does not seem

* Year-Book and Register of Trinity Parish.. 1875.

† *Ibid.*

to possess any day-schools; and its Sunday-schools number only 2,479 scholars, compared with the 3,124 of Trinity. The latter may be taken as a sample of the work which the Anglican communion, disestablished, and generally scantily endowed, is accomplishing in America. Its voluntary contributions from the people are more than double those of Plymouth Church, its communicant members alone outnumber by four hundred the whole body of Church members of the latter, and all its work is done quietly, and without ostentation or newspaper pushing. "We are so thankful to Dr. Dix (the rector)," said a parishoner to the present writer, "for not getting into the newspapers."

Of various parochial societies there are a large number. The guilds of S. Nicholas for boys; of S. Agnes for girls; of S. Paul, S. Chrysostom, S. Barnabas, and S. Augustine for men; of S. Margaret, S. Catharine, and S. Agnes for women, all are formed for the mutual encouragement of the members in religious and charitable work. There are also altar societies, charged with the care of altar vestments and decorations, sisterhoods, mothers' aid societies, homes, Dorcas societies, and various societies for charitable purposes, and an excellent infirmary maintained by the Church, under the care of a sister-superintendent.

Correspondence.

DARWIN.

It is not my purpose to consider Darwin's theory minutely, or with any critical analysis of the scientific facts upon which it is based. This would demand far more knowledge of those facts than I possess. Assuming the correctness in the main of what he states as true, I propose to investigate the reasoning based upon it, and the bearing of this new phase of development upon the religious ideas of the Christian world.

From almost the beginning of the historic period, mankind have been divided between two foundation conceptions of the influence of Time upon the material world. Some have held to the opinion that there is in nature a constant tendency to the development of higher forms of creation. They see, or think they see, in man and animals a continued progression towards something better.

Others have insisted that there is no change for the better, if we take long enough periods into account, but a stability and permanency in the universe neither improving nor decaying. To those holding the former theory, the development of men from lower forms was a natural, if erroneous idea. Everything, say they, is progressive. The world was developed from chaos. Vegetation ensued from a primitive germ, animals followed, and man last. The peculiarity of Darwin's theory is in the attempt to show that by natural selection, or the doctrine of the survival of the fittest, these things were brought about. His views are contained in four treatises, the first, "the origin of species," the second, "the descent of man," the third, "expression of emotions in man and animals," and the fourth, "animals and plants under domestication."

In the first of these he attempts simply to show that many of the presumed species of animals are but larger varieties, and not particular creations. He begins by pointing out that many of the so-called species differ less from each other, than do many varieties of the same species under domestication. He shows how by careful breeding "Human selection" has produced well-formed, distinctive varieties in horses, cattle, hogs, sheep, dogs and domestic fowls, differing vastly in size, appearance, color, form and disposition. But it is especially in pigeons that he finds the greatest diversity, extending even to their bony structure. In plants, too, he points out how by care apparently new creations can be produced, so that as he says, florists will attempt to grow for you almost any shade or variety of flower, within a reasonable time.

Starting with this fact, which is more fully considered in his work on "plants and animals under domestication," he attempts to find out the laws which govern, and enable you to establish this variation. There are, he tells us, two apparently contradictory principles, first a tendency in the descendants of any particular animal or plant to vary; second, a tendency to preserve and perpetuate ancestral peculiarities. In other words, "like produces like," not the *same*, but *like*, each of the offspring resembling in different degrees the parent, but not being precisely similar. By noticing any of these peculiarities, and carefully breeding according to them, you produce from the same original parent stock, widely different breeds or strains. Hence the race horse and the draft horse; the setter, pointer, bull dog and others of the canines; the different breeds of sheep, etc. This undoubted fact, which he terms, not, it is true, in the exact words here given, the plastic character of creation, is the basis, upon which his whole superstructure rests, and many other facts are used to strengthen it. He sees no reason why we should place a limit to this power of nature to vary and in time generate new forms. He sees in it the solution, to a great degree, of the mystery heretofore of creation. For man having produced the effects acknowledged upon domestic animals, varying in course of time their form, size, color and instincts, by careful breeding, to suit his wants, or caprice, why, he asks, may not varying circumstances in nature produce analogous effects? Differences arising in different places in the character of the food, in the climate surrounding descendants of the same parent stock, different necessities may, he says, produce differences in speed, in offensive or defensive organs, in instinct, etc., of those descendants and form thus separate and distinctly marked species, on the principle of "the survival of the fittest," *i. e.*, the survival of those best fitted to their immediate surroundings.

It is in the nature of things impossible that any verification could be found of this conclusion. We apply the term species to supposed original creations. Should we be able to trace two supposed species to a common parentage, we would conclude merely that naturalists had been deceived. So far, then, the Darwinian theory is not difficult of belief. But is it proved? The differences in appearance between many varieties and the same species, produced by human selection, being greater than those between some so-called species, why may not, says Darwin, natural selection by favoring certain types more than others, have produced different species from the same original? Granted that the descendants of a parent vary from the parent, such as are best suited to changing circumstances, will naturally survive, the others die out. This seems all very likely, but it is only a reasonable hypothesis.

It is not within the scope of this article, nor is it necessary to consider the number of facts adduced. They are only intended to prove what has

been spoken of as the plastic character of creation. Among others, however, I will notice the mention he makes of the wonderful reproductive power of all organisms, the vast number of seeds of plants, of eggs of fishes and birds, etc., and it is argued that the struggle for existence beginning thus early, the power of favoring surroundings to bring some few to maturity, whilst others die, will in simple forms in time necessarily bring about modifications, and the minute shades of difference between one generation and another following the changing character of successive ages accumulated, produce wide and wonderful variations from the original form. Many objections to his theory are also noticed by him; for example, the tendency of domestic animals to revert to the parent stock, hybridism, etc. The first he regards as of but little value, for great differences produced by careful breeding in comparatively few generations, can not be expected to be of the firm and enduring character of those gradually growing up through thousands and tens of thousands of years. As well expect a fungus to have the firm fibre of the oak. The sterility of hybrids too, he says, is but another form of the partial sterility of certain mongrels. And it is peculiar to his doctrine that valuable forms are not to be expected from crossing with widely different strains, by breeding within any certain variety to peculiarities, naturally arising, which are deemed valuable. The extent of scientific knowledge shown in this connection seems to a layman like myself simply wonderful. Reversion too, or the tendency observed in domesticated animals and plants at times to reproduce very early or aboriginal features, he very clearly shows can not fairly be considered as necessarily interfering with his theory. And, in addition, he attempts to trace relationship between some of our domestic breeds and wild animals of different species, from that supposed to have produced them, by means of the occurrence at times of certain marks peculiar to such wild animals. Not claiming that natural selection is the only, but the most important means of modification, he considers that he is not liable to the objections against Lamarck, who believed in an innate and inevitable tendency towards perfection in all organic beings, to wit: that he could only explain why the more highly developed forms everywhere had not supplanted and exterminated the lower, by supposing that the new and simple forms are continually being produced by spontaneous generation; which supposition, Darwin says, the present aspect of science does not countenance, whatever the future may reveal. To this extent only is the new doctrine carried in the "origin of species." It does, as I have said, so far progress carefully, and may contain a truth, which may be found exceedingly valuable to scientific men, in determining the character of various physical phenomena. But as yet it stands unproven, an ingenious and possibly true hypothesis.

And thus Prof. Huxley speaks of it. He says: "There is no fault to be found with Mr. Darwin's method then; but it is another question whether he has fulfilled all the conditions imposed by that method. Is it satisfactorily proved, in fact, that species may be originated by selection? that there is such a thing as natural selection? that none of the phenomena exhibited by species are inconsistent with the origin of species in this way? If these questions can be answered in the affirmative, Mr. Darwin's view steps out of the ranks of hypothesis into those of proved theories; but so long as the evidence at present adduced falls short of enforcing that affirmation, so long, to our minds, must the new doctrine be content to remain among the former—an extremely valuable, and in the highest degree probable, doctrine; indeed, the only extant hypothesis which is worth anything in a scientific point of view, but still a hypothesis, and not yet the theory of species."

There is much in this, as well as in what Prof. Huxley says of Darwin elsewhere, especially as to teleology, in which we do not agree, but we agree that the Darwinian doctrine is not proven.

Indeed, up to this point it demands too little, to amount to an explanation of the origin of species. Granted that certain species may be thus accounted for,—*non constat* that all may, or that various genera may be resolved into one. He himself must have felt this, for in "the descent of man," he labors to carry his theory further, to make it complete, and to resolve all animated creation into descendants of one primordial germ.

The proof is again by analogy, but it embraces also the statement of the law of cause and effect in this wise. Everything has some adequate cause, every organ some present or original use. And whilst the doctrine of natural selection, and another form of natural selection, called sexual selection, is carried further, so as to account for the bright colors, the crests, etc., of many birds, the main idea of the new book is to trace the history of the descent of animals in traces left in the living being, in atrophied and now useless organs, in fetal peculiarities, etc., and thus read the pages of the book of nature backward through countless ages. The attempt is daring enough. Well may we say—

"Nil mortalibus arduum est."

But let us examine a little in detail the argument. And though unscientific, we may dare to examine the reasoning of Mr. Darwin, again assuming the truth of facts fairly within the range of proofs which he states to be true.

And here I can not see how he can escape being held liable for belief in what Lamarck asserts, viz: a tendency in organic beings toward perfection. For he says nature ever tends to vary. Why then? Surely to accommodate herself to new conditions. What is that but another form of the statement of the law of growth, of improvement? Not, perhaps, as generally understood, but of improvement in any particular animal of the means of supplying its own wants. As nations grow, as individuals grow, so nature grows, and develops all things from a simple vivified sack, a protoplasm. In other words, what is true as to individuals, is also true as to races, genera, etc. "*Omne ex ovo*." In the examination of man's physical nature Darwin describes, as he thinks, proofs of man's descent. The slight point inside the outer rim of the ear, is by a bold leap, shown to be the remains of a pointed ear: the hair on the body remains of a once thick coat; which view is strengthened by the frequent recurrence of men with extremely hairy bodies, thus reverting to an earlier type.

The canine teeth show a carnivorous ancestry. The direction of the hair on the outer forearms towards the elbow, as seen in some apes, indicates that the original man was arboreal in his habits; this direction being due to the action of the rain upon the hairy coat of the arms, when hanging from the limb of a tree. The *oscoccyx* in man shows that he at one time was tailed like the monkey. Then there are other peculiarities of structure, such as the *mammæ* of the male, and the existence in either sex of other organs of the opposite sex in a rudimentary state that lead him back to a time when the two sexes of some very early animal, from which we are descended, suckled the young, and still further to a remoter period, when the two sexes existed in one. It would be unfair to pass over the prominence given to various stages of foetal development, but I can only notice that he claims a much greater likeness between the foetus of men and other animals than generally supposed. Many peculiarities of the foetus, such as its being at one time during gestation covered with fine hair, he supposes indicate the descent of man from animals, having, when ma-

tured, similar characteristics. Indeed, to a certain extent, he sees in the growth of an individual man from the germ, a synopsis of man's descent as a whole from a protoplasm.

But let him tell in a few words his conclusions: "We thus learn that man is descended from a hairy quadruped, furnished with a tail, and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the *Quadrumanæ*, as surely as would the common and still more ancient progenitor of the Old and New World monkeys. The *Quadrumanæ* and all the higher mammals are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from some reptile-like or some amphibian-like creature, and this again from some fish-like animal. In the dim obscurity of the past we can see that the early progenitor of all the *Vertebrata* must have been an aquatic animal, provided with branchiæ, with the two sexes united in the same individual, and with the most important organs of the body (such as the brain and the heart) imperfectly developed. This animal seems to have been more like the larvæ of our existing marine *Ascidians* than any other known form."

In this brief sketch of the new doctrine, I have necessarily been reduced to the most meagre outline of it, but I have attempted fairly to state the course of reasoning. The objections I have already partially stated. First, he fails to show that species may be produced by selection. Among the most noted of the variations produced by selection is that of the *Ancon* breed of sheep. A man named Seth Wright, in Massachusetts, possessing a small number of ordinary sheep, raised a ram having very short legs and a long body. By disposing of his old ram, and breeding from the new one, he produced a breed of sheep of similar characteristics, all breeding very true. But this breed is now lost, having probably been by crossing or by reversion. A six fingered family of Malta, preserving this peculiarity for three or four generations, is also mentioned. Such facts as these indicate that the maxim, "*natura non facit saltum*," is not strictly true; that in some inexplicable manner varieties occur which can not be accounted for, and they suggest the query whether all the varieties in organic beings may not have thus happened, but they do not answer the question. The distinct and varied breeds of domestic animals indicate that nature may be moulded by inter-breeding, but apart from the fact that no group has been thus formed at all infertile with others of the same species, there is no proof that the law of the survival of the fittest will cause the destruction of inferior types, and here the imagination has to supply the gap. The strongest males will, in conflict, obtain the females, but then the weakest will often do so, and the effect of breeding is often neutralised. The effect of various other objections, such as hybridism, etc., has been considered, and Mr. Darwin's answer to them. They are ingenious, but are they satisfactory? And to carry back all organic existence to a primal germ, can he escape the necessity of Lamarck's hypothesis, of the tendency of nature everywhere to improve?

Is not indeed the whole argument this, that it is more in accordance with the general plan of nature, raising the oak from the acorn, the fish from the spawn, the bird from the egg, the mammal too from a germ long carried in the body of the mother and then maturing, that more perfect forms should have progressed or been developed, by what he calls the struggle for life, from inferior types? Certain it is that civilized man is thus developed often from savage tribes. Why not universally? Why not from lower animal types? Can his argument be phrased stronger than

this? And will this justify so daring a conclusion, or can the presence of rudimentary organs be supposed to strengthen the case? May we not in turn ask the reason of the continuance of useless organs through hundreds of thousands of years, when useful organs have been so wonderfully modified, and the bones themselves altered?

It is a strange fact that a few years ago many men, scientific and unscientific, were unwilling to believe that the different races of men came from one original type, or that differences in color, hair, etc., could have been ever caused by differences in climate, positions, habits, wants, etc., and now so many readily admit that all are descended from some extinct form of ape. Nay, more, that they are descended from some remote tadpole, and more remotely from a protoplasm, the original ancestor of plants and animals alike, and that every living thing is our kin. And all this deduced, from the ability of man to breed new varieties by not making, but following nature. The wonderful conclusions drawn by scientific men, from a few facts, often stagger those who have yet faith enough, or as many would say credulity enough to believe the truths of inspiration. And persons who can acknowledge that there must be an intelligent God, because there are intelligent finite creatures, on the ground put by Montesquieu, "*Ceux qui ont dit 'une fatalité aveugle a produit tous les effets que nous voyons dans le monde ont dit une grande absurdité; car quelle plus grande absurdité que 'une fatalité aveugle qui aurait produit des êtres intelligents?'*" find modern theories wanting in proof, and but mere wild guesses as to the workings of an infinite power.

But it seems that unscientific men know nothing of true reasoning according to Huxley, and it is only the initiate who are capable of such leaps from premises to conclusion, for he tells us that "Critics exclusively trained in classics or mathematics prate learnedly about Mr. Darwin's method, which is not inductive enough, not Baconian enough, forsooth for them." But even he holds that Darwin has advanced only an ingenious hypothesis. A few years ago, we were told with all the certainty of truth, that elements combined by atoms, now it is by molecules. A guess within a guess, for first there is a guess that there are ultimate, indivisible particles of matter, differing nevertheless in size, weight and character, called atoms, and then that sometimes one, sometimes two, sometimes three atoms form a molecule which is practically the smallest particle of that particular element.

We also see stated as a premise, an apple falls to the ground, ergo-conclusion, what Sir Isaac Newton never stated, for he held the supposed law of gravitation as merely a convenient formula, found to work correctly as far as he went; ergo, all bodies of matter attract other bodies in proportion to their bulk.

But this is beside the matter in hand. The moral and mental qualities of mankind, Mr. Darwin finds an obstacle in his path, and therefore labors to show that our reason and the instinct of animals is the same, our moral qualities like theirs except in degree, and perpetuated by the same law of the survival of the fittest, murderous tempered men dying out, for example, by means of strife, whilst prudent and peaceably inclined races survived. He calls to mind numbers of familiar instances to show reason in dogs and other animals, and the evidence of moral grandeur in an ape said to have left its comrades retreating before a body of foes to rescue, at the hazard of his life, a young ape in danger, so affects him, that he says that he would rather have descended from that ape than many a barbarous chieftain. Surely, whatever they may have been originally, men have now become the gods of the world, when they can thus solve, without trouble, the intricate ques-

tions of the character of reason and instinct, the cause of moral sentiment, to wit: love, hate, ambition, humility, pity, revenge, self-devotion, etc., the origin of evil, the responsibility of man, and in addition read his history for hundreds of thousands, nay, millions of years; for these gentlemen draw whatever drafts they please on the eternity behind them, all by the principle of natural selection, and if one objects, it is answered that he has studied mathematics and the classics, and believes in a God.

But let us hear Mr. Huxley again. Much of the Darwinian theory depends upon the assumption that this is shown by the Geological record. But, says Prof. Huxley, in his lecture on persistent types of life, "What then does an impartial survey of the positively ascertained truths of palæontology testify in relation to the common doctrines of progressive modification, which suppose that modification to have taken place by a necessary progress from more to less embryonic forms, or from more to less generalized types, within the limits of the period represented by the fossiliferous rocks? It negatives those doctrines; for it either shows us no evidence of any such modification, or demonstrates it to have been very slight; and as to the nature of that modification, it yields no evidence whatsoever that the earlier members of any long continued group were more generalized in structure than the later ones. To a certain extent, indeed, it may be said that imperfect ossification of the vertebral column is an embryonic character; but, on the other hand, it would be extremely incorrect to suppose that the vertebral columns of the older vertebrata are in any sense embryonic in their whole structure." And again, "In the present condition of our knowledge and of our methods one verdict, 'not proven and not proveable,' must be recorded against all the grand hypotheses of the palæontologist respecting the general succession of life on the globe." And in his lecture on chalk he shows that many minute organisms have lived, and through their millions of generations propagated their kind unchanged since the earliest periods when chalk was formed on the globe, and their descendants, or similar creatures are now forming chalk in the mud in parts of the Atlantic. Thus, if nature has pliability and plasticity, it has persistency and permanence as well. We can not, certainly not yet, pry deeply into the mysteries of creation and life. Not proven and not proveable, must be the verdict recorded against Darwinianism.

Changing the words of a distinguished man now living, Pope Pius IX., we may say of natural science what he says of the State: "*Superbia enim humana, veterem a sum instauratura, jam diu per commenticium progressum, naturalium rerum scientiam "et turrem extruere nititur, cujus culmen pertingat ad coelum, unde demum Deus ipse detrahi possit."* And let it be feared lest as he continues, "*At is descendisse videtur inspecturus opus, et ædificantium linguas ita confusus, ut non audiat unusquisque vocem proximi sui.*" It is not to be supposed that I desire to stop scientific investigation. It is to a great degree the life of the age; but a restraint might well be put on the rash assumption of placing mere hypotheses among proved theories.

The search for truth is a noble act of self-devotion, whether in science or religion. Often the searcher has but little reward here. The search for truth is in many respects a true worship of the great God, who is all truth. But vanity and self-sufficiency may give rise to sin even at the altar.

It may be asked what effect the Darwinian hypothesis, if true, would have on the idea of a God, and of the immortality of the soul. I answer, that necessarily it has none. Give the speculative philosopher the right to read the course of events for millions in years, and there is still an eternity beyond. Grant that all animate creation has descended from a primal germ, and the mystery of life is unsolved. And to create that germ or those

germs capable of being evolved into such numbers of organic forms during the course of ages, with the potentiality in it, or in them, of ultimately developing man, with his wondrous physical nature, his still more wonderful mental vision, giving him the power to reason so profoundly on the universe around, with his moral stature reaching to deeds of heroism, self-devotion and magnanimity; this is as miraculous, as if man fully formed sprang from the ground. Nor does his kinship to the brute militate against his immortality, for as there are persistent types of creation, so there are persistent entities, and the soul of man may well have become one of those. Darwin says very well that it is no objection to his theory that the era when man became immortal cannot be fixed, for it can not be told definitely when any particular man becomes immortal, whether before or after birth, or at the period of conception.

No! our belief in God and immortality does not depend on these things, but is the result of a deep-seated want; a need so great, that if we did not already have this belief, we would have to invent it for our own peace of mind. The reasoning from such moral phenomena as surround us, to this belief, is far more convincing than that used to sustain most of the scientific theories of the day.

Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him, thou art just."

THOS. W. PEIRCE.

Norfolk, Va., January, 1876.

From the Guardian.

The following stanzas have never been printed. They are too good to be lost! and, as they relate, in part at least, to one over whom the grave (alas!) has so recently closed, the present seems a fitting occasion for publishing them.

The journey referred to was one undertaken, as long ago as the spring of 1853, by a party of four, of whom two—among the very foremost of their day in intellectual power, in theological erudition, no less than in saintliness of character—have now been called to their rest. Their companions were Mr. R., a medical gentleman of East Grinstead, and the present writer.

The charm of travelling in company with such men as John Mason Neale and Alexander Penrose Forbes, has rendered memorable almost every incident of that tour; and the writer well recollects the circumstances alluded to in the second stanza; the seriousness, namely, with which the Bishop of Brechin was accustomed, on all occasions, to investigate and discuss the comparative merits and demerits of the Spanish and Anglican ecclesiastical systems.

Of that little company three were bound for Portugal—a country at that time quite, and even now almost, unexplored, by the British tourist.

The Bishop, however, had determined first to visit the South of Spain, in the hope of rejoining the others before they left the Peninsula. So at Valladolid they parted, the three going westward, he, alone, southward. They met again, a month afterwards, at Lisbon, where they spent three days together. Here an incident occurred which, though in itself of trifling importance, yet deserves mention on account of its singularity. One bright, but rather gusty morning—it was the 6th of June—the Bishop, Dr. Neale, and the writer, were on board a small boat on their way to visit the Augustinian Monastery of Belem, a few miles below Lisbon. There was no real danger; but to landsmen the constant shipping of water, and the going every now and then all but gunwale under, were enough to suggest a possible capsizing. At any rate, Neale began speculating on the probable results of such an event—which might have been serious enough, as only one of the party was a swimmer. Presently, as the boat approached the shore, he playfully observed to the writer, "By-the-bye, this is your birthday; it would never do to get drowned to-day." On which Bishop Forbes exclaimed, "How curious—it is my birthday too!"

H. L. J. (Bishop.)

QUATUOR VIATORUM DESCRIPTIO.

Quatuor Hispaniam Instrant viatores
Insunt in his quatuor perdiversi mores;
Medicus, Episcopus, Custos (ne ignores),
Quique stat Canonicos inter juniores.

Præsul (a) primam inter hos habet dignitatem—
Lustrans sacerdotii, quæ sit, pravitatem;
Quæ pars adhuc retinet incolumitatem,
Quæ jamdudum cecidit in iniquitatem.

Allis dat *Medicus* (b) mentem speciebus,
Et perdoctæ disserit de Naturæ rebus;
Cuncta sit quæ aspicit, variis diebus.
Et à Cedro Lebanon ad Hyssopum Phœbus.

Sequitur *Canonicus* (c), nec se unum satur,
Partim illi, partim huic, cum assimilatur;
Salomone doctius Flos ab hoc tractatur,
Atque de Ecclesiis multa fabulatur.

Adstat *Custos* (d) ultimus, qui, scriptor librorum,
Fuit (vera fateor) causa tædiorum;
Hunc nunquam satietas cepit oculorum,
Heliogabalus est—helluo templorum.

Sibi semper Quatuor flant in juvamen,
In labore requiem, in malis levamen,
Inter Lusitanicos latrones solamen
Atque tuti redeant—Dicat chorus Amen!

JOHN MASON NEALE.

Burgos, May 12, 1853.

(a) A. P. Forbes, Bishop of Brechin.

(b) J. H. Rogers, M. D., of East Grinstead.

(c) H. L. Jenner, Minor Canon of Canterbury,
afterwards Bishop of Dunedin.

(d) J. M. Neale, Warden of Sackville College.

Literary Notes.

THE ST. JAMES' LECTURES. *Companions for the Devout Life*. Six Lectures delivered in S. James' Church, Piccadilly, A. D. 1875, with a preface by Rev. J. E. Kempe, M. A., Rector. Pott, Young & Co., New York.

This is a very delightful volume, and takes us over ground not often visited by public lecturers. The list of subjects for these lectures in a parish church was suggested by the Bishop of Derry, and was found to create the deepest interest. The first is by Dr. Farrar on the "De Imitatione Christi" of a-Kempis: The second by Dean Church on "Pascal's Thoughts:" the third by Dean Goulbourne on S. Francis de Sales: the fourth by Archbishop Trench, on Baxter and the Saints Rest: the fifth by the Bishop of Derry, on S. Augustine's Confessions; and the sixth by Rev. W. G. Humphrey on Jeremy Taylor's "Holy Living and Dying." Such a series must make a treasure for any clergyman's library. The plan ought to be carried further and made to include Bishop Andrewes, Bishop Ken, Bishop Wilson, Bunyan, Fenelon, Sir Thomas More, &c. Price \$3.00.

Assault of the Bishop of W. N. Y. upon the Dean of the General Theological Seminary, and the Dean's reply. New York, 1875.

This pamphlet has also the letter of Dr. Lewis, from the *Churchman*, and that of Rev. Mr. Pecke in the same paper.

So far as we have heard, there is but one opinion, and that of deep regret, not to say condemnation, as to the steps which gave occasion to this correspondence. It was an unlovely business, and has been deleterious to the Church in many ways, that occupied the "Secret Session" of 1874. An "assault" upon motives and sincerity is always an invidious thing, and the "reply" here presented appears to be unanswerable.

—The book on "Modern Methodism" reviewed in our November Number, and attributed to a Mr. "Hoskin," was written by the Rev. F. Hockin, rector of Phillack, and published by Hayes, London, pp. 36. It is a pamphlet that shows up in its true light and by irresistible evidence the falsehood and impossibility of the so-called "Methodist *Episcopacy*." Bishop Haven is trying to revive in this country the stale hoax of John Wesley's having been consecrated by some wandering Bishop of the Greek Church, in spite of the canons of the Greek Church, and in spite of Wesley's own letter of rebuke to Coke and Asbury, in which he said that men "might call him *scoundrel*, but should never with his consent call him *Bishop*." Their modern successors appear quite willing to deserve one epithet, if they can be called by the other.

The mistake in the name above corrected was made by the *Literary Churchman*.

Introduction to the Devout Life: by Saint Francis of Sales, Bishop and Prince of Geneva: a New Translation. Rivingtons, London; Oxford, Cambridge, 1876.

This volume is one of the series of the "Library of Spiritual Works for English Catholics," and the beautiful style in which it is printed and bound is only worthy of the spiritual gems of the first water which it contains. There is nothing monkish or morose about the great character of S. Francis de Sales: he moved among men, and was pastor of his flock as well as a Bishop of the Church; and these counsels and meditations of the Divine Life, show a marvellous acquaintance with human nature—a radiant cheerfulness of temper, and a practical sense of daily wants and temptations which comes home to "men's business and bosoms." So this book is not meant for the religious recluse, but for people who must live in the world, and yet have aspirations after the sober, righteous and Godly life, and that means a life of God in the soul. His style bristles with anecdotes and illustrations that every class of readers can appreciate, and yet he goes as deep into the counsels of perfection as the most retired and meditative of the Saints. We regard Francis de Sales as a necessary supplement to Thomas a Kempis, if one is not to be clouded with the gloom of too great subjectivity.

May be ordered through Pott, Young & Co., New York.

—The *Church Almanac* for 1876, Edited by Dr. Farrington (Pott, Young & Co., New York,) gives statistics for the year as follows: Dioceses 45, missionary districts 10, bishops 57, priests and deacons 3,130. Ordinations, deacons 101, priests 114, candidates for orders 322, baptisms 38,675, confirmations 22,503, communicants reported 265,357, marriages, 9,708, burials 18,969, Sunday school teachers 23,340, scholars 218,400. Contributions \$6,690,575, clergy deceased 54.

—The *Church Review* (London) gives a very elaborate review of Dr Mahan's

works, as edited by Dr. Hopkins, and says of his "Mystic Numbers:—"

It would be difficult to exaggerate the importance of this discovery (for such it really is, though its roots penetrate far back into Patristic theology and Greek philosophy.) It has only to be made known to make its influence felt on current controversies, religious and political. It most effectually demolishes the speculations of the arithmetical sceptics and inaugurates a new era of Biblical interpretation."

—Prof. Mozley's discourse on Arnold is crowded out of this No. Major Pierce's paper on Darwin may by some be thought to belong to a stage of the evolution controversy that is about past, but after all, evolution by natural selection must be regarded as only a plausible hypothesis, by no means yet proved.

Blackwood for December has the following: The Dilemma, part 8. Sunday Subjects—Statistics: In a Studio—Conversation IV: Left-handed Elsa: Notes from the Crimea: Elizabeth: The Scot at Home: Index to vol. 118. The Leonard Scott Pub. Co. New York.

The London Quarterly Review, for October: Leonard Scott Publishing Co., 41 Barclay street, New York.

Contents.—I. "Memoirs of Saint-Simon. The author of these volumes (nineteen in all) was the son of the Duc de Saint-Simon, peer of France, who had formerly been a page of Louis XIII. The memoirs cover a period of twenty-eight years, beginning in 1691, with anecdotes of the court and times of Louis XIV.

II. "Trout and Trout-Fishing," gives many quotations in prose and poetry, English and Latin, in illustration of the subject.

III. "William Borlase, S. Aubyn, and Pope," contains an interesting account of life at Bath in the days of Beau Nash; also of Pope's grotto at Twickenham. William Borlase, the friend of both Pope and S. Aubyn, sent many minerals and ores, from the Cornish mines, to the former, to be used in the construction of this grotto.

IV. A terrible picture of intemperance in England is given under the head of "Drink: the Vice and the Disease." Legislation on the subject is called for, so that the beer-shops and public-houses that tempt the poor may be suppressed, and asylums provided for the cure of dipsomaniacs.

V. "Icelandic Illustrations of English." From this review two general con-

clusions are gathered: "First, as to the early period of the English language, we may say that the Icelandic offers a new instrument for the critical study of the Anglo-Saxon remains." "Secondly, as to modern English, we see reasons to think that it has been partly shaped by Danish influences, which have been slowly working their way forward, while they have been long eclipsed or suppressed by the more prominent and advantageous position of French and classic models."

VI. "The Maules of Panmure" is the review of a history of the Barons and Earls of Panmure, compiled by the Hon. Harry Maule, in 1733.

VII. "Russian Proverbs," of which there are thirty thousand.

VIII. "The Census of England and Wales."

IX. "The Conservative Government."

The periodicals reprinted by the Leonard Scott Publishing Co. (41 Barclay St., New York) are: *The London Quarterly*, *Edinburgh*, *Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, \$4 a year for any one, or only \$15 for all, postage prepaid.

OLD CATHOLICS IN COUNCIL.

It was a singular spectacle. A few comparatively isolated Theologians, flung off from the main Body by the Vatican Decrees,—so few that you might almost count them,—but strong in the principles which they represent, come before the various elements of divided Christendom and summon representative men to the discussion of their points of difference from ancient Western Christianity. We say *ancient* Western Christianity, because Dr. Döllinger takes his stand as an ante Tridentine, and does *not* accept the platform of that famous sixteenth century Council which has defined the position of the Roman Communion for the last three centuries.

It was a singular spectacle, too, in the reception which the summons has met with. Never since the Council of Florence, in 1439, has there been such a representation of the East in any Conference with Westerns. Never at all since the great break-up of the sixteenth century have Anglicans, Latins, and Easterns met on like terms for a like purpose. And the Conference has begun at the right end,—i. e., with aiming at effecting a *Dogmatic* agreement. All History shows that where this is wanting you can have no permanent Unity. And the Conference has gone at once to the deepest point of all,—the Nature of the Godhead. Make some progress towards

settling this, and other matters will follow easily. The labours of years may well be spent in securing a settled concord on the deeper matters of the Faith. And if any one should say that discussions like this are matters merely for Professors like Dr. Döllinger, and remote from any practical issues, we reply, again, that all history has shown that it is from the brains and discussions of Philosophers and Thinkers that the impulses proceed which determine the course of nations and of societies. Tell us the Philosophy which is in the ascendant with the most powerful minds of any age or country, and we will tell you what will be the course of that country's social and political history for the generation which is coming forward. Take the case of our own country and see in how many ways its action during the last quarter of a century has been the outcome of the Philosophy of Mr. J. S. Mill. And what is true of secular things is doubly and quadruply true in matters of Religion. Tell us what is stirring and uniting the minds of Theologians to-day, and we will tell you what will be the course of the Church at large in twenty years. So, though it may be early days to pronounce definitively, we say there is at least a high probability that this first step, thus led up to by the peculiar position in which the Old Catholics have been placed, may be the beginning of a new æra in the history of the Church Catholic of CHRIST, and that thus *beginning at the beginning*, laying the foundations deep and strong in the commencement of Dogmatic Concord, Dr. Döllinger may have been the man to take the first step towards the ultimate restoration of practical Communion. Other people have tried at restored Communion apart from Dogmatic Unity, and we all know how the Evangelical Alliance withered like a rootless flower. It may be yet a generation before this seed reaches the stage of an actual harvest; but to us it looks like a germ which will germinate, and as if this Conference of 1875 will be a turning point in the History of the Church. Strange if it should prove that the great Roman Church is to dwindle and fade under the Upas tree of the Vatican Decrees. Strange if that Vatican Council is to prove a fire which is to burn up its life and force. Stranger still if the beginning made by Döllinger five years ago should prove to be the Phoenix of *real* Catholicity to rise out of the ashes of the Ultramontane system, and to conciliate to itself the hitherto sundered Catholicities of the unchanging East and the equally Progressive West of England and of America. *Literary Churchman*.

DR. GUTHRIE.

Dr. Guthrie was very popular at Arbirlot, and especially as a preacher—a popularity which he himself declares to have been the reward of pains and trouble in his preparation for the pulpit. This is his own account :

"When I went to Arbirlot, I knew pretty well how to speak sermons, but very little about how to compose them ; so I set myself vigorously to study how to illustrate the great truths of the gospel, and enforce them so that there should be no sleepers in the church, no wandering eyes, but everywhere an eager attention. Savingly to convert my hearers was not within my power ; but to command their attention, to awaken their interest, to touch their feelings, and instruct their minds was—and I determined to do it.

With this end, I used the simplest, plainest terms, avoiding anything vulgar, but always, where possible, employing the Saxon tongue—the mother tongue of my hearers. I studied the style of the addresses which the inspired prophets delivered to the people of Israel, and saw how, differing from dry disquisitions or a naked statement of truths, they *abounded in metaphors, figures and illustrations*. I turned to the gospels, and found that He who knew what was in man, what could best illuminate a subject, win the attention, and move the heart, *used parables or illustrations, stories, comparisons* drawn from the scenes of nature and familiar life, to a large extent in his teaching ; in regard to which a woman-type of the masses, said : "*The parts of the Bible I like best are the likes*." *

After my discourse was written, I spent hours in correcting it ; latterly, always, for that purpose, keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving point to dull ones, making clear any obscurity, and narrative parts more graphic, throwing more pathos into appeals, and *copying God in His works* by adding the ornamental to the useful. The longer I have lived and composed, I have acted more and more according to the saying of Sir Joshua Reynolds in his 'Lectures on Painting' that *God does not give excellence to men but as the reward of labour*. These things I mention for the instruction and encouragement of others. Here, as in other spheres, 'prayer and pains' will do anything."—(P. 100.) Dr. Guthrie's Autobiog.

BOSSUET.

Bossuet was a great promoter of Biblical studies, and laboured earnestly,

though ineffectually, to bring about an authorised French version of the Sacred Scriptures. The following graphic account of Bossuet's Sunday afternoons during his Court life is of interest.

"Almost from his first residence at Court, Saint Germain had been the King's winter abode, as was Versailles in the summer ; and as there was no afternoon service on Sundays in the Chapel Royal, Bossuet proposed to his group of familiars that, instead of it, they should devote the usual walk to the study of Holy Scripture, and the suggestion being made in Advent, they resolved to begin with the Prophet Isaiah. A large Bible with ample margin for notes, was kept specially for the purpose, and at the end of each day it was the Abbé Fleury's business to enter into this Bible the results of the day. There, amid the gay and splendid Court, trifling away their time in idle and often far worse ways, Bossuet might be seen, Sunday after Sunday, Bible in hand, while Fleury,—who always carried writing materials on purpose—took down his comments. This Sunday habit continued up to the year 1685, and to make sure of not losing their time, through unpunctuality, Bossuet used to invite his co-operators in the work to dine with him before their work. The Abbe de Longueue says, moreover, that the fare supplied at Bossuet's table was by no means as good as the mental fare which was to follow."—(Pp. 208, 209.)

His life at Meaux was as industrious as his early years as Canon of Metz :

"From the time he left the Court, Bossuet made it a habit to get up during the night for devotion and study. He always kept a lamp burning in his room for this purpose, even when travelling ; and after a few hours' sleep on first going to bed, he used to get up, alike in summer and winter, however sharp the cold might be. Two dressing gowns, and a sort of bag made of bearskin into which he used to get and draw around his waist met this difficulty ; and thus armed, the Bishop of Meaux used to say Matins and Lauds amid the stillness of night, and that done he went to his literary work. Everything was put ready over night, and so he betook himself to his books and papers for as long a time as his brain worked clearly and vigorously. When he began to feel that exhausted, he used to lie down again, and would fall asleep at once. This continued to be his daily custom until the close of his life. Bossuet's physicians insisted on his giving up the work, and thenceforth he went back to bed after he had finished his devotions. These active habits account in some measure for the

enormous quantity of work he was able to get through," &c. &c.—(Pp. 285, 285.)

Marvellous, indeed, was that amount of work which he crowded into his life, and striking is the picture of such a life lived alongside of all that went on in the Court and capital with which for so many years he was so closely connected.

Summaries.

—The *John Bull* reports an extraordinary sermon by Bishop Ellicott on the Greek Church, which, he concludes, is for purposes of intercommunion, about as bad as the Roman Church. It is stiff, unprogressive and mediaeval, because forsooth, it never discovered Luther's doctrine of justification by faith. Is the Bishop alarmed at the Bonn Conference? We should like to hear what Dollinger would say to him. As to the Eastern Church having "done nothing" for missions, it has at least never taken Mahometanism and paganism under State patronage, as Anglicanism has done. You will find the Greek Church and its work among the stunted barbarians of the frozen Arctic regions round the whole earth, where nothing else but Moravians has penetrated.

Why is it some bishops seem determined to have it that the reunion of Christendom is both impossible and undesirable: and that the unconverted world shall never be authoritatively told what Christianity is? How is this principle of armed neutrality ever to bring Christians together, or to get them to look at the primitive basis of unity?

—A large meeting was held at S. Paul's, London, on the proposed memorial to the Bishop of Brechin, the purchase of an Episcopal residence for that diocese. About £6,000 of the £10,000 required had already been raised in Scotland. Letters were read from Mr. Gladstone and Justice Coleridge, each enclosing handsome donations, and most interesting addresses were made by Canon Liddon, the Bishop of Oxford, Mr. Hope, the Bishop of Argyll, Dr. Littledale, Dean Church and others. Canon Liddon's speech (which we hope to print) clears up the puzzle

which has so greatly exercised some of our own bishops in regard to Bishop Forbes' position.

—The *Church Times* exposes a case of "body snatching" on the part of non-conformists who arrange with undertakers to hold funerals in their own chapels for smaller fees than Church clergy. In the case spoken of a curate was obliged to interfere with the service at the earnest wish of the distressed parents, who had expected that the body would be taken to the Church. Dissent is getting fierce.

—In a paper on Mr. Morgan's proposed Burials Bill, Archdeacon Hamilton quotes the following doctrines of "Secularism" from the "*National Secular Almanac* for 1874":

"Secularism, may be briefly defined as the science of this life, the philosophy of the present existence. Secularism is a religion without superstition—a theology, the divinity of which is humanity. It teaches a man to live without dependence on a God, and how to die without the fear of a devil. It instructs him how to prosper without a providence; how to be happy without a priest; how to be moral without a Bible; how to be useful without theological belief. It asserts the possibility of a paradise without the necessity of an ascension, and thinks salvation attainable without the blood of the 'Lamb'!"

—Bishop Wordsworth has decided on an appeal to him, that the couplet from "Hymns Ancient and Modern,"

"Lord, all pitying Jesu blest
Grant them thine eternal rest."

is a legal and legitimate inscription on a tombstone, though for the sake of peace and prudence he would advise its omission. The party concerned substituted the last clause of the first prayer in the Burial Service.

—Drs. Stephens and Deane have decided against the legality of the centre compartment of the "Denbigh Reredos." The Bishop has consecrated the Church without it. Only two neighboring rectors attended, and none of the "county families." All the Church committee were absent, and no one even asked the Bishop to luncheon. The decision thus sustaining the Bishop of S. Asaph is directly the reverse of that in the Exeter case.

A like case has happened in the parish of S. Anne, London, where the Vicar, a Mr. Ram, objected to a cross in the reredos, and it was taken out, to the great disgust of the founder and builder of the Church, who absented himself from the consecration. These proceedings, the *John Bull* maintains, are "only playing into the hands of the Ritualists."

—Mr. McColls' book on "Lawlessness, Sacerdotalism and Ritualism," has reached a third edition. It has a long Preface (published separately also) entitled "My Reviewers Reviewed." He has discovered an Act of Parliament in 1644 which completely upsets the Purchas judgment. So we learn from the *Athenæum*.

—A great meeting has been held at Leeds to raise £100,000 for Church extension in memory of Dean Hook. £32,000 were subscribed on the spot.

HOME.

—Our readers will be glad to have put on record the very admirable letter of the Rev. Dr. McLaren, in reply to the Committee of the Illinois Convention, notifying him of his election to the Episcopate of that "much-trying Diocese."

TRINITY RECTORY,)
Cleveland, O., Nov. 17, 1875. }

To the Revs. Samuel Chase, D.D., Clinton Locke, D.D., George F. Cushman, D.D., Thomas N. Benedict, D.D., and Messrs. Lucius B. Otis, S. Corning Judd, and S. H. Treat, Committee.

MY DEAR BRETHREN: I have previously acknowledged the receipt of your official letter informing me that, in your recent Diocesan election for Bishop, the choice had fallen upon me; and, at the same time, I intimated to you that I did not feel able to decide definitely the solemn question of acceptance. Deeply sensible of the honor conferred upon me by the unanimous vote of the Convention, I was at once overwhelmed with surprise at the event, and oppressed with my own insufficiency for the work and office of a Bishop. Considerations of a peculiar kind, personal to my ministry, tended to augment the diffidence with which I would naturally regard a distinction which demands of its incumbents so large an experience and such maturity of wisdom. I felt therefore that I must afford myself

opportunity for consideration and prayer, before I could in the presence of God and before the face of appointed consecrators respond affirmatively to the inquiry: "Are you persuaded that you are truly called to this ministry according to the will of our Lord Jesus Christ, and the order of this Church?"

Since then some weeks have elapsed, and I have learned that your choice has received the ratification required by the Canon in the action of the Standing Committees, and of the Order whose immemorial right it is to guard the gates of entrance to their exalted office. It is impossible, dear brethren, to avoid the conclusion that the voice of that Divine Being, whose will is our supreme law, has spoken to me with an emphasis which not only renders acceptance a duty, but inspires my heart with emotions of encouragement and hopefulness. In this spirit of implicit obedience to that voice, I shall come among you, therefore, with undiminished self-distrust, but with the purpose to discharge the difficult and absorbing duties of the Episcopate faithfully, lovingly, and (if it please God) with that wisdom which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

In recurring to your official letter, I again note with pleasure the assurance of warm welcome which you so cordially tender me in behalf of the several Parishes of the Diocese. In anticipating the fulfillment of this assurance, I believe that I am also justified in expecting a large-hearted and strong-handed coöperation in the work that is before us—the work of strengthening the foundations that have been so nobly laid, and of extending the Work of Zion into unoccupied portions of the magnificent empire that constitutes the Diocese. "There remaineth much land to be possessed." Never was there a time, I believe, in the whole Kingdom of Heaven upon earth, when common dangers and wide-spread religious destitution have so conspired to mass and fuse the forces of the Church of God into a solid phalanx. Under sacred constraint of love to Christ, let us, dear brethren, go forth together in the fullness of the blessing of the Gospel, loving all who love our Lord Jesus Christ in sincerity, and at the same time earnestly devoted to the heritage of Catholic truth and order as this Church has received and set forth the same.

Begging you, dear brethren, to pray that God may perfect His strength in my weakness, and give me a heart purely devoted to His glory, I remain, faithfully and affectionately yours,

W. E. McLAREN.

The consecration of Dr. McLaren took place in the Cathedral, December 8th, Bishop McCoskry, of Michigan, being the consecrator, assisted by the Bishops of Minnesota and Nebraska, who presented the candidate, and the Bishops of Ohio, Indiana, Colorado and Western Michigan. The attending Presbyters were the Rev. Dr. Bolles, of Cleveland, and the Rev. Geo. Worthington, of Detroit. The official papers were read respectively by the Rev. Drs. DeKoven, Locke, Cushman and Chase. In the evening the Bishop preached his first sermon in S. James' Church, Chicago. Bishop Wells preached at the consecration.

—The consecration of Rev. J. H. H. Brown, D. D., as Bishop of Fond du Lac, took place at Cohoes, Dec. 15th, Bishop Potter acting as the Presiding Bishop, and Bishops Doane and Paddock presenting the candidate. The other bishops assisting were Bishop Bissell of Vermont, Scarborough of New Jersey, Niles of New Hampshire, and Welles of Wisconsin. Bishop Welles preached the sermon on this occasion also. About 70 clergy were in attendance.

—November 4th took place at S. Paul's chapel, New York, the Third Annual Reunion of the choirs of Trinity Church and chapels, under the direction of the organists, Messrs. Messiter, Cornell, Horsley and Gilbert. The Rector of Trinity Parish, the Rev. Dr. Dix, delivered an excellent address on Church Music.

We had a conversation with a leading Church organist, not long since, who kindly opened our eyes by telling us that the majority of the community had got past caring for preaching, or the truths of religion, but in making choice of Sunday resorts, were now asking the question, where shall we hear the *best music*? In his neighborhood, it was at Presbyterian and Roman Catholic places of worship. Then we reflected that we had heard of poor parishes, beginning on the Free Church plan, preaching earnestly the equality of all in God's House, after they had grown strong enough to build an elegant church, all at once reversing their

principles and antecedents, discovering that they had been "paying other people's fare to heaven," refusing to do so any more, and putting up their pews at an exorbitant rent; which the handsome stained glass windows and their "splendid singing" were thought reasonably to warrant. Thus they became as permanent bidders for a fair share of public patronage as any opera company, or other place of amusement, and if their churches are not open on any weekday, it must be only because the Sunday performance alone pays for lighting and heating.

In this connection we cannot help an extract from Dr. Dix's suggestive address, as reported in the *Register*:

When the Church music was framed to catch the taste of the age, or for the purpose of tickling the uneducated ear, then chaos could not be far off. There were many subjects to be considered in connection with this departure from true Church music, and among them was the action of fashionable Churches. Expensive Churches were built, pews were rented, and it became necessary to fill them. There must be, therefore, popular preaching and popular music. The question was, what would draw, what would catch the popular ear, what would accord with the popular taste. It was no longer art, but an extravagant display of evolutions and convolutions after the fashion of some modern sensuous school, with a couple of soloists who sang their few songs for the satisfaction of an expensive and exclusive coterie. What, he asked, could be more deplorable than to have Church music adapted to the taste of the age when it was considered what the age amounted to? So great was the enlightenment of the age that a small fortune had been made by one successful negro melody. But a few days ago, one of the most accomplished writers of Church music had told him that the publishers were unable to sell his own compositions, while a little duet relative to the advance of years and silver locks among the gold, which everybody had heard ground over and over again, was being sold with wonderful rapidity. There must, he said, be better music than the taste of the age demands, something to rule the heart, something in harmony with the creed which changes not, as old as the days of the Apostles and as lasting as the Son of Man. He did not see where reform was to begin, except it was in the Church to which they belonged.

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BISHOP HAROLD BROWNE ON QUESTIONS OF THE DAY.

The Bishop of Winchester has issued a Pastoral in lieu of a visitation of his new Diocese as yet: and it is a document that seems to be well received by all shades of Church opinion.

As to Diocesan matters, he says he was originally in favor of a new South-London bishopric, with S. Saviour's, Southwark, for its Cathedral, and he had intended to give up Farnham Castle, built 700 years ago by Henry of Blois, brother of King Stephen, and Bishop at that time: but that he has acquiesced in the measure carried through Parliament for a See of S. Albans, for which he gives up Winchester House, S. James Square.

As to the Church at large, he believes "a wave of new thought" is passing over the world, requiring of all much wisdom, self-control and disinterestedness. The past has been a struggle between extremes. From the first the victories of the Church brought its dangers. Jews and heathens and Philosophers came into it without always renouncing their principles, and hence the heresies of Gnostics, Ebionites, Manichæans and Arians. No wonder that after such license, the principle of unity and authority came to be unduly magnified. The Roman Empire was hardly half converted, and after Gothic irruptions, the Church could hold its own apparently only by forming a close corporation under a human head, and fostering ascetic societies as a refuge from the lust and tyranny and cruelty of the world around. The Bishop says on this point:

It is difficult now to see how all the evils of the Middle Ages could have been encountered by Christianity if we could eliminate from history monasticism and the Pope; and yet they appear, even in their earliest development, excrescences upon the Church, inconsistent with its truest principles, and naturally productive of dangers and corruptions. The Papacy and the monastic orders seemed to promise security for order and orthodoxy and Christian union. In the end they subverted all. Pressing to excess the claims of order, they suppressed to excess the claims of free thought. It was inevitable that free thought so bound down should at length burst its bonds; hence all those divisions of Christendom, to which the Church of Rome points as the disgrace of the Reformation, but which are in truth the fruits of the Papacy.

The Bishop then enters at length into an historical review of the vexed controversies from the Reformation downwards, as to the position of the celebrant, vestments, and similar topics. Referring to the two great schools

of thought which have always existed in the Church, and canvassing the assertion that the English Church holds within its bosom two different religions, the Bishop remarks—"Can it be said to belong to two different religions when both classes accept the same Scriptures as the authoritative rule of faith; both believe in the same mysterious, infinitely holy, merciful, Triune God, loving Father, redeeming Saviour, sanctifying Spirit; both acknowledge the same corruption of our nature, the same redemption and restoration, through the incarnation and sacrifice of Christ; both join in the same public prayers, partake of the same appointed sacraments; both look for the same judgment; both believe in the same immortality; both expect the same Paradise; both hope for the same home in heaven."

Through life his lordship says that he has laboured for nothing so earnestly as the union of the Churches of Christ; but no corporate union is possible with Rome while she is bound by the Vatican decrees; while, on the other hand, he cannot believe in the Evangelical Alliance, much as he may sympathise with the spirit that gave rise to it. The very word "alliance" seems to indicate an acknowledgment that we do not care for unity. Each school must be allowed fair latitude; fair freedom of thought and action, and, remembering that the wisest of men will have unwise followers, must be fairly tolerant of unwisdom and extravagance. But we must try to keep all schools reasonably within those limits which are absolutely needed for the preservation of unity and order among members of the same body. Only a sect can exist without freedom, and a Church will become a wilderness if it loses order. His lordship condemns "the forming and uniting with societies for propagating the opinions of one party and persecuting those of the opposite," the conventional use of such words as "Real Presence," "Sacrifice," "Altar," "Priest," which convey different meanings to different people: as also the inaccurate and often offensive use of the words "Catholic," "Protestant," "Reformation," and such like. If the English Church be Catholic its members are Catholics, and its practices are Catholic practices. The Bishop protests against an exaggerated significance being attached to the vestments or position of the celebrant, and contends that the chasuble and eastward position have not properly or essentially any sacramental or sacrificial significance. He knows many who desire a distinctive vestment at the Holy Communion to show that it is the chief religious service, and the eastward position because when we all pray to God we should all look the same way. He states, however, that he is unable to reconcile the judgments in the *Purchas and Mackonochie* cases, and after a lengthy legal and historical argument, he concludes that there neither is nor ever has been any authority for placing the altar east and west, and therefore dissents from the arguments of the Dean of Bristol, Canon Trevor, and Mr. Morton Shaw as to the meaning of the words "before the table." He believes the north side position really the more suited of the two to symbolise both sacrifice and sacerdotalism. After an exhaustive review of the *Ornaments Rubric*, his lordship expresses a hope that a rupture may be avoided by Churchmen reconsidering their position and moderating their passions. After all, there is more agreement between the two parties now than there was in the period of the Stuarts. Evangelicals are anxious for decency and order, and even beauty of Church ornament and service, and ready to obey Church authority. High Churchmen have none of that Pelagian element in their theology, from the charge of which so great a teacher as Jeremy Taylor was not exempted. If you listen to many a High Church teacher now on the doctrine of human sin or of the atoning sacrifice of Christ, you would say that there was nothing to choose between his teaching now and that of William Wilberforce or

Henry Venn or Charles Simeon, except that it was somewhat more practically pointed—like Baxter rather than Romaine. Can there be no peace among such as these?

He thinks each side has had a victory, as in the Gorham case, the Bennett case, and that of "Essays and Reviews." He notes, indeed, that the courts are more stringent as to rubrical than as to doctrinal matters. And this he thinks is a proper distinction. In preaching one must speak his convictions, and he commits no one but himself. In services it is otherwise: he should make no change till it can be made to express the feelings or views of the congregation.

Each side is under obligation to the other. Evangelicalism rescued the land from Deism once, and the Evangelicals will, surely, not deny that in all periods of our history those High Churchmen, who have been from time to time suspected and accused of sympathy with Romanism, have not only been the great thinkers and writers in theology and Christian faith—such as Hooker and Pearson and Butler and Bull and Waterland—but have left us the strongest and most enduring defences of the Reformed faith against the assaults of Roman and Jesuit error. Let me name Hooker, Andrewes, Usher, Bramhall, Jeremie Taylor, Cosin, Sanderson, Wake, even Laud himself. There have been no more successful combatants on the side of the Reformation anywhere; in England they stand quite alone, but they were all writers of the so-called High Church belief.*

As to disestablishment, the Bishop says:

I am prepared, if Providence so orders it, to accept a Republican Government and a Disestablished Church. I think the Church politically would then be far stronger than it is now; but I do not think the nation would be happier—I feel sure it would not be so free, I fear it would be less religious. The extreme schools who wish for all this would be far less likely to find toleration for themselves when they had their will. I confidently expect, if I live to see disestablishment, that I shall see, after some throes and struggles, the Church settling down again on its true basis as a reformed Catholic member of the one great body, its more sound and moderate adherents being strong in the ascendant; but I know that it will be obliged to entrench itself more firmly than heretofore, and that, therefore, it must narrow its borders; that so it will inevitably become more exclusive, throwing off the stragglers from either side. Thus those who are compassing the disestablishment of the Church are really working for their own exclusion from its pale.

He calls upon Churchmen to be more united against outside foes:

It is certain that Romanists, political Dissenters, and secularists of all sorts, are united, if in nothing else, at least in this—that they joy over our disunion, and that they lose no occasion for exaggerating its magnitude, and for trying to increase it. They, at least, all think that they can

* My revered friend Bishop Thirlwall seems to have claimed Jeremie Taylor as a "Broad Churchman." I always hesitate to express my dissent from the judgment of so great a man; but it seems to me very clear indeed that Jeremie Taylor was only Broad because he was a many-sided man, and because in an intolerant age he pleaded for toleration. In the modern and technical sense of the word he was no more a "Broad Churchman" than Ussher was a Low Churchman. Ussher is supposed to have been a strong Calvinist, on the strength of his having written Ussher's Catechism. It is doubtful whether the book is his at all. If it be, it was a very early and crude production, and in his controversy with Rome he assumes the definite position of strict Anglicanism, or, as it is called, Anglo-Catholicism.

weaken us by destroying our national existence. I believe they are mistaken. I believe that England's Church is much deeper in England's heart than they suppose. Notwithstanding our divisions, notwithstanding our excesses, see how the people gather round us, crowd our churches, give freely of their wealth, give freely of their labour, which is more than wealth; see even how our communicants daily multiply where those who minister Communion give it freely and fully. Yes, wherever there is earnest zeal, even when there lacks much wisdom with the zeal, laymen always are to be found supporting and honouring their churches and their clergy; and, if once the Church were shaken off by the State, there can be no doubt that with still greater readiness and with more educated intelligence the nation would rise up in defence and for the maintenance of that ancient House which has been the home of Christian loving hearts in England since first Christian faith and Christian hope were sown in the midst of it. I do not think Romanism or Nonconformity would gain by what they think would be our ruin. Infidelity and indifference would gain, not Christian Dissent of any type. True Catholic piety and true Evangelical piety are, I am very sure, compatible with each other. Only, let us look largely at both, not narrowly and exclusively on one alone. The Church, the Sacraments, the Apostolic ministry, set forth, exalt, and enthrone Jesus Christ, sole Saviour, Head and King. There is none other name under heaven which the Church of God proclaims to the world as that by which it can be saved. Let us not rend the seamless coat, nor even cast lots on it whose it shall be. It is the one priceless heritage of Christians, and it is held as an undivided whole by the Church of Christ.

The *Church Times*, in commenting on the Bishop's remark that the best of leaders have always had some unwise followers, says:

Indeed, considering all the foolish things which have been done by some so-called Ritualists, the wonder is that the school has not been broken up long ago, instead of getting stronger, as it does, every day.

The same paper adds :

Some of the points that he makes are extremely happy. For instance, he shows what an excessively absurd term is that of "Protestant." A person never protests when he can help himself—it is only when borne down by numbers, and obliged to give way, that he formally declares his dissent from the thing he is compelled to do or to suffer. The Lutherans are the only body which have any historical right to the title, for at one period of their history they actually did protest, but even they are Protestants no longer, for they have long since effectually helped themselves. Swiss Calvinists and English Dissenters never had the shadow of a claim to the phrase in which they glory. As for the Church of England, she has always taught what she believed, and condemned what she did not. In a word, the Bishop truly says that the only Protestants there have ever been here are the Papists, for all through they have protested against the changes which were made in the Church of England; yet even they lost their claim in 1850, when the Pope made a clean sweep, so far as they were concerned, of the ancient Church of England, and set up a new one of his own. Bishop Browne, however, is not quite so successful in his dealing with other disputed phrases. For instance, he assumes that so long as people "remain members of a Catholic Church they are Catholics; which is like saying that if a man is a member of an "Honourable House" he is necessarily honourable. So, too, he dislikes such words as "Real Presence," "Sacrifice," "Altar," and "Priest;" but really it is not easy to see how the doctrine of

the Blessed Eucharist can be taught without the customary terminology. We certainly did not expect to find the Bishop propounding a Cowper-Temple clause as a nostrum for party spirit.

He admits that it is impossible to secure a really impartial tribunal, for no one—not even “a Jew or a Mohammedan or an atheist living in England”—“can help having some political and some religious bias, be he who he may;” but he says it is best to bow to the decisions of the courts, however imperfect, and to accept their blunders and all. He reminds us that even non-established religious bodies do not escape from the cognisance of the law. No doubt, but non-established bodies have the power of curing any blunders that a court may make in construing their documents. Thus, if a Vice-Chancellor holds, as we believe one once did, that a Baptist need not be baptized, the sect stultified and aggrieved by the ruling, can set themselves right in a moment by altering their rules. But the Church of England, till she recovers her full synodical rights, will be able to do nothing of the sort; and in the mean time her faithful sons will not see her standards altered, and hold their peace lest they should damage the reputation of a court of law. If the result must be Disestablishment, why then let Disestablishment come. The Catholic sections have no reason on their own account to dread it, or even to deprecate its speedy advent.

On no point is the Bishop more impressive than where he points out the calamitous results which have always followed every previous attempt to settle controversies within the pale by means of force. No good ever did and ever will come of it—least of all in a case like the present, where the litigated questions have only an accidental and superficial contact with the principles really at stake. We *do* make use of the vestments and the Eastward position as a means for setting forth the Catholic doctrine of the Blessed Eucharist; but it does not follow that defeat would in the least degree damage our position. The game which the Church Association is playing is merely—if we might use so absurdly inappropriate a term—“for love.” Let them win it ever so much, it will not do the smallest harm, except, perhaps, to one’s temper.

The upshot of the whole matter, then, is that for the sake of everybody it is most desirable that the Six Points should be pronounced, or better still, should be tacitly admitted, to be optional. It is, therefore, to be hoped that Lord Penzance will not next month follow the weak and unfair precedent set by Sir Robert Phillimore; but will treat the judgments of the Privy Council as non-existing, and will pronounce for Mr. Ridsdale. If the Church Association should be so ill-advised as to pursue the matter further, it can have no objection to go to the Privy Council, and we can not doubt that their lordships, if they ever again get the opportunity, will repair the blunder they have made in affecting to play Pope. Then peace and unity will return, for, as the Bishop truly insists, the points of agreement amongst the great mass of Churchmen are infinitely more numerous and important than the points of difference. With peace and unity it would be an easy task to dispose of the Liberation Society, and the Education League; and the Church of England would for the first time since the Reformation find herself in a position to discharge her high mission not only to those within her own borders, but amongst the dark places of the earth.

From the Guardian.

PROF. MOZLEY'S SERMON ON DR. ARNOLD AT LANCING COLLEGE CHAPEL.

The crypt at Lancing College Chapel was dedicated yesterday week by the Bishop of Chichester, who celebrated the Holy Communion at 8 A. M. At ten o'clock there were Matins, and at noon a solemn *Te Deum* was sung as an act of thanksgiving. For the last of these services a procession, numbering about 300, was formed in the temporary chapel, which will henceforth be used as the college library, and contain the valuable bequests of books by Archdeacon Hare, Dr. Neale, and others. Representatives were present from the different schools of S. Nicholas' College at Hurstpierpoint, Ardingly, and Bognor, and also a deputation from the branch of the society now established in the diocese of Lichfield. The Chapter of Chichester, whose name appeared in the programme, was prevented from taking public part in the proceedings by the lamented death of the Dean, who, accompanied by his whole Chapter, had formed part of the procession a few years since, when the corner-stone of the building was laid. Singing the 48th, 24th, 114th, and 115th Psalms, and bearing a number of banners and crosses, the procession entered the chapel, where the Nicene Creed was sung, and a few collects were recited. The following sermon was then preached by the Rev. Dr. Mozley, Regius Professor of Divinity of the University of Oxford:—

"The Church of the living God, the pillar and ground of the truth."—1 Timothy, iii., 15.

There are two classes of difficulties in Scripture, for one of which there must be some explanation; otherwise God Himself is represented as doing something wrong. The commands which he gives in early ages are to do things which in us would be positively wrong. Before we accept then what is said in Scripture, we must know that what is *prima facie* wrong is not what it looks; it must be made certain that this interpretation is not necessary. Some processes of reasoning there must be, because there is something wrong without it in the divine acts. The human mind must refuse to submit to anything contrary to moral sense in Scripture. So much intellectual inquiry then is really necessary as extricates us out of the necessity of thinking evil of the Deity. It is impossible to let an objection to God's moral nature go unanswered. But while questions concerning morality and apparent Divine commands are parts of the difficulties of Scripture, no inquiry is obligatory upon religious minds in matters of the supernatural and miracles; there is no moral question which is raised by the fact of a miracle, nor does a supernatural doctrine challenge any moral resistance. In the doctrine of the Incarnation, *e. g.*, we see a wonderful depth of mystery, but there is no inquiry for us to institute, there is no question for us to raise; we have only to accept the mysterious truth, which is beyond our comprehension, of our Lord's ineffable nature. We dwell upon a mystery, and we have no search to make, we have no argument to construct. In the former case, while there was a *prima facie* appearance of something actually wrong having been commanded by God under a former dispensation, it was necessary to argue in order to clear the Bible from a charge; but in a revelation of the supernatural no charge is incurred; here is profound repose, here simple faith accepts the great truths of the Gospel; and, while the historical portion of Scripture cultivates a succession of inquiries which belong to its territory, the Gospel offers its sacred truth unreservedly to love and faith. We thus see the mind going on into two totally different tracks, according as some question is laid be-

fore it in history, which compels the reader of history to see something that has to be explained, or, according as it is a mystery of the Gospel, which does not require explanation.

There is nothing inconsistent in these two lines of thought with each other. There must be a spirit of intellectual inquiry in Scripture whenever there is a question legitimately to rouse it: in the Old Testament that question of God's former modes of acting which we do not see now, but which did then prevail in the world, cannot be dismissed. It must be met. But because we have to argue questions, when they arise in Scripture, we need not, therefore, give up simple faith upon its proper ground. When the public school education was first renovated, and made a fresh start in this country many years ago, it did so under the eye of a great man, in whose memory we all here feel a great interest. And, perhaps, it is not without its importance just now that the religious influence under which that great movement was conducted should be taken notice of. I say that we should form a proper estimate of it, because the religious character of the movement was so conspicuous in the whole of it, and therefore it will be of some importance what that religion was and the creed on which it was built.

In Arnold, then, we have undoubtedly a man who was ready to take up controversy on critical subjects relating to Scripture, and who laid down new views with great boldness, and sometimes without a sufficient consideration. He entered very strongly into the Old Testament question of the Divine commands which run counter to our ideas of sound morals; and he applied solutions to some of the enigmas of the Old Testament from which people in general justly dissented. But while there was one part of the ground of Scripture upon which he appeared as an investigator and an inquirer into truth, upon another part, and by far the most important part, he took his place as a simple believer, accepting all the doctrines of the Gospel without a question, and taking his stand with an absolute and an unhesitating and unwavering faith upon the supernatural mysteries of Christianity. The Old Testament questions upon which he decided with too great haste, left open to him, in fact, for steadfast adherence and devout and simple belief, the whole body of the great doctrines of Christianity. He had a loyal attachment to the principles of faith, a firm allegiance to it as the genuine making of the man, raising him from a lower to a higher life; and he accepted it heartily, as expressed in a primitive framework, and in the form of sacred words. His contemporaries were keenly alive to his errors of judgment in this Old Testament controversy, and were too much turned away by them from the true acknowledgment of the weight of his doctrinal teaching in the school chapel. But it ought to be said that he combined singular independence of mind, chivalry, and ardor in the pursuit of truth with the most noble expression of doctrine, and that not only doctrine itself received a magnificent expression under his treatment, but that all the collateral veins of thought which wove into the structure of doctrine, and gave support to supernatural truth and the hold of the mind upon it, were fostered and cherished in his mind. There was no idea of truth being left floating to find a new foundation where it could; but it was considered an understood thing that education must be founded upon religion, and that the religion upon which it was founded was a truth of fact. He stood upon the rock of the Nicene Creed, and, standing upon that sacred deposit, he had no fear for the working of his plan and method.

But without a religion to stand on, what was a school but an experiment, without any guarantee for higher training in it; a whole mass of human nature taken in and turned out again, without any hold being obtained over it, and nothing except its own humorous waywardness and impulse being

conspicuous in the trial of strength. Arnold wanted a faith that would be a yoke, that would claim a supremacy by the certainty of its convictions, and hold the school together in the bonds of a true growth. So that he might claim for the school something of the higher union—"For as the body is one and hath many members, and all the members of that one body being many are one body—so also is Christ." All grows together from one root of doctrine, and that is the doctrine of Christ crucified. "The savage and the half-civilised man thinks that he can bribe God to forgive him by costly or painful sacrifices; the philosopher thinks that sacrifices are not needed. But He who is in the bosom of the Father has declared to us that evil must cease to be evil, or that it must be destroyed from out of the kingdom of God; and that God's love to us would not spare even His own Son to save us from destruction, but that God's holiness must have destroyed us—yea, must and will now destroy us—if we lay not hold of the redemption which He has offered us. This is the love of God, not to pass over our sins, but to give His own Son to be the propitiation for our sins. And this proof of His love shows what must come to us if we refuse the propitiation thus offered. This, if it fully entered into our minds, if believed with an undoubting and unwavering faith, must, indeed, save us all."

Thus, on the one hand, strong and urgent on the duty of intellectual inquiry, always reminding us that difficulties are not to be passed over, and that this only makes weak men, whereas faith requires acts of minds of energy and power, on the other hand, he holds to the faith of Nicæa. His language is the primitive language. He puts force into it, and does not use it with reluctance and unwillingness. But he uses it as the foundation of his school and its teaching. So his thought is primitive, not only when he lays down doctrine, but when he deals with the ethics which are favourable to doctrine, and points out to men how their minds must be trained and general principles implanted if you are to have a particular creed implanted in people's hearts and taking root there. It is this subsidiary advice which impresses moral ideas upon men, with a view to faith and in aid of faith, which is so charged with the *animus* of faith and is so strong with sacred bias. One observes now that the idea of a victorious faith is a great deal given up in many quarters. The notion is that if faith conquers, she does it by being unfair, that she gets more than she ought to have. There must be nothing gained by faith from within, by the strength of her own spirit, by her own courage enabling her to face difficulties and so bring her out of them. In order to be intelligent faith, it must always be beaten; if it acknowledges itself wrong, it is then sound and healthy. Now, this is not the teaching of Arnold. The usual conclusion into which people slide now, if there is any difficulty as to faith, if faith feels too heavy a burden committed to it, the favourite expedient is—drop one part of it; you will be astonished to find what a relief it is, and how cheerfully you bear the other part. The whole defect of faith is made to consist in the load upon it, in having too much to put up with. But now the principle that Arnold lays down is the counter principle that faith must struggle from within, not be eased in every case and have weight taken off from without. That will not do the good you want, to have a truth taken off from your weight, but to have a new strength inserted in your belief. "You see," he says, "what it is that is wanted—namely, to make notions wholly remote from your common life take their place in your minds as more powerful than the things of common life—to make the future and the unseen prevail over what you see and hear now around you. I know indeed," he continues, "of one thing which would effect this in an instant. Let any one of you be dangerously ill, let his prospect of earthly life be

rendered less than uncertain, then he would soon think far more of the unseen world than of the world around us." The principle upon which such a question is put is, of course, that the mind is, in the regular and legitimate course of things, the stimulus to its own faith, and that it can impart strength to its own belief, if it will take the trouble. It must be considered that faith is freshened by acts of faith—by doing things which naturally follow from faith. "Assuredly," he says, "the faith which you find so uninteresting and so hard to understand cannot be the ruling principle of your lives—you cannot in any sense be walking by faith. And therefore I have thought that it might be well to say a few words as to the means of gaining this faith; to tell you how you may, with God's blessing, come to understand and to love it, and to act upon it, just as naturally as we now act every day, from some motive of worldly pleasure or pain." Coleridge has a great maxim—that "to restore a commonplace truth to its first uncommon lustre, you need only translate it into action." That is to say, in proportion as you make truth a thing that stirs you, you give it a newness; you recommend it to your belief, it strikes home to you.

Arnold's great want was for a real belief, not a mere belief of words, but he did not think this gained by making a doctrine less supernatural, but by making the mind itself more aspiring; not by lowering the truth, but by raising the mind. He considered that the mind was to be trained to faith of set purpose, and by distinct inculcation of all the imagery of faith upon his attention. "A child, too," he says, "may be soon taught to love his Saviour, and will listen with great eagerness when he hears how Jesus Christ came down from heaven for his sake, how he lived in poverty and sorrow, and died a cruel death, that we might be made for His sake everlastingly happy. . . . Nay, even the third great truth which the Gospel teaches us, the sanctification of our hearts by the Holy Spirit, can be and often is practically taught to very young children, when they are taught to pray that God will make them good." We are reminded in his general vein of religious thought much of Mr. Keble. The faith of a child was the pattern of a grown-up man's faith with both of them. He shows us in an especial way his sympathy with a child's mind in the reception of matter of faith; he takes in the whole idea that is in the child's mind, and sees how much there is in it which is exactly the same in the child and in himself. He stops short where he must, and the child stops short. Both of them believe and rest in this mystical truth, in the one way in which they must, as images imparted to them by the Divine Spirit. Arnold did not attempt to penetrate supernatural truth, and saw that as a child received it, so did a man; it was beyond both. He valued the first fresh acquaintance of the child with mystery, with truth above nature. He saw the naturalness of faith, how the first impulse of nature was to accept the Gospel, and how the whole intellect of the child rose with the truths which it embraced. He had always deep in his mind an image of believing childhood, and with this association and sentiment was the whole structure of his dogmatic language linked; dogmatic language was so far child's language, that it only put into words what was above our understanding. The language of the Council of Nice is coupled in his mind with the language of childhood. Nature has so clearly made him a preacher of Christianity, and the supernatural doctrines of Christianity, that such a witness to the Supernatural Man Christ Jesus cannot but arrest us. He has a joy and pride in the declarations of the Gospel which bespeak a real belief; the very frame of his language shows it.

And now, why have I gone back to the activities of former days, and to the original of the great education movement? It is that we may see the

unity of the movement from first to last. It began with a remarkable alliance of education and religion, and that alliance has continued. Making allowance for the different modifications which a great principle contracts in the course of its advance, this is the same powerful combination that it was. We here feel that we are carrying out a great work, and not only that we are carrying out a great work, but that we are carrying out the same great work that first arrested attention, as a renovation of the educating power of the country, more than thirty years ago. This institution is the head, indeed, of a subordination of schools; and we have in him who has had to superintend this large formation a singular and special fitness for such a work—such as marks him for it. The vast materials which enter into such a plan would, unless they had found a head that could give them place, and arrange their operations in a scheme, have issued in a general medley; but he who is at once the head and the founder of this whole system has conducted it successfully, and gathered all its resources into one efficient plan. And one of the great qualifications for this arduous work has been the patience with which he has borne the imperfections of his plan in process of its forming; the gradual way in which he has been enabled to deal with the rising claims of each part of the growth, teaching every part of the whole to do with as little as it can for the interim, while it was only in a provisional state.

First, the building was raised only with its necessary walls and roof to hold people, and only room to shelter scholars and masters; then a hall rose, then a library, then a chapel. There was no hurry to make everything perfect at once; everything took its time, and its place in the arrangement came when it was allowed in the general plan. It required one who was endowed with great capacity for action to collect all the minds together, and fit them in their proper positions in the working order; in a large plan, uniting many institutions. To put together such materials required gifts the use and employment of which must have constituted its own reward in a great measure, for all capacities and fitnesses take a pleasure in their own exercise; but they must at the same time have thrown a great weight on the mind, and a life of labour and pressure and calls upon the attention. It must strike some persons who contemplate the map of life, that many different kinds of lives have many attributes in common; those forms of life whereby one man is a statesman, another man a traveller and discoverer, another man a man of business, another a schoolmaster, and so on; it all seems to come to much the same thing as far as regards labour. A life labour must go along with all sorts of lives. Whenever there are things to be done, and to be taken care with, to be done in proper time and place; whenever there is character to be seen and seen truly; whenever there is accurate observing, and expeditious doing, there is labour. All lives that undertake objects and make themselves difficult have much in common and do much similar kind of work of mind. I take up the travels of Dr. Livingstone—it strikes me very soon, I am sure he is not only a traveller that works with his feet; why he is in the thick of a problem, he has a piece of reasoning to get through that taxes severely all his powers. Who is to put together the action of all these forces, and get at the old secret of the world and the key of a continent? The great traveller is a reasoner as much as a traveller, working hard in the inside of his brain, putting things together—rivers, and forests, and lakes: the outflowing of bogs, the forming of inundations. With these he reasons, a whole argument is working up into form in his mind, he is full of a problem. Here, then, is the same kind of work of mind which haunts a traveller, and besets a sedentary student. But a life which is connected with founding

institutions carries its own high qualities, its perseverance, its patience and equanimity, its power of gathered attention to a large field of calls, upon its face. May he reap an ample and the best reward!

Let us now turn to the work of the day. We are to lay the foundation of a new church. We must defer for the moment the enjoyment of the splendid vision which has attracted us, and wait till another year erects before us the gorgeous beauties of the Christian Church. We have to do now with the severe and yet sterling and fit and costly foundation, worthy of its end. It is laid deep in the hill side. It typifies the ancient Creed. The cause of education has been, and will continue to be, a missionary cause; religion has become by use the natural ally of education, and so long as education goes on, so long must it support the Christian creed. This is its natural work. It cannot avoid doing it. There is a great power in this country, a power which is part of progress, and implicates the future, which has signed a compact with the creed. Education in its popular aspect can no more give up the creed than it can give up the classics. It is true the law may alter, and legal constitutions may shake off the yoke of the Act of Uniformity. But education as commending itself to the people, and conducted by a popular impulse, must go on as it has done, taking religion along with it by a voluntary partnership. And both naturally benefit by the alliance. You may, indeed, offer an education without a religious creed, and you may offer all the material of knowledge, but without a creed you have not the natural recipient of education. Religion gives the power of receiving education; it provides the seriousness and weight in the young mind, which knows how to lay hold of the resources to the enjoyment of which it is admitted. How does any solemn thought, any impressive sight, any memento of greatness, any gleam of nature, any opening in the sky set us forward in the work of life, give us a start in some particular undertaking that we have to enter on! Well, then, that which furnishes the higher start in the general work of education is religion. In works of fiction there is a moment which makes the character; the creator of the work of art who wields all the resources, moral description, of sentiment and imagery, may have tugged at his wish in vain; he buffets the air with words, and loads the ground of the drama with structures of scenes of conversations, but for all that the character is not yet done, and he has that in his head which is not expressed, and his effort is to get it out, and to shape it, and it will not come into shape; but a moment brings it out, and the person stands before you. That in the world of school creation is the creed. At once a school becomes something else; something it gains of an end above nature, of a supernatural end of its own work. The rank of all work is raised, and the scholar is raised with his work. The school belongs to the ages that are past, and is part of the chain of the forts and defences of Christianity.

CANON LIDDON ON BISHOP FORBES.

At the Memorial meeting at S. Paul's, Lord Strathmore presiding, after the reading of a letter from Mr. Gladstone, Canon Liddon moved the first resolution:—

Probably your reason, my Lord, for calling on me was because I have had the singular privilege and blessing of an intimacy with the late Bishop that lasted through a long term of years. Indeed, the intimacy made me at first a little unwilling to attend here to-day, for I could not but feel that

in a great Christian character like his there were many points that scarcely admitted of being discussed at all thoroughly at a public meeting. There are characters we know of which we have high authority for saying that they are above human praise, and I do not think I am at all going too far when I say that Bishop Forbes really came within that category. On an occasion like this we should naturally regard our reverend friend in these aspects—as a man, as a Bishop, as a theologian. As a man, the two great qualities which distinguished him were tenderness and courage. In a friendly notice which appeared in a northern paper since his death it was stated that his character was “of an effeminate type.” Like many other phrases, that was partly true and partly false. If it meant that he had the heart of a woman, it was true; but if it meant that he had the weakness of a woman, it was entirely false. He was a man of indomitable courage—and it was a courage of a far higher order than any mere physical hardihood; it was moral courage. His tenderness was equally remarkable; it was in him, as in others, the complement of unusual moral strength. These are only the salient points of a great and varied character; but it seems best to seize, as it were, upon a few striking traits, and leave it to the imagination of others to fill in the outlines. However, at my request Dr. Pusey, my dear and reverend friend at Oxford, who knew Bishop Forbes so much more intimately than I did, has been so good as to put down a few words which might state what he thought of the Bishop’s character. I will read them to the meeting:—

“What strikes me most about the dear Bishop in looking back is his great love, tenderness, simplicity, and self-forgetfulness, and his sensitiveness about whatever bore on doctrinal truth. That trial was like the piercing of a sword to him: for fear the truth should be compromised, and as to the defence, lest he should in any way compromise it. He did not recover the physical effect of it, in any degree, for two years. I saw his nervous system gradually tranquillise; but during these two years, it was preternaturally alive. His happiest time was that which he spent in the hospitals of the sick, or in the alleys of Dundee, if so he might minister to souls or bodies. Then there was his utter want of self-consciousness. He had, as you know, brilliant conversational powers, yet one could never detect the slightest perception that he was conscious of it. So also as to his theological knowledge, he had a large grasp of mind, devoted loyally to truth; sorrow for those who had it not; tender feeling for them; but for himself utter unconsciousness of his gift. It was all a matter of course. Of his humility towards God, I can only say the Day of Judgment will show what it was.”

It is less easy, and in the presence of your Lordships, to speak of him as a Bishop without saying something that might seem rash or inappropriate. But I shall never forget my first visit to him at Dundee. As we walked through the streets, almost every other person we met took off his hat to him. In fact, it was almost impossible for me to believe that I was in a Presbyterian city. I could not help saying to him, “You seem to have a very large flock.” He smiled, and said, “Oh! they are very good-natured.” When we went into the reading-room it was the same—at least half the people rose as he entered. One could not help feeling that his presence was a great moral power which extorted involuntary respect amongst a people brought up amidst traditions of hostility, which we in this country could hardly picture to ourselves, towards the Church which he represented and ruled. Evidently he was recognized as a great chief in the Church of Christ, who exacted a tribute of homage in spite of the prejudices of those who rendered it. And yet he was the last man in the world to lay himself out for what the newspapers call “influence.” From anything of the kind he would have shrunk with the force of his whole being. But he believed that he was in the possession of a body of certain truth: and he lived consistently with that faith. Even amongst

those who were hostile to it, his example had its weight. Indeed, it was said (and said, too, by a Presbyterian) that if he could have lived for fifty years in Dundee, half Dundee would probably have been won to the Church. The consideration, however, upon which Bishop Forbes' claim to recollection will in all probability mainly rest, is his character as a theologian. We all of us know he has written and spoken a great deal upon theological matters, which have been the subject of warm controversy in our day and generation. To this work he brought, so far as I may presume to understand his mind, two classes of qualities which are not often united in a single intellect—the qualities which one expects to find in a schoolman, and those which seem more natural in an historian. As a schoolman he had a keen sense of distinctions where, to an ordinary mind, no distinction is apparent at all; he had the power of rapid inference; and that instinctive sense of the presence of an objection which at the same time does not exaggerate its importance, but which, while it sees the difficulty, sees through and beyond and round it—in a word, he had all those qualities which belong to an acute mind sensitively alive to the obligations of logic: and if he had had these alone, there is no telling where he would be now. But while they gave a finish to what he said and wrote, such as is not often met with among us, they were restrained by his historical sense, by his sense of fact, by his sense of truth. He knew quite well how easy it is for a man to lose himself in the abstract regions of theology—to infer conclusion from conclusion, to project new assumptions as if they were premises, till at last he finds himself soaring far beyond the regions of fact into the regions of *à priori* reasoning, in which any conclusion is possible from any premises. But Bishop Forbes was restrained by an honest, intrepid sense of what was true, what was ascertainable, what was fact, what the Church had certainly taught, and what had been the discrepancies or changes in her mode of teaching from age to age. In reaching a conclusion he always insisted that whatever difficulty there might be on the other side must be allowed for. This might be illustrated by his bearing in two great discussions in which he has taken part, the Eucharistic controversy and the Old Catholic movement in Germany. How much the Eucharistic controversy cost him those only who know him well could at all say. It had the effect of bringing him into close intimacy with the late Mr. Keble, and the result of that intimacy was the production of a book, which may, perhaps, be better known hereafter than it is now, for it is what the Germans would, I suppose, call an "Epoch-making" book—I mean, "The Theological Defence of the Bishop of Brechin." It was not altogether the Bishop's work—it was the work of more than one or two. It was largely the work of Mr. Keble. But it was certainly the result of most careful discussions upon the tremendous subject with which it dealt. People have sometimes said they cannot understand how a man could write and act as Bishop Forbes did with regard to the Eucharist, and could feel any sympathy with Dr. Döllinger. But if such persons would look a little below the surface they would see that precisely the same mental tendencies governed the Bishop in the one case as in the other. He wished to be true to all that the united Church had really taught, and to nothing whatever beyond. During the early part of his life he indulged the hope, so welcome to a Christian mind, that there was no impossibility in Western Christendom again becoming one. He believed in what might be called a theology of conciliation. His mind was of the same cast as that of Melancthon, of Leibnitz, of George Calixtus, among Lutherans; of Bossuet and Vernon, among Roman Catholics; of Andrewes, Montague, Cosin (at least in his early days), and Wake amongst ourselves. He could not but feel what a

blessing it would be if the Church of God should again present a united front to the world, and with what an immense increase of power she would then be able to speak in her Master's Name. It was worth any man's while to incur risks for such a consummation as that; but he did not indulge these hopes beyond the Vatican Council. The decision of that Council seemed like a death-blow to his aspirations after unity; for it consecrated the *à priori* method of reasoning in matters of doctrine—it really assumed that, because it might be thought advantageous to the Church that she should have an infallible head, therefore, be the facts what they might, she had always had one. Thus he took the same course in sympathising with Dr. Döllinger that he had taken with regard to the Eucharistic controversy. He felt a thoroughly honest conviction that if the Church of Rome were permanently committed to the decision of the Vatican Council, the result must inevitably be an enormous increase of infidelity; and, therefore, he heartily gave his sympathies and support to those eminent and saintly men who are striving to maintain the Old Catholic religion on the Continent. After a few remarks of a more personal character, Dr. Liddon concluded by offering the following resolution:—

That this meeting pledge itself to do its utmost to carry out the memorial to Bishop Forbes, resolved upon at a meeting held at Dundee, and request ——— to be a committee to carry out this object (with power to add to their number).

From the Church Times.

IRVINGISM.

Apostolic Lordship; or, Five Years with the Irvingites, and Why I Left them. By W. Grant. Pp. 120. Hayes.

It seldom happens that a new school or sect can be quite fairly judged of in its early days, for to originate a religious movement of any kind presupposes a certain force and respectability of character, which for a time may keep in check what is really vicious in the system. When, however, the teacher has passed away, and his personal influence has died out, the objectionable traits in his system will not be long in making themselves felt. There have been few cases in which this stage has been more quickly reached than by the knot of religionists who style themselves "The Catholic Apostolic Church," but whom the world will persist in calling "Irvingites."

The *motif* of this body, as we heard it explained some thirty years ago, was not without a kind of plausibility. It was urged that before the end of each previous dispensation, it had pleased God to send a preacher of righteousness like Noah or John the Baptist; that as the Christian dispensation was manifestly coming to a close, we were justified in looking for the appearance of a new Elias; and that the analogy of the faith made it likely that this Elias ministry would be committed to a body of men—to a miniature Church, in fact—rather than to an individual prophet. The function claimed for the "Catholic Apostolic Church," then, was not to make proselytes at all, but to arouse all existing Churches and prepare them for the second coming of the Lord. This being the *raison d'être* of the new body, its special feature was a restoration of the Apostolate; and twelve men, including the late Mr. Henry Drummond, claimed to have received a new commission coördinate with that of the Twelve upon whom the Church was originally founded. Such was the averment; and at the first blush it must be allowed to have many suspicious features. In the first place, the Scriptures seem to teach plainly enough the completeness

and finality of the Faith, delivered once for all to the Saints. Again, we are expressly told that the wall of the new Jerusalem has twelve foundations, and in them the names of the twelve Apostles of the Lamb; a statement which seems to preclude the possibility of another twelve, and when we find that even S. Paul could not undertake the apostleship without ordination, it is difficult to admit the idea of this other twelve designating themselves to the office. Still, it might have been a little rash to pronounce an *a priori* judgment; for to have done so might have been to repeat the error of the Jews who rejected the Messiah because He did not come in the guise which they thought appropriate to Him, and as to which they were after all so miserably wrong. At the same time we can hardly be in error if we inquire how far this "Catholic Apostolic Church" has carried out the programme which its members laid down for it?

About the answer there can be little hesitation. The Catholic-Apostolics have built in the course of the last forty years a few chapels, including a very ambitious one in Gordon-square. They have also compiled a liturgy and invented a ritual, which, whatever their merits, are absolutely surprising, considering that the movement was cradled in the Scottish Kirk; but as to arousing the Churches, or influencing society, or contributing to the unity of Christendom, or spreading abroad a thirst after godliness—the thing has proved an abject failure. The world has witnessed many revivals. Not to speak of those in the middle ages, we have seen what was done by the Wesleys, and what is doing by the movement which originated at Oxford forty years ago. Even though we may doubt the reality of the Moody revival, it cannot be denied that it had somewhat of the right look; but this Elias ministry of the Catholic-Apostolics has neither the look nor the reality of the thing it professes to be. It has simply added one more, and that a highly genteel, unit to the long list of denominations which crowd the Registrar General's returns.

All this has long been patent to the outside observer; but we are indebted to the pamphlet before us for some account of the inner life of the community. Who or what Mr. Grant is we have no information beyond what appears on the face of his statement. One thing, indeed, is rather unfavorable to him. He has evidently a genius for 'verting. He has been an Anglican, a Roman Catholic, an Irvingite, and an Anglican once more. He seems to be one of those who imagine that there is somewhere on this earth a Church which is without spot or wrinkle or any such thing. He is constantly discovering that he is mistaken; but he is logical and just enough to see that if he leaves Church A., on account of its defects, for Church B., which he supposes to be perfect, he has no right to stay in B. if, on closer acquaintance, it turns out as faulty as A. It is only fair to add that if Mr. Grant may possibly be open to the charge of fickleness, there seems no reason to impeach his narrative on the ground of any spitefulness which he betrays towards his co-religionists; a particular in which he is honorably distinguished from 'verts in general.

At first starting the new apostles made a great point of the equal participation of the laity in the gifts of the Spirit; and Mr. Grant quotes copiously from Mr. Drummond to show the people had a right to judge the clergy, and ought not to put themselves under them; but into the thirty years which have since elapsed, there seems to have been compressed pretty nearly every abuse which it has taken the Papacy eighteen centuries to perfect. There is, in short, something almost amusing in the curious fidelity with which the Infallibilists of Gordon-square have reproduced the peculiarities of the Vatican. It should be explained that the bulk of converts have come in from amongst Low Churchmen or Dissenters, and

generally betray the most abysmal ignorance of theology. Mr. Grant, however, being well read in divinity, was perpetually scandalized by the crude, and even heretical, doctrine which he heard from his new friends. It seems that the faithful were taught to send up ideas about spiritual things as "meat offerings," so that the "rulers might receive of the grace and knowledge in the body." Thus invited, Mr. Grant felt almost perforce compelled to assume the office of critic; and it is only just to say that when his complaints did reach the apostles, their decision was generally right. But even when successful he was made to understand that his audacity in calling in question the teaching of his superiors was disloyal. He gives a grotesque example of the red-tape which prevails in the administration of this apostolic lordship. There had been some grossly Nestorian preaching and getting no satisfaction when he complained of it to his angel, he wrote a tract and forwarded a copy of it to the said angel with a request that he would send it up to the apostles. Recognising the handwriting the angel returned the communication unopened. Upon this Mr. Grant forwarded it to the apostle, who immediately sent it down to the angel with instructions that he should send it up to him again, it being against Apostolic etiquette for a mere layman to communicate directly with apostles! Mr. Grant had stated that until something was done he would not communicate at the local church. The apostle decided that this declaration had invalidated the document as an appeal, and Mr. Grant was required to apologize. This he declined to do, till hearing at length a rumor that he was contemplating secession he gave notice that he would return to communion; whereupon he was summoned into the vestry and forbidden to do so; and the next day he received the following high and mighty mis-sive—

I am directed by the angel of the church to convey to you the following communication, viz:—as Mr. G—— has wickedly and presumptuously charged the angel and ministers of the church in —— street, or certain of them, with being guilty of a foul heresy, and has avowedly withdrawn himself, temporarily or otherwise, from the communion of the altar there, by reason of such alleged heresy, I have to request you, acting for me herein, to inform Mr. G——, that, until he has repented of, and confessed this his sin against God, and his guilty uncharitableness towards those over him in the Lord, he will not be permitted again to receive the Holy Communion at the altar in —— street, nor will he be commended to any other altar in the Apostles' Communion.

This led to Mr. Grant's return to the Church of England, and it will be seen that Cardinal Manning does not stand alone in his strange doctrine that there is treason and heresy in the very idea of appealing from an ecclesiastical superior. But throughout Mr. Grant's five years' experience of the Apostolics, evidence of the most outrageous Vaticanism seems to have met him at every turn. For instance, his elder told him to "wipe out as with a sponge on a slate, all the past; to begin entirely *de novo*, absolutely afresh, and to read only the Liturgy and the Bible." Again, because he suggested that at Low Celebrations, when there were few communicants, it would be decent and edifying to allow a brief space for private devotion, he was told that he was in great danger, and was severely blamed for supposing that the Liturgy was imperfect, and that the apostles did not know what was necessary and right. When he offered himself for the ministry, he was asked if he was prepared to become a slave; for "things might be passed over in the laity which an angel could not stand in the clergy." This is evidently a great deal more in the spirit of Loyola than of Drummond; but the doctrine of slavish obedience is not the only respect in which Apostolicism has assimilated the more doubtful peculiarities of Jesuitry. Thus we read:—

An "angel" who had served as "angel of a church" under apostles, and subsequently took holy orders as a priest of the English Church abroad, on his return to England, answered an advertisement by the rector of a country parish, who required a clergyman to take charge during vacation, and was accepted as an Anglican priest, nothing being said about his connection with ourselves. This "angel" afterwards boasted of having held most successful extra services in the parish church, during the whole of which time, he acted, as he expressed it, entirely under the direction of his "apostolic" ecclesiastical Superior!

It has become the fashion, too, to recommend members, who, from circumstances, such as living at a distance from "apostolic churches," are unable to receive Communion elsewhere than at Anglican altars, to apply for *Confirmation in the English Church*—even though they have received the "Sealing," or laying on of our "apostles'" hands! This can but be a desecrating of the holy rite. One young deacon, on whom such a course of action was urged by his superiors, resolutely refused thus to profane the Sacrament of Confirmation—and he came under condemnation for his honesty. He has since practically left the "apostles."

I cannot reconcile acts of such a character, with Christian simplicity and truth. They seem to blur and confuse the broad lines which separate right from wrong; they suggest policy, and the mingling of doubleness and guile in work for the Lord. If the rulers sanction them, may we not look for terrible results in less educated, or less spiritual men? A deacon once said to me, when I urged the need of carefulness in accepting what appears to be out of harmony with the "Faith once delivered to the Saints"—"No! were the angel or the apostle to bid me believe or do, even what my conscience told me was wrong, I should trust them before my conscience, and believe or do it."

But we must hasten to a conclusion. It is a significant fact that though the teaching of this new sect is that "when Apostles were taken away from the Church, they being the link which united Christ to His Body, it fell like a dead earthly thing to the ground, and all its ministers have become mere shams and unrealities"—one of the new twelve withdrew himself so long ago as 1840; and at the present moment there remain but three. Indeed, preparations are said to be making for the day when the last trace of the college will have disappeared; and then all that will be left of the Apostolics will be the creation of a new episcopal succession with no object that we can see but to perpetrate a Donatist schism. In a word, it is hardly possible to conceive a state of greater spiritual peril than that in which their followers are placed; for while others implicated in the sin of Korah may plead that they had no thought of invading the priesthood, seeing that they do believe that there is a Christian priesthood to be invaded, these Apostolics, if they should be wrong, are convicted of wilful and gratuitous sacrilege. And that they are wrong cannot reasonably be doubted, for it is impossible to point to any respect in which apostleship in its essence differs from the episcopate; and we have the following declaration of St. Clement's Epistle, which was written before the fall of Jerusalem—

Our Apostles, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a Bishop; and on this account, having received perfect foreknowledge, they appointed the above-mentioned Bishops and deacons [*i. e.*, the first fruits of their preaching]; and then gave a rule of succession in order that when they had fallen asleep, other men, who had been approved, might succeed to their ministry (Chap. xliv).

It is of little practical importance what the "ministry" here referred to meant. If it was the Apostolate, the Apostles never have been removed; if the reference was only to Bishops and deacons, then we are categorically assured that the Apostles prescribed the mode in which the ministry which they had established in the Church should be perpetuated. We are perfectly justified therefore in regarding, as an Apostolic ministry, the ancient episcopate, which was certainly established in conformity with the rule of succession spoken of by S. Clement, and declining to submit to "Apostolic Lordship."

If another edition of the pamphlet is called for, we should advise Mr. Grant to prefix to it a little fuller notice of the history of the sect, the *personnel* of its apostolate, and the nature of its hierarchy; for the nomenclature which it employs is in the last degree puzzling to those who are familiar only with the ordinary meaning of ecclesiastical terms.

From the Church Times.

SUPERSTITION.

Considerable attention has been excited by a recent trial at the Midland Assizes, wherein a man named James Haywood, of Long Compton in Warwickshire, was indicted for the murder of Ann Tennant. There is no question at all as to the fact of the homicide, which was committed with a pitchfork, but the motive of the act was peculiar, being the belief on the culprit's part that Ann Tennant had bewitched him, and that he could be freed from her power only by drawing her blood. The slightest pin-prick or stab of a pen-knife would have been enough, even under the theory which influenced Haywood, but he was too much excited to measure his proceedings, and accordingly inflicted fatal wounds with his formidable weapon. He did not look on his wretched victim as the sole depository of unhallowed power in the village, but was firmly persuaded that at least fifteen or sixteen other witches are still to be found at Long Compton, all whom he meant to treat in the same fashion. It is admitted that Haywood is a man of weak understanding, and probably even irresponsible for his actions, but in this matter of credence in witchcraft, he does but fairly represent the accredited public opinion of the whole neighbourhood.

Of course, the newspapers have been making a great deal of capital out of this event, and have uttered abundant platitudes about the extraordinary survival of such an exploded belief as that in witchcraft, together with remarks on the certainty of all such superstitions vanishing before school boards and improved education.

We have not much faith in the nostrum, and none at all in the explanations offered. If the writers of these paragraphs would just lift their eyes for a few moments from the agricultural class, and contemplate a much higher stratum of society, they would find that a belief, in no essential particular different from that entertained by James Haywood, prevails among persons not merely of superior education, but of unusual mental powers. Our reference is to Spiritualism, which, though it goes by a modern name, is one of the oldest forms of witchcraft and white magic known to the history of religion. In its claim to hold converse with the spirits of the dead, it is, point for point, the Greek heathen "necromancy," a word whose strict meaning is "divination by means of the dead." In its employment of mediums, supposed to be the especial channel of communication with the unseen world, it is reviving the class described by the Bible as those who deal with familiar spirits, and in its assertion of a religious character of its own, to the depreciation of Christianity, it is precisely that Egyptian theurgy which the Neo-Platonists used as the last weapon of dying Paganism against the Gospel. In the United States of America, where there is a higher and more widely diffused average of education than in any other country, perhaps, in the world, and an exceptionally acute and hard-headed population, the adherents of Spiritualism are variously computed at from six to ten millions, and the larger number is quite as likely to be correct as the smaller. Here, in England, to name only a few of the persons of some intellectual note who have given in their adhesion to the system,

may be enumerated Serjeant Cox, the late Professor De Morgan, Mr. Crookes, a scientific chemist of great eminence, and Mr. Alfred R. Wallace, who shares with Mr. Charles Darwin the honours of the doctrines of evolution and natural selection. These three latter names are those of men exceptionally prominent in the higher walks of science, precisely the class of study which must, we are assured, arm the mind so completely against any sort of insufficiently demonstrated belief, that not merely the worn-out creed of Christendom will go down before its advance, but even the vaguest Theism will be dismissed from men's thoughts as incapable of rigid proof, and therefore devoid of practical interest. Such being the case, we do not see very much in James Haywood's conduct to make it exceptional. Robert Dale Owen's lunacy the other day when he found he had been fooled by a pretended spirit through the agency of a medium, is a much more significant fact, when his calibre of understanding and advantages of study and converse with liberal minds are taken into account.

What the journalists we have been criticising fail to take into account is that Superstition is a habit of mind and temperament, which may indeed be developed into rank luxuriance, or pruned into modest dimensions, by opposite methods of treatment, but which in itself is altogether independent of any educational training which does not direct itself specifically to the religious sense. The meaning of Superstition is not *credulity*. It does not at all imply that readiness to accept any new and wonderful thing as certainly true which people are apt to call by its name. Nor does it even mean grossness and materialism in opinion and practice. It was defined by Cicero, nearly two thousand years ago, in exact agreement with the Greek word which signifies it, *deisidaimonia*, as unreasonable *fear* of supernatural powers. Any form of belief which teaches that the unseen powers which are above man are also hostile to him, and mean to do him evil, so that they must, if possible, be kept in good temper at any cost, is superstitious. Any religion which teaches trust and love of the higher powers as essentially benevolent, however gross and material it may be in some of its manifestations, is not superstitious. No more superstitious and horrible creed has ever yet been invented by man than Calvinism, now happily dying out everywhere; and when controversialists eagerly count up, as they have a right to do the tens of thousands who perished in the dungeons and at the stakes of the Inquisition, it would be well if they would try to compute how many hundreds of thousands have had their whole lives made one long agony by meditating on that frightful delusion, how many lunatic asylums have been gorged with the victims of a more relentless Inquisitor than Torquemada himself, John Calvin. And just in proportion as mental racks and stakes are worse than physical ones, will Geneva be more sternly judged than Rome by anyone who will fairly weigh the two systems together. If the newspapers, then, would turn away for a moment from Long Compton and its illiterate hinds, and look to the agency, numbering peers, members of parliament, bankers, clergymen, and Mr. Martin Farquhar Tupper, which has banded itself closely together to make the beauty of holiness impossible in the worship of the Church of England, they would find a grosser superstition ready to their hand than poor John Haywood's.

What are his pitch-fork and one aged victim, in comparison with the ecclesiastical prosecutions directed, exactly in his spirit, against innocent persons, in order to preserve from impending destruction a school which is dying of its own effete-ness, and not because of any wrong done to it by those outside of its pale? What can be the advantage to religion and morality of encouraging those who would fain rehabilitate, were it possi-

ble, the baleful superstition we have just described, or its scarcely less immoral Lutheran counterpart. against the old gospel of love and brightness, which shows its delight in its creed and worship by enlisting all that art and beauty can give for the service and adornment of the sanctuary? Sweetness and Light, as Mr. Matthew Arnold truly enough has said, are the true antagonists of the superstition of Puritanism, and though he has not been able to show what these good things really are, we can and do, and are not to be dissuaded from delivering the nation from gall and darkness by any number of James Haywoods, combined into an Association, and encouraged in their mad folly by the chief bishops of the English Church.

From the Guardian.

STOKE CONGRESS.—DEVOTIONAL BOOKS.

Extracts from Canon King's Paper:

Members of the English Church are thereby members of the Catholic Church, and whatever is truly Catholic is undoubtedly theirs. This is no new claim for the Church of England. In 1700 Dr. Nicholl published an adaptation for the *Introduction to a Devout Life*, and we feel that we need the help of the refined and common-sense and saintly Bishop of Geneva now as much as then. When St. Francis de Sales is truly Catholic he is and must be ours.

In 1707 Dr. Hicks translated for English use a Treatise on the Education of Women, and whatever may have been the rights of the quarrel with Bossuet or Bossuet's nephew, we cannot consent to give up the intelligence and wisdom and grace and holiness of the Archbishop of Cambrai. Fénélon can never be contraband. I need hardly add that in the sixteenth and seventeenth centuries, and by John Wesley and by Waterland in the eighteenth century, the *Imitation of Christ* was regarded as most helpful to the spiritual life, and I do not think any unprejudiced person would wish to give up Thomas à Kempis now. I may, in short, conclude this line of thought by a quotation which has been already quoted:—"Notwithstanding the great and deserved aversion which this nation has to Popery, yet the books of their divines upon devotional and practical subjects have met with as favourable reception among us, as if the authors had been of a better religion."—Dr. Pusey's *Letter to the Bishop of London*. 1851.

But not only would I express my gratitude for the number of the books, but also for their adaptation to all classes of society, all ages, and, as far as possible, all spiritual states.

All ages, all classes, all spiritual states cannot equally enjoy the same prayers and use the same hymns and books of devotion; but they ought all to remember to give to others the liberty they each claim for themselves, and not forget that, though different members, they are, in truth, one body.

That we have done right on the whole may be seen, I think, yet more plainly from two further considerations.

1st. From the insufficiency of some useful and good books, which, though not written by members of the Church of England, have yet been popular and influential amongst us. I can take but two examples: the first shall be the well-known book, Baxter's *Saint's Rest*. Mr. Wilberforce, in his *Practical View*, expresses the high value set upon this and other devotional writings of the deservedly great, but unfortunately Nonconformist, divine of Kidderminster. Mr. Wilberforce says—"It may, perhaps, be truly affirmed, that the writings of few, if any, uninspired men have been

the instruments of such great and extensive benefit to mankind as those of Mr. Baxter." And the *Saint's Rest* contains, certainly, much which is most valuable. The idea of the book, as a whole, might well be urged on this busy and prosperous country as a check to the refined materialism which in different ways dulls so much of our spiritual life.

But, nevertheless, this book alone would not teach a man the full doctrine of Baptism or the Eucharist, or the full scheme of supernatural assistance which God has provided so mercifully in His Church, in order that His banished be not expelled from Him.

And, once more, if we take that which Mr. Wilberforce has called that most useful book, *The Rise and Progress of Religion in the Soul*, by Dr. Doddridge, we shall see that it is indeed, most useful, thoroughly good and practical, and adapted far more than many Churchmen's books to the needs of all classes, and yet that it is deficient. Let us look. All that he says of the need of real conversion and looking to Christ for pardon is admirable:—"You must apply to Christ, with a deep abhorrence of your former sins, and a firm resolution of forsaking them forming that resolution in the strength of His grace" (p. 84).

And yet that book is insufficient, good and thorough as it is, for conversion, dedication, and discipline of the affections and will to God; yet there is scant or no mention of the great Christian ordinances of baptism, confirmation, absolution, Communion, and the whole heritage of the faith committed to the saints. The book, helpful as it is, leaves a want. Not only is there this insufficiency in these truly valuable books of the Nonconformists, but also a practical obscurity and want of adaptation to the less educated and poor in the still more valuable books of our great divines. I can but briefly illustrate this. Few books, perhaps, were more read in the first half of the present century than Wilberforce's *Practical View*, and well worth re-reading it is still; but I would observe its limited adaptation; it is of professed Christianity in the higher or middle classes. The poor are not directly addressed at all, and though no one would suspect a Wilberforce of a want of sympathy, yet the phrases "lower orders" and "inferior classes" show that the book did not pretend to be a poor man's book—that something more was still needed.

If we take the still more famous work of Jeremy Taylor, the *Golden Grove*—in the threefold division of this little treatise—Credenda, Agenda, Postulanda—an instructed soul might indeed find all that he would desire. The diary or rule for the day, beginning with the seven actions of piety—an act of adoration, of thanksgiving, of oblation, of confession, of petition, of intercession, of meditation—or serious, deliberate, useful reading of the Holy Scriptures—is full of practical holiness and wisdom.

The outcast and despairing would find, indeed, here that Jesus has appointed ministers not only to preach but to "comfort" and "restore and reconcile us." He would find here that the Holy Ghost consecrates Bishops and absolves the penitent; he would be advised, "Be sure that in all things a spiritual guide take you by the hand." This is enough for us now, but sin is a blinding, hardening, intimidating thing, and practically have the readers of the *Golden Grove* thoroughly thought out for themselves and for others, who perhaps cannot read, what these passages may involve? The same is true of that valuable book of the more retired, but none the less truly holy Sherlock. Richard Sherlock's *Self-Examination and Holy Communion* is a rich heritage of Scriptural and Catholic teaching, binding us together with the prayers of S. Ambrose, S. Augustine, S. Thomas Aquinas, Thomas à Kempis, the old liturgies of East and West. Would that we could reach to the height of his devotion.

Let me in conclusion, add a few words by way of suggestion as to our present need. While I am on the whole grateful for the number of modern books, both English and adapted from foreign sources, I think the time has come when it would be most beneficial if all who are able would turn their attention to the earlier English books, and see if there are not treasures for the spiritual life which have been of late too much neglected. In explicitness on certain points, in general arrangement and adaptation to the less learned or the young, I have said they have left something to be supplied, but there is a danger lest the very effort at clearness of arrangement, plainness of statement, adaptation to the capacity and fervour of the young, should deprive us of those still more important marks which have been pointed out as characteristics of our earlier English books—"their grave simplicity, wholesome sobriety, soundness of teaching, and richness of Scriptural instruction and exhortation." I can but refer to the names of a few writers. The thoroughly Scriptural *Devotions* of Bishop Andrewes; the profound and practical knowledge of human nature shown in the writings of Jeremy Taylor and in the moral maxims of Bishop Wilson; the sober discipline suggested in the *Fasts and Festivals* of Robert Nelson; the *Devotions* of Hele, which we have lately been allowed to know were seldom out of the hands and never off the library table of the munificent donor of Keble Chapel, and enabled him by God's grace to bear the burden of that princely fortune, and yet remain in the primitive and apostolic sense poor in spirit—these books have done much for England and might, we believe, do more—might add to the present explicitness and fervour a strength which would deal yet more thoroughly with the more manly natures among our men, and dwelling mainly on the fundamental truths help us to a firmer hold on God.

If something of this sort could be done, we should, I think, be drawn more together as well as nearer to God. The old people with their older-fashioned books would feel less estranged, and the younger would be made stronger and more ready to sympathise with the aged.

From Rev. G. E. Jelf's Paper:

Glance at this packet in my collection, from all sorts of publishers. All of them are more or less grounded on, and derived their worth, in many cases their wealth, from that rich treasure, the Sacred Word. Then, too, they are, as a rule, true outpourings of the heart—humble yet confident appeals of the regenerate, resting, one and all, on the merits of Christ, and on no other mediator, even if occasional and sometimes unsafe mention is made of the intercessions of the saints, turning, instinctively, to the Holy Spirit for efficacy, constantly loyal—I do not say only to the Catholic faith, but to the Catholic faith as held by the English Church, and, in general, eminently practical. Then, over and above this general trustworthiness, see how these books, compiled as they are by various minds, are suited to our manifold needs; and what an excellence they have of their own, even if we, with our iciness, cannot always appreciate their warmth, or, in our lack of sympathy, fail to discern the many wants they meet. How plain, how faithful, how fervid is the *Communicant's Manual*, by him to whom we owe so much, Mr. Sadler, of Honiton. How full of love, and tenderness, and humility, how sober, how marvellously comprehensive, are Josephine Fletcher's *Prayers and Meditations*, commended to us by the Bishop of Gloucester and Bristol. How admirably adapted to the poor, and to any of us who wish, with our crucified Lord, to become poor, is the well-known *Manual* of Heygate, already in its seventeenth edition! How good, how simple, how devout the *Christian's*

Plain Guide, by the vicar of Arksey. How striking the occasional prayers, the holy longings, the addresses to our Saviour, in that *Treasury of Devotion*, which was effectual in preparing our revered Bishop Hamilton for his account. How Scriptural and how simple Mr. Abner Brown's *Manual of Short Prayers*. What sobriety, what true devoutness, what thorough regard to practice have we in the *Devotions for Holy Communion*, edited by Mr. Carter. What a blessing has Canon King been to us in compiling that other *Communicant's Manual*, so valuable for meditation, suggestion, thanksgiving. How thoroughly are prayer and reading blended for us in *Communion with God*, put forth by the Tract Committee. How helpful for the unlearned are those *Eighteen Prayers*, which come to us, as it were, under the wings of the spirit of Simeon. How happily, in this generation of half-believers, has Dr. Chapin shown us, in his *Benedicite*, the way in which "devotional feelings may be roused by the contemplation of many of the familiar objects around us." Excellent, too, in its plainness, its thoroughness, its loyalty to the Church of England, is the *Churchman's Manual*, by Mr. Venables. And very excellent those *Prayers for the Morning and Evening*, by E. H. T., framed on the model, and almost in the language, of the great Bishop of Winchester of the seventeenth century. And most excellent the well-known *Churchman's Guide*, which we owe to the faith and piety of the noble-hearted Robert Brett. Then, too, how well are met, nowadays, the peculiar wants of classes and of individuals, Are we imperilled by the tremendous cares, or the more tremendous coldness, incident to the clergy? Bishop Armstrong shows us in his *Pastor in the Closet*, the rest which comes from intercession, the warmth which revives under work. Does happy childhood need just such a check, a gracious call or two for God? Mr. Wilkinson, of St. Peter's (at whose very name there rise up, in the minds of thousands, thoughts of high Christian duty, and fearless courage, and unflinching faithfulness), has not only set before us the true principles of the devotional life, but has given us simple, loving, earnest, childlike *Prayers for Children*, which have, among other things, this special merit, that in self examination they do not suggest to a child what he may never have heard of. Are we at a loss for *Prayers for Parish Schools*? Mr. Walsham How has supplied us with these. Are our own dear boys a care to us when they leave some of the more direct influences of mother and home? The Warden of Trinity College, Glenalmond, has cared for them also, leaving only to us (if I may venture to criticise for a moment what he has done) the task of shortening his *Private Prayers for Schoolboys*. Is our household unable to attend matins at the house of prayer? The author of *Plain Words* is again beside us with his *Daily Family Prayer for Churchmen*, which is in accordance with and derived from the Church prayers, or Bishop Ashton Oxenden, with his *Cottage Family Prayers*, in which, however, one misses sacramental teaching; or Mr. Tuttiett, with his *Household Prayers for Working Men*, a really delightful little manual; or the Society for the Promotion of Christian Knowledge, with those short and comprehensive family prayers (taken from Edward VI., Primer), suitable alike for rich and poor. Is illness upon us? Ernest Hawkins has left us the *Sick-bed Services*—very Scriptural, very short and plain, light for the hand, and easy to the eye. Are we anxious to use aright each season of penitence? Earnestly may be commended an unknown benefactor's aid in *Devotions for Lent and Passiontide*.

It would neither be brave nor truthful in me to pass over in silence the terrible tendency of a few (so far as I am aware very few) manuals, now apparently in vogue among us—I allude more especially not to the *Path-*

way of Faith, which is very good in the main, though unwise, in my judgment, in laying undue stress on prayers for the dead and on priestly direction, but to the *English Catholic's Vade Mecum*, which simply teems with Mariolatry, and to *Oratory Worship*, which is full enough of intolerable ceremonies to make S. Augustine turn in his grave. Let us all, Bishops, presbyters, deacons, lay people, have the courage to speak out with one voice against the introduction of these Romanisms into our glorious British Church, and say, "We daren't use them, we don't want them, and we won't have them."

From Dr. Farrar's Paper:

Of the general advantage which we may all derive from the study of religious and devotional books, no one, I suppose, will for a moment doubt. In every age such books have been found necessary, to counteract the torpor and selfishness of life's ordinary course. In every age men have been needed to be warned, in the words of Dante, that

Not on flowery beds, or under shade
Of canopy reposing, Heaven is won;

And we, who are living in a prosperous condition of society, amid long peace and unbroken ease, and increasing luxury, need more than ever to be reminded that, whether we will or no, the Cross was a terrible reality, and that there is a stern necessity for the law which bade us take it up.

Thus, every true religious book becomes a treasure house of eternal principles. And consider what a wealth of such books we possess! To mention but a very few, there is the *Imitatio Christi*, with its brief, quivering sentences, its exalted passion, its sublime soliloquy of the soul with God; there are the *Confessions of S. Augustine*, painting as no uninspired hand has ever painted, the anguish of guilty pleasure, and the joys of bitter repentance; there are the two great allegories of *John Bunyan*, with their vivid pictures of every phase and emotion of the Christian walk; there are the thoughts of *Pascal*, with their masculine logic and terrible solemnity; there are the *Sacra Privata* of Bishop Wilson, with their lucid simplicity and untroubled faith; there are the writings of *S. Francois de Sales*, with their beautiful images and soothing tenderness; there are Coleridge's *Aids to Reflection*, to which so many, in these troubled days, have owed the sure basis of a manly faith; not least by any means there is the *Holy Living and Dying* of Bishop Jeremy Taylor, of whom it has been said, that he can not speak of a woman, a bird, or a flower, without embalming it in so deep a tenderness as to make it seem like the fragment of a lyric song. "the most eloquent of divines I had almost said of men, and if I had, Demosthenes would have nodded approval, and Cicero expressed assent." Nor think it strange if to these immortal books I add the *Exercitia* of Ignatius Loyola. On almost every page of that strange manual the faithful son of the Church of England will find thoughts that are revolting and narratives which are grotesque: but, in reading this, and other Romish works, however deep and frequent may be his dissent, the earnest reader may well be powerfully stirred by the overwhelming intensity with which they realize the great conviction that all earthly interests put together are but as dust in the balance, in comparison with one eternal duty,—and that it can profit less than nothing to gain the whole world, yet lose the soul.

But I plead for culture, I plead for largeness of appreciation. I would claim it as our ideal that our religion should be coextensive with our manhood, and our devotion with our life. I would claim the one for the intellect as well as for the spirit, and the other for our daily work, no less than for the closet and the Church. I would have them not as narrow beams

in the midnight, but as the sunbeams which transfuse and transfigure the world on which they shine. Were a man a heathen, were he a Buddhist, were he a Mohammedan, were he a sceptic, were he anything,—yet if there lie in him one spark of the divine light amid his darkness, however much we may deplore his creed, however much we may detest his other doctrines, yet if, even in spite of his creed, he may have been enlightened to say anything good or true or noble, we will not call him an enemy, and even if we do, will still say, “*Fas est et ab hoste doceri.*” Deep, for instance, as may be the damage which has been wrought in ill-conditioned intellects by a study of the classics—terrible as is the mischief which certainly has been done by the pernicious folly of holding that the perfume is not perfume without the dead flies which putrefy within it, nor an edition an edition if it does not preserve and perpetuate the vilest of its stains—in spite of this, I bear in mind that S. Paul has enshrined quotations from Epimenides and Menander in the sacred page, and I say that there must be few of those who hear me who, having profited, morally, as well as intellectually, from the study, in a Christian spirit of Pagan literature, would not be able to exclaim with Erasmus, “*Profanum dici non debet quicquid pium est . . . et fortasse latius se fundit spiritus Christi quam nos interpretamur.*” We may smile at the *Sancte Vergili ora pro nobis* of the enthusiastic scholar, and hardly even endorse the advice of Bishop Butler, that it would be good for our sermons if we drew on the *Satires* of Juvenal. I do say, with the emphasis of full conviction, that a man may study devotional literature too exclusively: that there is only too much danger lest a clergyman of narrow reading should become also a clergyman of narrow understanding; and that it is due to ourselves, due to those whom we teach, due to the age in which we live, due to the cause of truth, due to the dignity of culture, due to that sacred training which cannot be complete if it does not extend from that which is merely professional to all that is purely human; that, if possible, no supremely noble work of human genius should remain unknown to us; that our ears should be quick to recognise what the great Greek thinker calls the Voice of the Sybil, that voice of divine inspiration which, even when uttered by lips alien as those of Balaam, reaches by God’s aid through many thousand years. And to all that is great in pagan or in foreign literature I would add all that is great in our own. To me it seems a bigoted and narrow ignorance which denounces all fiction as dangerous. There are works of fiction in this age, and there have been in all ages, in which the purpose is profoundly religious, and the influence distinctly devotional, which not only enshrine deep thought in exquisite language, but which, like the writings of the greatest living master in this field of literature, describe, more vividly than whole volumes of sermons, the slow growth, the difficult repentance, the awful nemesis of sin. And I will add further, that in all ages, from Æschylus to Dante, and from Dante to Tennyson, all the poets who are essentially great have been the most effective, as they have also been the most exquisite teachers of religious truth. None could dream for a moment of denying how much the very saintliest soul may be ennobled by the glorious purity of Milton, the pathetic tenderness of Cowper, the exquisite serenity of Wordsworth, the angelic sweetness and soothing calm of the saintly Keble. But I mean others besides these. Who, for instance, has not learnt from Shakespeare—though sometimes he laid the incense of his genius upon unhallowed altars—lessons as deep and true as any that can be found out of the sacred page? And if I may mention that great living Laureate, whose genius has never been prostituted nor his power abused, are not sermons of extraordinary force concentrated in such few lines as these from the *Sea Dreams*:—

He that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in himself,
Himself the judge and jury; and himself
The prisoner at the bar, ever condemned,—
And *that* drags down his life.

Or, to quote but one where one might quote a hundred instances, as these from the *Idylls* :—

And that he sinned is not believable,
For look upon his face: but, if he sinned,
The sin that practice burns into the blood,
And not the one dark hour that brings remorse,
Shall stamp us after of whose fold we be.

Then, secondly, many devotional books require caution because they foster the selfish instincts to the imperilling of the social. A life which, in endeavouring to realize the awfulness of our own immortality, forgets that we are not our own, and neither live nor die to ourselves, is at least an imperfect, if it be not a useless life; and God's clear revelation of His will, that we should prove our love to Him primarily by our services to our brethren, shows us that we were not sent into this world to absorb ourselves in a selfish effort after a personal salvation. "They ask me," said S. Francois de Sales, "they ask me for secrets for arriving at perfection; as for me I know of no other secret than this—namely, to love God with all the heart, and our neighbour as ourselves." Yet in how many manuals of devotion is the latter all but ignored! *Secum habitavit* is the ideal of the monk and of the mystic; "but "He who went about doing good" is the very epitome of Christ. In this point even the *Imitatio Christi*—the crown and flower of all religious books—is glaringly deficient. Exquisite as are its teachings, it leaves out the most essential characteristic of the very life of which it professes to point the example; and I have often wondered at the strange fact, that the book of a heathen—the little golden book of the *Meditations of Marcus Aurelius*, which, though the work of a heathen, may be so translated into the thoughts of Christianity as to be made one of the most religious and one of the most devotional books ever written—is in this respect, and in the true meaning of the word, essentially more Christian than the *Imitatio* itself.

Mr. J. M. Clabon enumerated the books which he thought it desirable for Churchmen to read, giving the first place, of course, to the Bible and Prayer-book. He said he strongly objected to lives of Christ, observing that there was often an unbiblical glare about them. (Some amusement was caused by his proceeding to instance Dr. Farrar's work by way of illustration.) Dr. Farrar, writing of the Crucifixion, said—"It seemed to the imagination of many to have disimprisoned the dead." As a believer in the inspiration of S. Matthew, he felt bound to reject Dr. Farrar's statement. As to controversial books, he thought the fewer they had the better. He commended *Pilgrim's Progress*, but with this caution—God had given us two sacraments as necessary to salvation, but Bunyan conducted his pilgrim to heaven with a bare mention of baptism, and no mention of the Holy Communion at all. So Churchmen must be careful how they read it. He had little to say in favor of most books of devotion—they were of immoderate length and much dreariness. (Laughter) Amongst books of fiction he greatly commended *John Brown the Cordwainer*.

Miscellanea.

PRAYERS FOR THE DEAD.

In a recent case of dispute as to placing on a tomb-stone the following couplet from *Hymns Ancient and Modern*—

"Lord, all pitying Jesus blest,
Grant them Thine eternal rest,"

the Bishop of Lincoln decided it legitimate, though discouraging the practice. Prayers for the dead, he proceeds to explain, though not of Apostolic origin, appear as far back as the second century, when they were of common occurrence, and the grounds upon which they were used were those of the deepest piety. and, therefore, demanding our respect. But in every age Rome, by her own corrupt inventions, has robbed Christians of many "things which might not only be innocent but edifying," and her sequel to this devout practice of praying for the dead was the dogma of Purgatory, which was first made an article of faith in the 15th century. It was this wretched dogma and this vile system which followed immediately in its wake—"of prayers and masses and indulgences for the dead, and the consequent demoralisation of the living in the fond presumption that whatever their conduct may have been in this world, they may be delivered from the future punishment of sin by such processes"—that made the Church of England "tenderly susceptible and sensitively timorous of lending the least countenance to such illusory hopes." At the same time such evidence as she gives is simply negative. In the First Prayer Book of Edward VI. the office for the Burial of the Dead included prayers for the dead, and these were omitted in the Second Book, and have never been restored, though pious and learned divines have in later years, as Dr. Wordsworth shows, recommended their revival. It was in this absence of all positive direction that Sir Herbert Jenner, as Dean of the Arches Court, was called upon to say whether the inscription on a tombstone—"Pray for the soul of Joseph Wolfrey; it is a wholesome and holy thought to pray for the dead," was repugnant to anything in the Articles and Canons of the Church of England, and he decided that it was not. This was in 1838, since which time there had been no other judgment. Dr. Wordsworth, though he does not altogether accept this judgment, acknowledges that it is entitled to respect, and having thus made it very clear that there is nothing illegal in the inscription such as that proposed, he pleads for that charity which will forbear to do an act which, though we may desire it, is not necessary to be done, and when done is likely to give offence to others.

CHURCH SCHOOLS AND BOARD SCHOOLS.

The *Standard* says: It appears that in the year ending August, 1870, the Church provided 1,365,080 school places against 518,504 furnished by the other voluntary bodies. In the year ending in August, 1874, the latest date for which returns are issued, the Church provision amounted to 1,389,236 places, and that supplied by the other voluntary bodies and the Boards to 1,082,590 places. It appears, therefore, that while the accommodation provided by the Church in efficient schools had been increased in four years by 524,156 additional school places, the united efforts of all the other religious bodies, together with the Boards, furnished only 569,086 additional places. The same proportion is observed in the increase on the average of attendance. In 1870 the average attendance in the Church schools was 844,-

334, but it rose in 1874 to 1,117,461, showing an increase of 273,127; while the increase in the schools of all the other religious bodies, together with the Boards, was only 253,243. Hence, both as regards the amount of accommodation and the attendance, the operations of the Church have surpassed those of all the other religious denominations and the Boards combined. There is a similar contrast as regards the amount expended in the building and enlarging of schools receiving the Government grant. During the five years ending in 1874 the Church expended £1,082,983 for this purpose, against £120,979 contributed by the other religious denominations. During the same period the other outlay of the Church on the maintenance of its schools was £1,987,979, as against £558,857 furnished by the other religious bodies. Coming to totals, we find that during these five years the Church contributed for education in efficient schools the sum of £3,070,962, while the contribution of all the other religious bodies amounted to no more than £679,836.

Now, we might oppose to the demands of the secular party the rank injustice of excluding from the national system a body of schools which have hitherto borne the chief burden of elementary education. . . . The present policy of the Boards is to supersede the Church schools by indirect means, by setting up rival schools, and charging a merely nominal fee. With the universal establishment of Board schools would come the withdrawal of the Government grant, and in process of time, the extinction of the Church schools. But every voluntary school thus closed must be replaced at the cost of the rates, and it would ultimately be found that the enormous contribution now offered by the Church in relief of the charge for elementary schools must be made good from the pockets of the ratepayers. It is for them to decide whether they will be the victims of a senseless extravagance, which is urged upon them merely for the gratification of secularist and dissenting animosity against the Church.

ATTENDANCE AT DISSENTING SERVICES.

Some interesting correspondence has passed between Mr. Theophilus Smith, of Ely House, Richmond (Surrey), and the Bishop of Winchester, relative to the refusal of the Rev. C. T. Proctor, Vicar of Richmond, and his curates to attend the dedication services of the newly-erected Nonconformist mortuary chapel in the Richmond Cemetery, on the ground that it was "altogether contrary to the doctrine and discipline of the Church of England that either her clergy or faithful laity should attend a service in a Dissenting chapel." Mr. Smith wrote to his Lordship—

As a member of the Church of England, and as a worshipper therein during upwards of half a century, I would ask your Lordship, as the Bishop of this diocese, whether I or any lay Churchman would lay ourselves open to any spiritual censure or ecclesiastical penalties if we were to attend a service in a Nonconformist mortuary chapel? Are we to be debarred from being present at the obsequies of a Nonconformist relative or friend, lest by so doing we should forfeit some of our privileges as lay Churchmen? As I feel very anxious on this subject, I shall feel thankful if your Lordship will inform me.

In reply the Bishop wrote as follows:—

FARNHAM CASTLE, December 6.

Dear Sir—I cannot find fault with the view of Mr. Proctor that an English clergyman cannot with propriety attend a Nonconformist service. There is every reason to feel with kindness towards all Christians, though in

some points we may think them wrong; but it appears to me that no well-instructed Churchman can attend the services of other communions, for if the English Church is not the true Church of this land she is a usurper and an impostor. I am far from wishing to burden any one's conscience, or to say that a Churchman may not with propriety attend the funeral of a Nonconformist relation. This is quite another matter. The Church does not and cannot accept the theory that Christianity ought to consist of a multitude of differing sects; therefore she must desire to bring all men into the one body, the Church, of which in England the English Church is the representative; but Churchmen may have the kindest sympathy with Christians who see differently from herself, though she may earnestly desire to reconcile them to herself.

I am, my dear Sir, your faithful servant, E. H. WINTON.

RAPHAEL'S CARTOONS.

The history of the Cartoons of Raffaele is so involved with that of the Sistine Chapel, that it will be necessary first to give a slight sketch of that treasure-house of art. It was built in 1473 by Sixtus IV., who employed Luca Signorelli, Cosimo Roselli, Perugino, Sandro Botticelli, and Ghirlandajo, for the paintings of the interior; and these frescoes remain on the upper part of the walls, in a long series of illustrations of the lives of Moses and of our Lord.

In 1506, Michel Angelo was sent for by Julius II. to design that monument which was destined never to be finished; and while engaged in this work he began the ceiling of the Sistine, until then unadorned. This was completed in 1512; and the stupendous fresco of the Last Judgment, after an interval of many years, in 1541, during the pontificate of Paul III. While Michel Angelo was engaged on the ceiling of the Sistine, Raffaele and his pupils were at work on the famous Canure of the Vatican; and Leo X., who succeeded Julius in 1513, did not extend his patronage to Michel Angelo, but distinguished Raffaele, then at the height of his matchless fame, by every mark of favour.

Up to this time, the walls of the Sistine Chapel, below the frescoes of the early masters, had been simply painted to imitate hangings. Leo now proposed to cover this space with real tapestry, of the costliest description, to be manufactured in Flanders; and Raffaele was commissioned to execute the Cartoons from which the hangings were to be copied. There were originally eleven, to fit the ten compartments of the side walls and the space over the altar. This last was the Coronation of the Virgin; but afterwards, when the east wall was entirely covered by Michel Angelo's 'Last Judgment,' it was removed. The other ten were:—'The Miraculous Draught of Fishes,' 'The charge to St. Peter,' 'The Stoning of St. Stephen,' 'The Healing of the Lame Man,' and 'The Death of Ananias,' on the one side; on the other—'The Conversion of St. Paul,' 'Elymas Struck Blind,' 'St. Paul and Barnabas at Lystra,' 'St. Paul Preaching at Athens,' and 'St. Paul in Prison.' They thus illustrated the lives of the two great Apostles in two distinct series. Underneath was a border in bronze colour, in *chiaro-scuro*, illustrating incidents in the life of Leo X. with arabesques, &c., which decorations also adorned the pilasters with that grace and delicacy of design, which is so prominently displayed in the arabesques of the Loggia.

The Cartoons were completed in 1516, and were drawn on paper with chalk, and coloured in distemper. For these Raffaele was paid the sum of 435 gold ducats, (about £650) which he received in two instalments.

The tapestries, which were worked in wool, silk, and gold, were sent from Arras to Rome in 1519, and the manufacturers received 50,000 gold ducats. Their first exhibition was on St. Stephen's Day in the same year; and Raffaele was enabled to see them hung in their appointed places before his death, which was on the 6th of April, 1520.

The hangings went through several vicissitudes; being taken away by the French at the Sack of Rome, in 1527, and restored by the Duc de Montmorenci, with the exception of the Coronation of the Virgin—burnt, it was supposed, for the sake of the gold thread. They were again taken by the French in 1798, when they were bought by a Jew of Leghorn, who burnt another; and they were finally re-purchased by Pius VII., who restored them to the Vatican, though not to their original position.

The Cartoons from which they were copied remained forgotten and neglected at Arras for a hundred years, when Rubens advised Charles I., to buy them for his tapestry works at Mortlake. Some had been altogether destroyed, and only seven remained—these having been cut into long strips for the convenience of the workmen. At the sale of the King's effects, after his death, they were bought by Cromwell; but Charles II., was on the point of selling them to Louis XIV., and they were only retained at the intercession of the Lord Treasurer Danby. They remained, however, almost forgotten in a lumber-room at Whitehall, till William III. ordered them to be repaired; and Sir Christopher Wren was commanded to plan a room to receive them at Hampton Court. Here they rested for many years, until they were removed to the South Kensington Museum.

—*Monthly Packet.*

ANGLICAN ACROBATISM IN THE NORTH OF ENGLAND.

From Correspondence of Church Times.

(The following from the *Church Times* illustrates a *phase* of the thing which will be too common if not guarded against. That servant girl's return is irresistibly ludicrous.)

It has been my lot to spend a few weeks in this part of England, and, during my stay, I have heard whispers of extraordinary doings in a neighbouring parish church in such a place, remote from towns and railways, as cannot be imagined in the south of England. The natives talked of "Thirty candles on the altar," "Vicar's daughters dressed as nuns," "Services until nearly midnight," and many other things, all concluding with "Popery," or, as they say, *Pawperry*. I determined to see for myself the cause of all this talk and send you an account of what I saw.

On reaching the church at half-past six, we found two people in the churchyard, the clerk and another man, and from the church came sounds of music. When we entered (after the time for service) we found a girl playing some hymns and two little girls singing—practising for the service that should have already begun. In due time the service began, and of all the exhibitions in God's house that I ever saw this was the worst. Besides ourselves there were only six people in the church, three of whom came in late. The chancel was not badly arranged, the altar being well elevated; but the reading-desk faced the west, and this, as will be seen after, gave rise to a curious piece of ritual. The choir consisted of four girls, the vicar's eldest daughter, their servant, and the two aforesaid small girls. The vicar's second daughter, who played the harmonium, in spite of her great bowings, had not sense enough to stand during any part of the service, not even at the Creed. No words can give any idea of the

genuflections of the four girls before the altar, their elaboration, and their utter irreverence. The eldest daughter acted as cantor (or cantrix) and sang the opening sentences of the canticles as solos. Imagine a girl's squeaky voice singing something like this:—"Mi-hi soul doth magni (long breath) fi-hi the Lord," and so on all through. The old clerk, dressed in a dirty blue serge coat and without a collar, read the Lessons, and really this was the most satisfactory part of all, for the old fellow was not a bad reader for a labouring man. The only thing was that he was very near-sighted, and he certainly did say "magnificent." When we came to the Creed a difficulty presented itself. The vicar did not know it by heart, and he wanted to turn to the east; so, by way of compromise, he stuck his back against the wall, facing the north, and, so, glancing alternately at the Prayer Book and the altar, got through it. Another curious observance was, that in the Confession, Lord's Prayer (both times), and the Creed, the choir repeated each sentence *after* the priest, and not along with him. They did the same thing also with the General Thanksgiving. The clerk took no part in the Prayers, Psalms, or Canticles, but sat in his pew with his back to the priest and altar, finding out the hymns, and trying the effect of giving them out; and once (during the collect, "Lighten our darkness") he forgot himself, and gave it out half-aloud, and then began whistling the tune. I could go and nearly fill your paper with the mistakes made; but some in the sermon (which was delivered sitting) cannot be passed over. The text was from Ezekiel, "As I live, saith the Lord, I have no pleasure in the death of the wicked," &c. It was read over twice with great effect, each time the Lord's people being entitled, "Ye house of *Hiserai*." During its delivery we had such gems as "unhutterable languish and hagony of Habram," in the same prophesy, Haab (Ahab), cavaliers (cavillers) at the Word of God; irrediable (irremediable), preverse (perverse). Before the sermon the servant-chorister left the church, presumably to get ready the vicarial supper, and, when she had got half-way out at the door, suddenly remembered her forgotten genuflection to the altar, and came back with a grin all over her face to perform it. The sermon was prefaced by a collect, and our old friend, "Prevent us," was reformed into "Go before us, O Lord, in all our doings." The vicar was until about a year ago considered one of the lowest of Low Churchmen, but his two daughters having been smitten with the acrobatic mania have communicated it to their venerable parent. It is a shame that a man so utterly uneducated should ever have been ordained by any Bishop, and it is a still greater shame that such proceedings as these should go on and drive the parishioners away from the church, while the Lord Bishop is away in London attending to his duties in the House of Lords, to the neglect of his diocese.

WORKING MEN ON CHURCH MATTERS.

The great meeting of Working Men at Soho, London, a few weeks ago, adopted a Petition to Convocation, for "Freedom of Worship," meaning by that liberty for the Ritualistic and High Church Clergy. There were representatives from all over the country, and the speeches give a curious insight into the habit of the popular mind to associate all great truth is with the paraphernalia and ceremonialism of *societies* and orders. Religion seems to have lost all significance with them because it is spiritualized into mere abstractions.

We cull a few passages from the speeches :

Mr. Gibson, (printer, Soho) said :

I was first led to Ritualism by this. I have a daughter who belongs to St. Thomas' Church, Regent-street, and I think that is a ritualistic church. Now my daughter is thoroughly in earnest. I have not cared that (snapping his fingers) about religious matters, but I have gone here and there, and to this place and that, and I have wandered about as the majority of working men do. By and bye, seeing my daughter attended this place, and so much in earnest, I thought that there must be something about it, but still I was careless. I joked her about it, and said, "But these people they have theatrical performances, don't they? They have processions, and they walk with flags in their hands, and crosses," and so on. Well, I found I pained my daughter's feelings, and her father did not like to do that (no father does who loves his daughter as I do mine), and I thought there was something in the matter, as she seemed so in earnest. My girl was not brought up to this ; she was brought up with her father and mother as a Protestant. I saw she was in earnest, I could not help thinking there was something more in this than is usually seen in other things. She said to me, "I wish you would go and see 'what it is like,'" I said "No, I shan't, if I want sixpenn'orth of music I will go to the theatre for it." I went once, and saw a performance, as I called it, at which I was very much annoyed. I am speaking earnestly, and I think earnestly, and as I am on the wrong side of 50 I think it is time I should. I say I was annoyed. I saw one or two things which grated strongly on my thorough Protestant feeling. I had been taught that everything that was Protestant and dead and cold was good ; and that anything that was pleasing and warm, a decorated church, good music, anything pleasing to the eye, was wicked, as if He who made the eye did not want it pleased. Well, I felt as if I could have beaten the people who were doing this, and why ? I don't know ; they had never done me any harm. Well, I saw Seven Dials, where I often go for my country walk on Sunday morning, and I saw drunkenness, and misery, and crime everywhere. I used to wander about and see all this, and say, "What are the people doing ? What is the Church doing ? Why are the churches empty, and the public-houses full." I said this to myself, and often wished that I could do something to better it ; but I was simply a poor printer, and could do comparatively nothing. I joined the temperance movement ; that was not much, but still it was a step in the right direction, for that is a thing which has lifted many a man out of the mire. (Hear, hear.) And then I saw men sign the pledge, and go away and break it ; and why ? Mark the reason. Because there was no ceremony,—no ritualism. (Loud and prolonged applause.) And why was it when I joined the temperance movement, with my heart bursting with sorrow and my conscience touched, knowing from my religious education that I was breaking God's law as well as the physical law, that temptation led me away again ? Because there was no ceremony. (Applause.) I went in, signed my name, went out again, and nobody cared, or seemed to care, whether I kept it or not. By-and-bye the order of Good Templars sprung up, and I joined it, and then what did I see ? I knew nothing more of Good Templarism than some of my brothers do here now, but the first thing I saw was this,—Ceremony, order, ritualism. (Prolonged applause.) I there saw that every man had his proper office, his place and, his garb—(cheers)—every man had his vestment. We wear different things of different colours. Well, they are all symbols of something. Every badge that a man wears says "He is worthy to have something." When I go to a lodge in any

part of the world, I look at a man's badge and I say "So and so," he has earned that. Badges are worn in the Army and Navy as well, and if they allow badges to be worn in the Army and Navy, why should they not be worn in the Church? (Cheers.) I won't detain you any longer about that, as I told Mr. Fifoot, I am simply learning the A, B, C of Ritualism. (A voice: "Very well learnt.") I was eventually invited to go to a children's service at St. Alban's; it must have been at Christmas time somewhere about two years ago. I waited with some of the adults that were present, and I saw the Church gradually filled with children. I saw the intense earnestness of the children, and I pictured to myself the neighbourhood from which they came. I saw the children sitting down and standing up, and going through the whole thing with their minds intent upon it, and I said to myself "And *this* is Ritualism." I am very glad I know something about it. Mr. Russell catechised these children, and I saw that every eye was fixed upon him, no one else, and that every countenance was bright and beaming and gladsome on that afternoon, and I came away convinced that there was a virtue in ceremony, and that where any ceremony which took the attention of the children and acted upon them for good, so from the children to the father and mother, wherever it was carried on my feeble aid should be given to assist the good work. I beg to propose the first resolution:—"That the Petition as read be adopted by this conference."

Mr. Miller (of Lewisham) said:—I am a man that goes into a great number of shops, and mixes with a great number of working men, and I have often noticed the force of the remark that religion is not to be found among the working classes. There is no doubt that there is some truth in this, especially if you take the Low Church party, and I can therefore, understand the coldness with which the Archbishop received the working men of St. Alban's. I know that working men are not to be found, as a body, amongst the Low Church party, and I quite agree with the previous speaker that religion is incorporated amongst the working classes by the High Church party. Dissenters claimed the largest proportion among the working classes until the movement of the High Church party, and why? Because the churches were let out to persons with property, and there was no place left for the working men; it is that kept them out.

Mr. Charles Mabbott (of Oxford, iron-founder) said: It is with feelings of the greatest pleasure that I come here to-night to talk to you a little about what we are doing in Oxford. I will tell you that the City of Oxford twenty years ago was not what it is now. It was blessed with seventeen parish churches and one or two district churches, which were kept closed all the week; they were opened twice on Sunday, and then we had at that time, something like an hour's sermon, and the other part of the service also took an hour to get through. Of course this was very tedious, and as a boy I used to dread the coming of Sunday more than any other day—(laughter)—but now the case is altered. At one time in Oxford, although it is a University town, the Dissenting chapels were invariably full; and why? Because there was so much more life, then, in the chapels than in the churches. But now, thank God, it is altered; the Church of England is more alive. The Church I represent, St. Barnabas, Oxford—(loud and prolonged applause)—on Sunday morning is open as early as seven o'clock, and you may see high and low, rich and poor, come there to communicate together. (Cheers.) This, gentlemen, is at the low service; at eight o'clock we have high Celebration, and this, I think, is the most glorious service of our Church. (Cheers.) If no one would take an interest in that service, I don't know, for my own part, what they

would take an interest in. I am not like the first gentleman who spoke, and who was brought to his church by his daughter, a good daughter. I was brought up in the Church of England. I knew no other but the church I used to go to and to dread. Now, gentlemen, I look at Sunday as a day full of pleasure to me. (Hear, hear.) When we talk about pleasure, we know there are various sorts of pleasure. Some working men think there is pleasure in gadding about, taking plenty of beer and tobacco, and those sort of things; that is no pleasure to me, but my pleasure is the service of God in my own way. (Cheers.) And I want to know in what better way you can serve God than in the High Ritualistic form. I did not mean to say much, but as I have come forty or fifty miles I thought it was no use to come for nothing, so I beg leave to propose: "That this Conference of Delegates, acting on behalf of their various branches, pledge themselves to use their best endeavours to obtain signatures to the petition, and to promote the object of the St. Alban's, Holborn, Working Men's Committee in every possible way."

THE AMERICAN DIFFICULTY.

In an article on the decrease of candidates for Orders in the American Church, the *Church Times* of January 7, says:

The account which a New York Church paper gives of the matter is materially different, and it is, on the face of it, a wholly inadmissible one, because it alleges reasons that have always been as operative as they can possibly be at the present moment; whereas the thing complained of is a new and unexpected one. These reasons, however, are none the less worthy of attention. They are first, the meanness of the provision which is made for the support of the clergy, and, secondly, the tyranny of the vestries. As to the former of these causes we do not hesitate to say that any well-to-do parish ought to be ashamed of itself that gives its rector a less income than would represent £500 a year in England; and we recommend our American lay brethren to make some well-considered and earnest effort to remove so mischievous a scandal.

The power of the vestry is a much more difficult matter to deal with. As the New York paper says, and very likely with perfect truth, American Episcopalianism is simply an Independency which chooses to have episcopally ordained ministers. So completely has the notion that the vestry is supreme penetrated the P.E. mind, that in some instances the rector is hired from year to year! Our contemporary has on many occasions dwelt on the fact that no conceivable gifts would stand an American clergyman in the least stead unless he also possessed "tact"—that is to say, unless he had the knack of managing what may be termed the Bumbledom of his flock. In a word, the case of an American parish, for all its lofty associations, in no wise differs from that of Independent congregations; for like them it has virtually its "big pew," the tenant of which, as Mr. Angell James would say, is "the patron of the living, the Bible of the minister, the wolf of the flock." Like them it has also its "Lord Deacons," who, as Mr. Spurgeon once said, are worse than Satan himself; for "if you resist the Devil he will flee from you." The result is that while there is supposed to be a great deficiency of clergy, a large number of clergymen are unemployed. All this may be true, but it strikes us that the remedies which are proposed would be worse than the disease. Our English experience would not lead us to condole over much with the American Church on the fact that her clergy must possess tact. It must surely be far worse in the long-run that a cler-

gyman should be able to maltreat his flock than that the flock should be able to illuse their pastor; and as for unemployed ecclesiastics, nothing would give us greater pleasure than to hear that half a score of our bishops, some dozens of our capitular clergy, and several hundreds of our parsons were going to be withdrawn to-morrow as failures. The grievance with us is that they are failures all the same and cannot be laid aside. But at any rate, the plans proposed by the New York paper would not do. One is to put all the patronage into the hands of the bishop. But just see how that would operate. A bare High Church, or a bare Low Church, majority might elect a bishop for the very purpose of gradually filling up the cures on the other side with clergy of their own way of thinking. This at first sight might look like a short cut to unity, at least, so far as each diocese was concerned; but, inasmuch as altering the doctrine of the pastor does not change the opinion of the flock, the inevitable result would be repeated and most dangerous schisms. Our contemporary points out that there are "two religious bodies, which are thus organized, and that find themselves prospering accordingly"—namely, the Roman Catholics and the Methodists; but the fact remains that the splendid organization of Rome cost her first her division from the Eastern Church, next the Reformation, then the French Revolution, and, lastly, the revolt of all the Catholic peoples of Europe, the erection of the Old Catholic Church, and the return to the Orthodox Communion of a large portion of the Unia. And as to Wesleyanism, its organization has cost it in this country a schism about every quarter of a century. The chasm which was made by that of 1850 is hardly yet filled up, and there are symptoms of another crash beginning to appear on the horizon. All former splits have been upon the ministerial claim to exclusive rule; and within the last year or two a fresh demand has sprung up for a formal admission of a lay element in the Conference.

As far as we can see, the only remedial measure that appears to have any chance of success is the general adoption of the free and open system and the weekly offertory, the clergyman to have a coördinate voice with his vestry in the appropriation of the revenue so raised, and the bishop to act as umpire. Or, a certain amount of the offertory might be sent to the diocesan fund which should be the paymaster of the rector. But the great thing to do is to imbue as quietly as possible the public mind with sound and adequate ideas respecting the mission of the Church. It need not be said that there is such a thing as a corrupt following of Catholic principles. If people of good families give themselves airs on the strength of their birth, and ostentatiously show their contempt for their neighbours, they will soon make aristocracy odious in the eyes of mankind. But if those who are noble by birth feel themselves bound by the very fact to show themselves noble in thought and deed—if they act as if the honours which they inherited were payment in advance for a life-long devotion to the public service, they will inspire the most gainsaying generation with a profound respect for blood. In like manner if Churchmen, while in all essential respects they are like any other religious body, see in their far-off ancestry and their wide-reaching connections, reason for despising others, they must expect to find Catholicity looked upon as a dangerous nuisance. But if they can once grasp the idea that the mission of the Apostles was to found the Kingdom of God upon earth; that they did found it, and that all Catholics are citizens of that great City; if, again, they realise the fact that the kingdoms of this world have become the Kingdom of the Lord and of His Christ, and that it is only by reason of the sins of themselves and their fellow-citizens, that their Master's inheritance is not reduced to

possession, they will have a motive of transcendent energy for spending and being spent in the cause of religion. Our Transatlantic readers will appreciate our meaning, if they will consider what their feelings would be if they heard that in the very heart of the Union, a bitter and insolent foe had set up an independent state for the purpose of insulting the national flag and teaching Americans disloyalty towards their country. Fancy the indignation and grief with which every true-hearted man would learn that he was himself aiding and abetting the invader! How earnest would be his resolves to do so no more! How energetic would be his efforts to win back his friends and neighbours, if they also had been deluded or abused! How ready would he be to sink minor differences of opinion that might exist amongst those whose main object was the same! Exactly the same spirit must actuate every one whose Catholicity is intelligent and real. The New York paper says, indeed, that "Ritualism" has sprung from the incongruity that exists between the Church in theory and the Church in practice. "Men," we are told, "sought relief from the degradation, in the one case, of a State Establishment, and in the other, of an irresponsible Congregationalism, by exaggerating and emphasizing the difference between priests and mere lay people. The development of a Eucharistic service, in which the lay people should have little or no part, and to which their presence was not necessary, and where the priest and his function should be the centre of the worship, was a natural protest against the overweening Congregationalism which insists on 'trial sermons' and 'candidating for a call.'" Never was a greater misapprehension. The charm of the "Ritualistic" theory is not that it makes the priest everything, but that it makes men feel the sweetness of the universal brotherhood and the dignity of the lay priesthood. An American citizen does not suppose that he has no civil rights because he is not President, or because he is not of the President's party. In like manner the Catholic layman feels that though he may not himself approach the altar with unconsecrated hand and voice, and though he may not be able to appoint the priest, the priest is none the less his deputy, and, as even the Roman Liturgy itself confesses, the oblation which the celebrant offers is equally the oblation of every one of the faithful.

The fact is, the Catholic idea of the Church is able still to create, as in every age it has created, enthusiasm; and it is only by enthusiasm that great deeds can be done. The quiet, old-fashioned, "parochial" Churchmanship of fifty years ago might do where there is no new territory to reclaim and no serious onslaught to repulse; but for the task which the American Church—and for that matter, which the Church at home has before her—it would be almost contemptible. We trust that means will be found to give our words currency on the other side, for there seems to be there a plentiful lack of plain speaking; and we say again, the Church cannot afford to be over-nice about the instrumentalities which offer themselves. "Sobriety," "discretion," "moderation," and all the rest of it mean wasting of time, missing of opportunities, dwindling growth, atrophy, death.

Correspondence.

A CONSTITUTIONAL MAJORITY.

To the Editor of the Church Eclectic:

This letter was written several months since to one of the Church papers, but the editor "regretted he could not conveniently use it," (whatever that may mean,) and

It is now sent to you in the hope that its publication may lead some of our Canonists to discuss the question. In view of the Iowa case, the discussion seems important.

W. G. F.

To the Editor of the ———.

In your issue of ———, and again in that of ———, you refer editorially to the subject of "a constitutional majority" in connection with the signing of the certificate of a Bishop-elect. In both articles you claim, if I understand your language, that the words "a constitutional majority of the members of the Diocesan Convention—(Canon 15, §2, Title I., of the Digest), mean a simple majority of the members composing the Convention, that is, a *numerical* majority.

In view of the importance of the subject, I venture to call in question the soundness of your interpretation of the language of the General Canon. In the first place, if your interpretation is correct, then the word "constitutional" means nothing. It is clearly redundant.

Again, if your interpretation is sound, then it must hold good of both the cases covered by the Canon, viz., the Diocesan Convention and the House of Deputies, for it is a constitutional majority of the members of the House as well as of the Convention. But would a certificate signed by a bare numerical majority of the members of the House of Deputies be the certificate called for by the Canon? That House consists, when full, of 360 members, and, according to your view, if every diocese had a full representation present and 181 members signed (it would seem to make no difference whether they were clergymen or laymen), then the certificate would be canonical.

The certificate in question is always signed by the Deputies, both clerical and lay, under their respective Dioceses, and, I submit, should receive, before being sent to the House of Bishops, the signatures of a majority of the clerical deputies, of a majority of the deputations of the Dioceses represented in that Order, and the signatures of a majority of the lay deputies of a majority of the deputations of the Dioceses represented in that Order. In the vote on the confirmation of the first Bishop-elect of Illinois, a numerical majority of the Clerical Deputies voted for him, but I submit that a Certificate signed only by those clerical deputies who voted for him and, if you please, by *all* the lay deputies present, would not have met the requirements of the Canon. It would not have been signed by a "constitutional majority of the members" of the House. Article II. of the Constitution shows what is "a constitutional majority" in *voting*; and a constitutional majority in *signing*, as required by the Canon, must be the same kind of majority so far as the difference in the cases permits.

In a parallel way, if the Constitution of a Diocese provides for a vote by Orders—that is. a vote in which the clergy vote individually and the laity by parishes—and this is the general practice in the election of Bishops—then I claim that the certificate required by the General Canon is to be signed by a majority of the clergy present and entitled to vote, and by the deputies from a majority of the parishes represented in the Convention and

entitled to vote. The laymen are representatives of parishes and they vote and sign in the same capacity.

You give an example of the singular working of the Canon as interpreted by you. Here is another illustration of the same kind: Seventy-nine parishes are represented in a Convention and after the election of a Bishop and the signing of a testimonial as to his fitness for the office by a majority of the clergy, *twenty* of these parishes, having each three Deputies present, can complete the testimonial without any help from the other *fifty-nine* parishes which happen to be represented by one deputy each, or 59 in all! Three-fourths (nearly) of the laity, counting by parishes, are satisfied, after the election has taken place and a bare majority of the clergy have signed, that the matter ought to stop there, that in the light of information just received as to the character of the Bishop-elect, or of revelations just made as to the way in which the election has been manipulated, the certificate ought not to be completed. They accordingly refuse to sign; but the remaining fourth, counting by parishes, having a numerical majority of one deputy, can affix their signatures and the certificate will be in due canonical form! If such results are possible, the Canon ought to be amended without delay.

Will not the learned author of the "Treatise on the Law of the Church" give us a little light on this subject? If he consents to sit as judge, I promise to submit to his decision whatever it may be.

WM. G. FARRINGTON.

A THOUGHT FOR THE EPIPHANY.

"A light to lighten the Gentiles."—Luke ii., 32.
 "Arise, shine: for Thy light is come."—Isaiah ix., 1.

O still, O fair,
 The stars that shine from heaven that shed their
 light
 O'er stream and glen throughout the live-long
 night.

And on the hill-side bare!
 That glitter o'er the desert-waste of snows,
 As on the couch where wearied eyes repose:
 Or where they gather who must watch the close!

Ye, who remain!
 What is your message to the lonely heart—
 The soul that sees its dearest all depart?
 Oh, not in vain
 Shines your pure light on eyes with sorrow dim:
 Our Lord has made you witnesses for Him!

Bright, but not cold!
 God links the power that guides you with His
 grace:
 The lamps that light the heavens shine on our
 ways:

He doth behold
 The broken heart whom night to night proclaims
 He healeth it, who numbers you, and names!

Together, once of old,
 Ye sang for joy at dawning,—once at night
 Ye joined the angels till the earth was bright
 With the glad news they told:
 And still the light that shineth from afar
 Telleth of Him, for "we have seen His star."

A day shall be
 When, quenched before Him, ye shall cease to
 shine,
 And He shall be our endless Light Divine,
 Our Glory, He,
 Who stooped beneath the heavens for us to die
 That we might shine for Him eternally!

—From "Lessons in Leaflets."

RUINED CHURCHES.

"Yea, the sparrow hath found a house, and the
 swallow a nest for herself where she may lay her
 young, even thine altars, O Lord of Hosts, my
 King and my God."—Psalm lxxiv., v. 3.

Oh! Holiest One!
 Thy sanctuaries now in ruins lie,
 And 'neath the cold beams of the silv'ry moon
 We hear the owl cry
 From out the tangled ivy branches, hung
 O'er sacred walls, in which long since thy praise
 was sung.

The tempest sweeps
 Unchecked o'er Altars consecrate to Thee;
 And there the wild bird unmolested sleeps—
 Her access there is free:
 No sounds she hears, save the wind's moaning
 sigh,
 In choirs which erst did ring with anthems proud
 and high.

Alas! how low
 Are laid those capitals and columns fair!
 And now the pleasure-seeking crowd will go
 To muse and ponder there;
 Marvelling much that men should e'er have
 given
 So much of wealth unto the service high of Hea-
 ven.

Such is not now
 The temper of the selfish sons of earth;
 They to their deity of Mammon bow
 E'en from their very birth;
 Not theirs the self-devotedness of those
 In whose far distant days those stately piles arose.

They early rise;
 And though worn down by toil they late take
 rest—
 Brief slumber give they to their wearied eyes,
 Ever by care opprest:
 Their wealth is spread o'er all this world so
 wide,
 Yet still Thy holy house in ruins must abide.

Literary Notes.

THE UNSEEN UNIVERSE.

The Unseen Universe; or, Physical Speculations on a Future State. Second Edition. London: Macmillans. 1875. Octavo. Pp. 211.

As a purely scientific work, the marvellously able volume before us may seem to be somewhat outside of the special province of the *Literary Chnrchman*. Yet, after two careful perusals of it we cannot bring ourselves to pass it by unnoticed. It is by far the most remarkable book of its class we have ever read, unless, indeed, we ought to say that it belongs to no class, but that it forms a class by itself.

Its object and plan may be described as this—to sum up all the inferences from the facts of modern physical science as to the co-existence along with this visible Universe of another Universe not visible and possibly not material (at least in the ordinary sense of the word material)—but which Unseen Universe is related to and connected with the Visible Universe by laws real though unknown to us. We have written a long sentence, but we could not make it shorter, and we do not think that the accomplished authors of the book will quarrel with our description of their scope and aim. The book is not easy reading, but it is profoundly interesting. Its scientific accuracy, we mean the correctness with which it states the results of scientific investigation, is unquestionable. The knowledge it displays of the latest discoveries, and still more of the latest forms of scientific speculation, is complete. The labour and care which has been bestowed on the grouping of its data and the marshalling of its inferences is very great. Its salient points may be summarized as follows:

The existing state of things offers three phenomena to our view—Matter, Force or Energy, and Life. There is Matter, upon whose particles are impressed those relations which give scope for the operation of what we call Energy or Force. Then through the operation of Energy on Matter those organisations become possible which are the organs or vehicles suited to Life. But Life and Force are not the same, any more than Matter and Energy are the same. Life in this Universe is possible only by virtue of the Matter and Energy which furnish its organs or vehicles.

Next:—observation goes to show that this Universe tends to a state in which all Energy shall be reduced to quiescence, all Matter reduced to one motion-

less mass; a state of things in which Life can have no sphere or organ; so that a time must come when the Visible Universe must be deserted by Life.

Similarly we deduce the existence of a past period prior to the development of Energy, when all that existed was mere gravitating matter infinitely distributed over the infinities of space, and when Life had not yet entered.

In a word the visible Universe of Matter had a beginning and shall have an end. Energy—so far as its manifestation in this Universe is concerned—shall cease. Life shall no longer have the organs to act through or the sphere to exist in.

Again there is nothing to show—but everything the other way—that the Matter of which the bodies of this Universe consist existed from all Eternity. In other words it must have been created, or if you like the word better, “developed,” from some other previously existing Universe.

Then as to the Energy or Force—that must have been introduced somewhere; while as to Life, as there is absolutely no reason to suppose it to have been the *product* either of Matter or Force, it likewise must have been introduced from somewhere too.

It is here that the principle of continuity comes in, and the principle of the Conservation of Force. By the former we mean that Like proceeds from Like; that if we find Life *produced*, it argues a Living Being to produce it, so that we work up to a Living Creator. From the latter we infer that Energy or Force which shall disappear when the Universe becomes effete *must go somewhere*, and the question is where? This question is answered by the same hypothesis of an unseen Universe from which the Force came, and to which the Force returns.

A curious point comes in here. The dissipation of the Force or Energy of the Visible Universe will not be instantaneous, but gradual, nay, is ever proceeding. If, therefore, the principle that no Energy or Force is ever lost be a true one, there must be an ever-proceeding return of the Energy to that Unseen Universe from whence it came, so that you have the conception of an Unseen Universe co-existing with, and connected *physically* with the Visible Universe, the two being actually linked together by mutual communications of Force in the way we mention—and we know not in how many other ways. To many this idea of the dissipation of Force, the loss and waste of it in our actual Universe, is not a new one, though they may have never quite known how to reconcile it with the contrasted principle of the con-

servation of Force. The idea of our authors, the idea we mean of its continual re-passage back to our correlated Unseen Universe, is new to us, and it may be to others as well. Still more novel is the hypothesis that the æther (which, for want of a better, is the common scientific name for whatever medium fills the interspaces between star and star) may be the medium of transmission by which the dissipated Force of the Visible Universe is returned back to the Unseen Universe.

We have done our best to throw some part of this remarkable speculation into the least scientific language that we could. What it all comes to is this, that reasoning from the observation of Nature, and that alone, its authors, taking the principle of continuity for their guide, infer an organised Universe over and above the present, existing before it, to exist after it, and to which the spent Energy of this Universe is ever returning, and whither, also, the Life which for a time is sent to dwell in this world is ever returning too. It is curious to see how this argument for a distinct source for the Life which in the Universe is so markedly distinct alike from mere Force or brute Matter leads up to the revealed doctrine of the third Person of the Holy Trinity, God the Holy Ghost, who alike in Creation and in Redemption is the Life Giver after the other works have been prepared, by the agency of God the Son. But we must close our hasty notice, only apologising to the writers for our imperfect sketch.

CHRISTIANITY AND ASCETICISM.

(From a notice of a recent book.)

What then, is the duty of Individuals? Mr. Pullen seems to think that his Mr. Ainslie sets the pattern. *We think not.* Far be it from us to say that *no man* is called to set an example like Mr. Ainslie's. What we *do* say is, that such callings are exceptional. The general rule is for each individual to be strictly God-fearing, true, honest, and loving to all with whom he comes in contact. Whether his means be large or small is a mere accident—speaking logically. The rich man surrounded by the means of luxury is not to let himself be corrupted by these means, but to administer all in the fear of God. Simply to *get rid of it* would be to abandon his stewardship. Money (which is the means of luxury) is a talent in exactly the same sense as intellect and learning. Nobody ever yet said it was a Christian duty to get rid of our brains or knowledge. We must *use* them in God's service. Still there are higher callings than merely cultivating our intellects. And there is many a man now

who is denying himself the rich delight of adding to his stores of knowledge, because he sees that he can *use* his wits in the service of God and his neighbors better in immediate work than in cultivating them further. This is the asceticism of the intellect, and a very hard asceticism it is to numbers of us. Just so in times of luxury and license, men and women too, are called of God to assert the principle of anti-luxury by asceticism in the ordinary sense. Such men string up the moral fibre of a generation. *But they would not be wanted unless things were out of joint*, any more than soldiers would be wanted if nations were what they ought to be. It is every man's *natural* duty to be brave. It is only some men's calling to be soldiers. It is every man's Christian duty to be unselfish. It is some men's Christian calling to be ascetics:—but all for the benefit of the body. As things are, and with Christianity as only a struggling element in a world of sin, we always need some men of this ascetic calling to brace up the moral fibre of the body, just as in a distracted world we always require the profession of arms. A church *without* its ascetics is indeed in danger of relapsing into a state in which all its members are *self pleasing* not God-serving, and that is all one with Heathenism. That the present age needs ascetics is too obvious to need another word; and if Mr. Pullen's book elicits them it will have done good service spite of its ethical misconceptions. It is just because of its strong appeal to the personal conscience, that we have taken the trouble to indicate the line of truths which would have saved it from its blunders. But after all there is often more suggestiveness in a caricature than in the truest likeness, and the book has awakened up not a few consciences; so—caricature as it is—let us hope the good it does will stand, and its mistakes fall harmlessly away.—*Lit. Ch.*

THE ETERNAL FATHER.

He only *is*, who ever was,—
The All-measuring Mind,—the Will Supreme,
Rocks, mountains, worlds, like bubbles pass;
God is,—the things *not* God but seem.
Thou liv'st *in* all things, and around;
To Thee, *external* is there nought;
Thou of the boundless art the bound,
And still creation is Thy thought.
A lily with its isles of buds
Asleep on some unmeasured sea;
O God, the starry multitudes,
What are they more than this to Thee?
In vain, O God, our wings we spread;
So distant art Thou—yet so nigh,—
Remains but this, when all is said,
For Thee to live—in Thee to die.

—In a criticism of Mr. Gladstone's translation of "Art thou weary," the *Saturday Review* quotes the following version as an alternative rendering:

Tune fessus—tune pressus
Curâ stas edace?

"Ad Me veni, sisque leni"
Est Qui dixit, "pace."

"Ecquid habet Hic, quo stabit
Signo Dux notatus?"

Vide læsa, quondam cæsa,
Manus, pedes, latus.

"Huicne tegi, tanquam regi,
Gestit auro crinis?"

Fronti bona stat corona,
Texta tamen spinis.

"Agnituro, secuturo
Quis in terris fructus?"

"En labores, en dolores
Oculique fluctus.

"Per tot demum quid supremum
Servaturo manum?"

Vis victoris, pax doloris,
Via per Jordanum.

"Dic an, orem si favorem,
Spernet quæ petantur."

Terræ, cœli, cuncta, deli
Prius destinantur.

"Tum si surgam, sequar, pergam,
Hicne beaturus?"

Quot et quanti dicunt Sancti,
"Sis de hoc securus!"

Sermons, by the Rev. Frederick Brooks, late rector of S. Paul's Church, Cleveland. Boston: Osgood & Co. pp.299.

It is a touching account of a short but active life given in the introduction by "P. B." for whom sympathy would disarm criticism, were she ever so hostile; a life so suddenly terminated by that sad accident on the railway bridge near Boston. But the account well shows how *effective* even such a short life may be.

The Sermons can well stand on their own merits—of terse, strong, manly English, nothing maudlin or sentimental or feeble or platitudinous—but intensely earnest and such as must have carried close attention throughout. The one on the "Power of a Fact" is really original and most readable, though all are good. He reminds us of another Frederick—Robertson, and Robertson is one who fairly *pours himself* into a young man of imagination and enthusiasm. When we read these men who seem to be utterly

unconscious of the out come of the Incarnation in the Church's Sacramental system, we only bless God for the lavish provision of His Truth, which is like the Manna, of which they that gathered little had enough.

God and the Bible: A Review of Objections to "Literature and Dogma," by Matthew Arnold, D. C. L. Boston: Osgood & Co.

We have a notice from the *John Bull* of this book of hash which we shall reprint. Even the infidel *Westminster Review* utterly ridicules the idea that the "Jews did not worship a personal God." It is really drivel which it is a waste of time to read. As the English paper says the whole book might have been treated on the plan of a curious chapter headed "Of Snakes in Ireland."—"There are no snakes in Ireland." This is what a long prosy discussion on "Miracles" amounts to.

"The Righteousness of God the Authority for Uprightness in Man." A Sermon by the Rt. Rev. F. D. Huntington, D. D., in Grace Church, New York, Advent Sunday, 1875.

The line taken in this discourse is the one of all others which the clergy need to take up and follow out in these days of sentimentalism and religious cant, combined with the most outrageous dishonesty and rapacity and sensuality, when the masked burglars of police reports are outnumbered and outdone by people in "respectable" life who wear "the mask of good manners over unprincipled hearts." The popular religion is Pharisaism, only easier, for it has nothing to substitute for a holy life, but a formula of fictitious feelings.

—*Littell's Living Age* begins its 128th volume with the number for January 1st, and promises a higher line of literature than ever. Besides first-class stories by Black, Reuter, the author of "John Halifax," Miss Thackeray, and others,

In science, politics, theology, and general literature, important articles are already announced for publication, by Prof. Max Müller (on National Education); Cardinal Manning (on the Pope and Magna Charta); Francis Galton, F. R. S. (on the Theory of Heredity); Peter Bayne (on Walt Whitman's Poems); Edward

A, Freeman (on the True Turkish Question); Dr. W. B. Carpenter, the eminent scientist; Rt. Hon. W. E. Gladstone; W. Gifford Palgrave, and others; and it is safe to say that the important contributions to current literature of the ablest writers of Europe, and especially of Great Britain, will continue to be presented in *The Living Age* with a completeness and cheapness—considering its amount of reading matter—elsewhere unattempted.

In the number for January 15 is given a very remarkable article from the new "Church Quarterly Review" on "the Arts considered as Tidemarks of History," one of the most original and suggestive we have read for a long time.

Terms: \$3 a year, weekly 64 pages.

—Of Baring Gould it may be said, *nil quod non tetigit—nil tetigit quod non ornavit*. The volume of carols by Mr. Chope (Metzler & Co.), to which Mr. Gould furnishes an introduction, contains 112 specimens, ancient and modern, including of course all such old favorites as "God's Dear Son," "The First Nowell," "The Golden Carol," &c., besides a variety of new ones. It is curious to look back now upon the hatred of the Old Puritans for Christmas carols, which they prohibited. One Hezekiah Woodward, in an old tract, dated 1656, calls Christmas Day, "The Old Heathen's Feasting Day, in honour of Saturn, their Idol-God, the Papist's Massing Day, the Prophane Man's Ranting Day, the Superstitious Man's Idol Day, the Multitude's Idle Day, Satan's—that Adversary's—Working Day, the True Christian Man's Fasting Day." He afterwards adds, "We are persuaded, no one thing more hindreth the Gospel work all the year long, than doth the observation of that Idol-day once in a year, having so many days of cursed observation with it."

—Miss Thackeray has issued a volume of her father's, *The Orphan of Pimlico*, for the sake of preserving some out of a vast number of etchings and drawings which he delighted to make, illustrative of character. The best illustrations of his works were by himself.

—The *John Bull* has a powerful editorial on the new Public Worship Regulation Act, as a "Sword of Damocles" to the Church. Only one case has arisen under it, that of Mr. Ridsdale, in Canterbury, and that does not proceed from

"aggrieved parishioners," but is manufactured by the "Joint Stock Persecution Company," the Church Association. The six famous Privy Council judgments have settled nothing, and whatever decision Lord Penzance makes, will be carried to the same Privy Council which has been floundering in the same sea for 20 years. It holds that the attempt to raise the interpretation of either party to the rank of a legal determination would be doing the same thing as the Vatican Council has done, imposing a new law of Church membership. Besides it holds that the Purchas Judgment does not interpret the rubric, but overrides it by an expedient devised *ad hoc*, never before heard of, making the words "before the people" in one rubric control "before the table" in another, against which even Lord Cairns protests as contradicting former rulings. The two recent decisions as to "reredoses" also flatly contradict each other. If the new Judge does what Sir R. Phillimore did, simply declare himself bound by the Purchas Judgment, then the old weary round in the Privy Council will have to be gone over again.

—The *Literary Churchman* has an article to show that Diocesan Synods, thoroughly organised and put in operation, will be both the best preventive and preparation against Disestablishment.

—A letter to Cardinal Manning, on the subject of the "Public Worship Act," by an English Clergyman, is in the press, and will shortly be published by John H. Batty, at 143 Strand, W. C.

—Episcopal charges a year or two since were full of warnings against "alienating the laity" by services too "ritualistic." This year the Bishop of London warns the clergy not to suppose that a crowded church is proof of a successful ministry. It is the same class that are warned in both cases.

—The *Literary Churchman* thinks that Gregorians must be harmonised to become practicable in our congregations.

—A remarkable sermon on behalf of the Home Reunion Society was preached last week at All Saints, Clifton, by Prebendary Sadler, who pointed out what was probably the weak point in the sys-

tem of John Wesley, and the secret why his work, in appearance so sound and even Catholic, so quickly degenerated into a calamitous schism. It was that his teaching in great measure ignored the Incarnation. It is, Mr. Sadler says, a surprising fact that the subject was one on which Wesley never spoke, he has no published sermon on it, and it is not once mentioned in the index to his writings.

—Messrs. Burns and Oates, the Roman Catholic publishers, have sent the Pope twenty volumes of tracts which they have published in answer to Mr. Gladstone's pamphlet on Vaticanism!

—Dean Stanley has written a letter in his elegant, trenchant style to the *Nonconformist*, against the agitation of the "Liberationists" for Disestablishment, which, as might be expected, goes upon arguments more damaging to the Church than helpful. His idea is purely Erastian. That system he describes as far more beneficial than Episcopacy and less liable to superstitious abuse. He describes it as "the system of giving the nation a share in the government of the Church, and subjecting the fancies of the clergy to the control of the most intelligent portion of the laity—the system of securing to at least one institution in the country a liberty which admits of almost every school of theology within its pale, and which encourages as much intercourse with Nonconformists as the nation, represented in Parliament, desires." Dean Stanley would like a Prussian Imperialism in England.

—In the obituary record of last year is included the name of Earl Stanhope, the historian, who died on Christmas Eve. As "Lord Mahon" he will be remembered as author of the "History of the War of Succession in Spain," the "Life of Belisarius" and the "History of England from the Peace of Utrecht to the Peace of Versailles," which led to a long controversy with our Mr. Sparks. He also wrote a history of Queen Anne's reign to connect Macaulay's narrative with his own. He also wrote a biography of the younger Pitt, being a relative of Pitt's sister, Lady Hester Stanhope.

—The past year the English Church has had to mourn Bishop Thirlwall, who but recently resigned the See of S. David's; Dean Champneys, of Liverpool, who won

an honored name in Whitechapel; and Dean Hook, of Chichester, still better known from his parochial work at Leeds; Archdeacon Sinclair, of Kensington; Canon Kingsley, who died within one short year after his appointment as a Canon of Westminster; Archdeacon Freeman, of Exeter, an eminent authority on questions of ritual; Canon Selwyn, the learned Professor of Divinity at Cambridge; Prebendary Randolph, the last of the salaried Prebendaries of S. Paul's Cathedral; Dr. Monsell, the hymn writer; Dean Peel (a brother of the late Sir Robert), who had shortly before resigned the Deanery of Worcester; Archdeacon Hony, of Salisbury; Mr. Packman, who had been half a century Minor Canon of S. Paul's; Mr. Charlton Lane, Mr. Vores, and Mr. E. B. Elliott (author of "Horæ Apocalypticæ"), well-known members of the Evangelical School; Mr. Hawker, the Cornish parson and antiquarian; Dr. Burnet, F.R.S., an old city rector; and Mr. Havergal, of Cople, a well-known musical clergyman. To these may be added the names of Bishop Forbes, of Brechin, and Bishop Douglas, of Bombay. While abroad the deaths have to be noted of Archbishop Lycurgus, of Syra and Tenos; Cardinal Rauscher, Vienna; and of M. Athanase Coquerel, the leader of the liberal party in the French Reformed Church. The list of authors who have passed away includes Sir Arthur Helps, Hans Christian Andersen, Dr. Ewald, Dr. Tregelles, Winwood Reade, Augustus Mayhew, M. Quinet, and Charles Lyell, the geologist.

—Prebendary Irons read an able paper "On the Supernatural in Religion" before the Victoria Institute January 17th. Dr. Thornton, Principal of Glenalmond, has read four papers successively on "Present Day Scepticism."

—Under the title of *The People's Mass Book* (Batty, 143 Strand), Mr. W. Grant has compiled a fancy Communion Service, consisting of portions of our present Book of Common Prayer, rubrics from King Edward VI.'s First Book, and translations from "The ancient Liturgy of the Western Church," which the author thinks may serve as a manual of devotion for communicants or worshippers at the Holy Communion. The first edition having become soon exhausted, a second has been issued, in which are added offices of preparation and thanksgiving.

It might better have been called "The People's Altar Book," the *John Bull* thinks.

—Messrs. Rivington have issued a second edition, revised and enlarged, of the Rev. W. E. Scudamore's "Notitia Eucharistica." The issue is well-timed.

—From Messrs. Hodder and Stoughton we have the 50th edition of "Hymns for Infant Minds," by Ann and Jane Taylor.

—Mr. Prescott's practical course of Lent Lectures, "Hindrances to Spiritual Life" (Wells Gardner), has deservedly reached a second edition.

—Archdeacon Churton's "Poetical Remains" have been issued by Murray.

—The Life of Bishop Gray, of Capetown, has been edited by his son and published in two volumes by the Rivingtons. It will stand by the side of the Life of Bishop Patteson.

—The *Contemporary* for January has another of the papers by J. L. Davies on Wesley and Methodism, showing that Wesley was treated by the Bishops with the greatest indulgence; and a paper by Rev. H. N. Oxenham against Universalism, but rather in favor of Purgatory.

Summaries.

FOREIGN.

—There are rumors of great excitement and threatened secession in England on account of the Ridsdale decision. We supposed it was foreseen Lord Penzance would only follow the Purchas judgment. The battle is not over till it is argued before the Privy Council, and this time not as an *ex-parte* case.

—We regret to see the *Church Times*, in an article on "Nashotah" in the *Churchman's Companion* for January, discrediting that excellent Institution on account of the late troubles in Wisconsin and Illinois. We assure our English friends that Nashotah has in no degree forfeited the confidence of the Church in this country, and its administration is by no means governed by any narrow policy in any party direction.

—We observe that Bishop Quintard preached for the S. P. G. at St. Marybone on Sunday, December 19.

—Convocation is to meet for business 15 February.

—Dr. Douglas, Bishop of Bombay, has at last succumbed to the long illness he has suffered, and departed this life. He was buried in Perthshire.

—The new Bishop of Colombo, Rev. S. Copleston, was consecrated on Innocents Day.

—Bishop Webb, of Bloemfontein, sailed for his Diocese on Christmas Day with a fresh band of workers.

—The S. P. G. is moving for new bishoprics for Lahore, Burmah and Singapore.

—Mr. Mowbray, the Church publisher at Oxford, is dead. Among other things he published *My Sunday Friend* and the *Gospeller*.

—The Provincial Synod of Capetown was to meet January 25th, Conversion of S. Paul, the anniversary of Bishop Gray's consecration in 1847. Bishop Webb, who left England on Christmas Day, expected to reach it. A farewell Communion Service was held previously at S. Barnabas, Pimlico, at which the Bishop celebrated, and a brief address was made by Rev. R. F. Wilson, of Rownhams, author of that charming book, "Seven Years Work in a Country Parish."

—Rev. H. Macnamara, senior curate in S. Paul's, Dundee, has succeeded Bishop Forbes as incumbent of the parish.

—Much amusement has been caused by a letter from the Bishop of Orleans, in which he speaks of his election to the Senate as equivalent to his being placed, like Daniel, in the fiery furnace. The *Univers* reminds the Bishop that he ought to "search the Scriptures," and he would find that Daniel never was in the fiery furnace.

—Monsignor Debs, the Maronite Archbishop of Beyrout, has presented to the new Montmartre Church at Paris a gigantic cedar, described by the *Union* as one of the trees of Lebanon contemporary with those of Solomon and Hiram, which was lately blown down. Twelve fine planks from it, being a sacred number, will soon reach Paris.

The Eastern Church Association has prepared a petition to Convocation, embodying the propositions agreed upon at the Bonn Conference, and asking the House to take measures to "test" their

soundness, and promote further friendly relations and close intercommunion with the orthodox Church of the East. It is in the hands of the Rev. J. E. Vaux, Secretary, Rev. W. Denton, Dr. Fraser and others.

Dr. Pusey is out with a letter dissenting from this action, on the ground that he adheres to the Nicene creed as it is, and is opposed to changing "the expression of our belief in the mode of existence of God, *i. e.*, in God as He is." He astonishes us also by saying that the reception of the creed with the *Filioque* is no more "ecclesiastically irregular" than the additions to the Nicene Creed by the Council of Constantinople, "wholly a Greek Council." But, surely, an Ecumenical Council (at any rate) stands higher than a mere Papal or Imperial order. Dr. Pusey thinks also that S. John of Damascus meant to reject the Western mode of expressing the faith, which in earlier times was the language of Eastern fathers also. But was he not writing against an innovation? We prefer Dr. Dollinger to Dr. Pusey in this historical and theological question.

—Rev. F. Meyrick has answered Dr. Pusey's letter to the *Times* in regard to the Bonn Conference, saying that the resolutions at Bonn were to be submitted to the Patriarch of Constantinople and his Council, and to the Synods of Russia and Greece: in good faith they should go before the English Convocation and the American Convention.

—Dean Cowie of Manchester read an able paper for the Free and Open Church movement at the late Diocesan Conference, and the Association is pushing its work through the kingdom.

—S. Peter's, Eaton Square, under the Rev. G. H. Wilkinson, is fast becoming a palmary example of what a city parish should be. In six years Mr. W. has built a new church, cost £12,000, in a poor district of the parish, purchased an old proprietary chapel at Buckingham gate for a mission church, rebuilt the national schools for 1,000 children, and enlarged the parish church at a cost of £22,000.

The Advent congregations were extraordinary, and his Friday lectures on Revelation were attended by many clergy. Daily service, frequent Communions, prayer meetings for teachers, women classes, retreats, confirmation and Bible classes, reading room for working men, libraries, mission room with books for list of sick persons or wanting employment, are among the agencies.

Besides these is "St. Peter's Hostel" or parochial kitchen, with dinners and soup at a low rate, while invalids dinners and beef tea are sent out. Clothing clubs, penny banks, and especially a "Needlework Society" to furnish the poor with sewing, and ready made clothing for sale. A flower distribution also, with prizes for the poor who have grown the best at home. There is also a club for the sale of the purest and best reading matter for the million. On Christmas Day were *four* communions, but Mr. Wilkinson obeys the Purchas Judgment, without abating Eucharistic teaching.

—Three priests, a deacon and 18 lay people, including a daughter of Archbishop Trench, went with the Bishop of Bloemfontein.

—Archbishop Melchers, of Cologne, makes the number of German Bishops who are voluntary exiles to escape imprisonment four, the others being the Bishops of Trier, Breslau and Munster. Four have also been imprisoned.

—At the Christmas ordinations held in twenty-two of the English and Welsh dioceses 437 candidates were ordained, 214 being admitted to deacons' orders, and 223 to priests'.

—The consecration of the Rev. Reginald Stephen Coplestone as Bishop of Colombo took place at Westminster Abbey on the Feast of the Holy Innocents, the day after he had completed his thirtieth year. He is a son of Rev. R. E. Copleston, vicar of Edmonton, a nephew of Dr. Edward Copleston, Bishop of Landaff. His University career was remarkably distinguished. He is the author of "*Æschylus for English Readers*" in the Collins Series. He makes four recent Colonial Bishops that have been connec

ted with Merchant Taylor's School, the others being Dr. Mitchinson of Barbadoes, Dr. Jones of Capetown, Dr. Thornton of Ballarat, in Australia.

—A large and powerful society has been formed against the principle of Osborne Morgan's Burial Bill. Sir Stafford Northcote, Chancellor of the Exchequer, has written them a strong letter against allowing other than Church services in the consecrated burying grounds of the Church.

—A layman has offered £1,200 a year to endow a bishopric of Cornwall.

—Rev. Sidney Turner, son of Sharon Turner, the historian, is the new Dean of Ripon.

—The Duke of Portland has brought Dr. Scrivener out of Cornwall to near London, by giving him the living of Hendon.

—Rev. Mr. Sadler is about to publish an answer to the book—"Supernatural Religion."

—Rev. W. R. W. Stephens is preparing a Memoir of Dean Hook.

—The funeral of Mr. Mowbray, the Oxford Church publisher, took place at S. Barnabas at 9 A. M. with Holy Communion celebrated by Rev. M. H. Noel, the vicar, son of Baptiste Noel. He was in the choir, an officer of the Guild, and Master of the Brotherhood of the Ascension, the local branch of the Guild of S. Alban, and had gathered around him a body of young men for work in night schools, etc.

—December 12 Archdeacon Denison preached the funeral sermon of an old friend and antagonist, the Rev. T. Ditcher, vicar of South Brent, his prosecutor in the Ecclesiastical courts some 20 years ago. It was at the request of the widow, and the Archdeacon was deeply affected.

—Dr. Jermyn, ex-Bishop of Colombo, has been elected successor to Bishop Forbes, in the See of Brechin.

—The *Church Times* has a kindly notice from some English official, of the late Dr. Smith Pyne, rector of S. Johns, Washington. Dr. Pyne was educated at Eton,

England, and ordained by Bishop Hobart in 1826. His church in Washington was the favorite place of worship for all members of Her Majesty's Legation, or other English officials in this country, while Daniel Webster, Jefferson Davis, Hamilton Fish, Presidents Fillmore, Pierce and Buchanan and many other public men had seats in his church. Mr. Thackeray, Washington Irving, and Gen. Scott were also among the warm friends and admirers of Dr. Pyne. During the war he was active in the camps and hospitals among the soldiers.

THE INCARNATION.

"When round in luminous orbits flung,
The great stars gloried in their might;
Still, still a bridgeless gulf there hung
'Twixt Finite things and Infinite.
For what is Nature at the best?—
An arch suspended in its spring;
An altar-step without a priest;
A throne whereon there sits no king.

He came. This world His priestly robe;
The Kingly Saviour raised on high
The Worship of the starry globe,—
The gulf was bridged, and God was nigh,
Met in a point, the circles twain
Of temporal and eternal things
Embrace, close-linked. Redemption's
chain
Drops thence to earth its myriad rings.

For this to earth the Saviour came
In flesh; in part for this He died;
That man might have, in soul and frame,
No faculty unsanctified;
That Fancy's self—so prompt to lead
Through paths disastrous or defiled—
Upon the Tree of Life might feed;
And sense with soul be reconciled.

Alas! not only loveliest eyes
And brows with loveliest lustre bright,
But nature's self—her woods and skies—
The credulous heart can cheat or blight.
And why? Because the sin of man
'Twixt Fair and Good hath made divorce;
And stained, since evil first began,
That stream, so heavenly at its source.

O perishable vales and groves!
Man's nature was not made for you;
Ye are but creatures; human loves
Are to the Great Creator due.
And yet through nature's symbols dim
There are, whose keener sight can
pierce
The outward husk and reach to Him
Whose garment is the Universe.

HOME.

—We are glad to hear that no less than three editions of the Rev. C. L. Hutchins' "Sunday School Hymnal and Service Book" have been called for in as many months, and that the 19th edition is now being printed and bound at the famous "Riverside Press" in Cambridge in a style to bear the usual wear and tear of our Sunday Schools, which is a great desideratum.

The following are in brief some of the improvements in the last edition of the "Sunday School Hymnal and Service Book:"

By a re-arrangement of the contents of the former editions, ten pages have been gained for new matter. These ten pages with sixteen pages which have been added, increase the size of the book about ten per cent. Some of the chants for the "Selections of Psalms" have been changed, so that the chants in each selection are in the same key, or in related keys, making their use very easy for organists who find it difficult to pass without abruptness from one key to another. The text to the hymns, which are common to this S. S. Hymnal and the Hymnal adopted by the General Convention, has been changed in accordance with the action of Convention. For all such hymns the same tunes have been selected which are adopted in the musical editions of the Convention Hymnal that are most widely used: thus children can be taught hymns and tunes they will use in church. More than thirty hymns have been added, comprising many beautiful hymns for children from the revised edition of "Hymns Ancient and Modern" and other Hymnals. New Processional Hymns are given, and many fine carols are added, making the collection of carols the largest contained in any Hymnal yet published. Notwithstanding these additions the price of the book is reduced to twenty-five cents (30 cents, postage or expressage prepaid); a reduction of about 30 per cent. It has been said that the book is "the cheapest book of music ever published in this country."

—We have received from the Rev. Dr. Perry of Geneva, Secretary of the House of Deputies, a handsomely bound copy of the Journal of the General Convention for 1874; with a separately bound volume of the Digest of the Canons. The reports in the Appendix are of great interest and value, especially those on Religious Reform in Italy and the Old Cath-

olic Movement, on Education, and on Communications with the Russo Greek Church.

This Journal shows 41 dioceses, 8 Missionary Jurisdictions, 3,086 clergy including Bishops, candidates for orders in 37 dioceses 333, deacons ordained in 38 dioceses 410; confirmations in 40 dioceses, and seven Mission Episcopates 73,270; communicants 282,359; contributions about eighteen millions of dollars.

We have also Dr. Perry's very appropriate sermon in behalf of the work of the Anglo Continental Society, preached in Westminster Abbey, October 17, 1875, and published by Gardner, London.

The above are accompanied with several publications of the "Historical Club" of which the Rev. C. R. Hale is Secretary, including John Wesley's "Twelve Reasons against Separation," and *fac similes* of Charles Wesley's Letter to Dr. Chandler, and Thomas Coke's Letters to Bishops White and Seabury. These original documents are of great value, and may be obtained through Dr. Perry of the Club.

—We observe also an interesting letter of Dean Howson's to the Rev. Dr. Perry and Dr. H. C. Potter in relation to the Restoration of Chester Cathedral, the most ancient part of which, the North Transept, contains the monument to Bishop Pearson, first suggested and aided by Churchmen of this country. The Dean will receive American contributions for the complete restoration of this transept, which may be sent through Howard Potter, Esq., of New York.

—The "Church Almanac with Parish List for 1876" (Pott, Young & Co., price 40 cents) is brought down to a later date and considerably more correct in its clerical Directory than Whittaker's.

—The "Journal of the First Annual Convention of the new Diocese of Northern New Jersey" (held at Newark, in November), Rev. Dr. Farrington, Secretary, is gotten up in really elegant style, and its contents digested and arranged on common sense principles. The statistics are clergy 64, parishes and missions 80, candidates for orders 6, confirmed in 34 parishes 482; ordinations 2;

clergy received 8, transferred 7; lay readers 29; baptisms, adults 251, total 1678; communicants 6,440; Sunday scholars 7,055. Total of offerings \$299,439.63. There are two Convocations—Jersey City and Newark. The Bishop has chosen Newark for his residence.

—We shall put on permanent record in our next the famous article of Dr. Adams, some seven years ago, on "Cathedrals"—the principles of which are as much needed for educating influence as ever, and should be kept before the American Church, if what the *Nation* says is true, that the Congregational club and pew-renting system "is incurably unfit for the needs of our modern civilization."

—We have received from a friend in New Jersey ample materials for an interesting article on "Church Guilds and Brotherhoods," together with the reports of the various organizations of S. Marks, Philadelphia, and Gethsemane Parish, Minneapolis; but ill health and lack of time have prevented our working them up for this number. Any work of this kind which some clerical brother would do for us would help lighten our heavy editorial labors.

—It looks as though the clergy might yet have to "meddle with politics." It is certain that infidelity and secularism will not let them alone. The anti-Christ in our civilization will not stop till religion has every possible disadvantage thrown in its way. The average citizen now agrees that the people cannot be trusted to give their children even the moderate amount of education necessary for them to get their living: the State must do it by compulsory laws and taxes: taxes so onerous as to render private or religious schools almost impossible: but, on the other hand, the people can be trusted to provide that religious instruction and training of the conscience which alone can secure proper obedience even to the laws of the land, and prevent jails and prisons and lunatic asylums from becoming an intolerable burden. And now it is proposed to tax *Churches*—other "church property" has always been

taxed—and petitions are in circulation to do away with so much recognition of religion as is implied in exempting clergy and churches from taxation. People will not educate their children unless we compel them: but if they will *give* anything for religious purposes, we will discourage them by taxing it! It is nothing but a declaration of war upon Christianity. It is telling the world, in the face of the practice of every other civilized nation, and in the face of our own antecedents, that religion or the moral law of God is *not* necessary to the well being of the State—that here is a country that is going to try the experiment of getting on without God or a religion so far as any possible recognition of either is concerned: that as a State and as citizens, we know no difference between paganism and Christianity. It is simply national atheism: and it is besides that, a heathenish abolition of the well settled principles of the old common law which made a broad distinction between corporations for making money, and the eleemosynary corporations, or those that existed only for religious and charitable purposes, which organised not the selfish, but the religious and benevolent impulses of society. We hold it is the duty of clergy and Christians as such to protest against this aggression.

—There are and there are going to be two kinds of religion in the world—the "spiritual" and the "formal"—the latter consists in *doing* things, while the former consists in thinking or feeling or saying only that things ought to be done. The latter goes on the old maxim that "*what it behoves man to do he learns by doing*," the former takes ground that nothing ought to be done till we first learn perfectly *how* to do it, as if man, like the animals, were to be guided from the first by some spiritual *instinct*, which makes his first act as good as his last. This is what keeps the multitude standing forever on the shore of the river, saying, "we cannot go into the water till we have learned how to swim."

Rusticus expectat dum defluat amnis.

This is Calvinism, and it is amazingly pleasant to all those who love to charge their own laziness over to Providence.

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THE CATHEDRAL.

BY PROFESSOR ADAMS, OF NASHOTAH.

What do we mean by a Cathedral? The answer is a "Bishop's Church." The church that belongs to the Bishop of the diocese, for his use as Bishop; a church, therefore, in which every clergyman and every layman of that diocese has, in addition to his own parish church, an interest. A central church, therefore, for all common action that concerns the diocese, in which councils of clergy and laity can be held, as also missionary meetings, meetings in regard to Church education, Church finance, Church music, and everything else that concerns the general interest and action of the whole diocese. The one great central Church, in one word, is the Cathedral.

Now we have the Episcopate very distinctly established among us. The name of Bishop is perpetually upon our lips, and the idea is so weighty upon our brain, that we have even introduced it into the name and title of the Church, "Episcopal Church." But where is the word Cathedral? The answer is, "No where in our Constitution or Canons." England kept her Colonies without Bishops, forcing them into Congregationalism, or Presbyterianism, at the best. She permitted them, therefore, to build no Bishop's church. She proscribed, under William the Third and the brutal Brunswicks, the order of Bishops in all her foreign possessions, and at home degraded them as much as possible by such appointments as Burnet and Hoadley. We had, therefore, in what is now the United States, no Episcopate and no Cathedrals, no Bishops and no Bishops' churches.

In despite of all our anxieties, in despite of the most earnest entreaties of the Colonial Churchmen for more than two hundred years, the English Government kept our Churches, although served by Episcopally ordained Presbyters and using the English liturgy, Congregational in their government—isolated societies having little or no bond of union one with another. We were, in fact, Congregationalists as to Church order by the compulsion of the Government (not the Church) of England. And the usages, habits and feelings of Congregationalism were thus forced into our pores as a body.

The dominion of England happily was brought to an end over us; that government which at home, from the year 1689 to the present time, has discouraged and dilapidated the Church of England to the utmost extent of its power, and abroad seemed willing to crush out its very existence as a Church. Happily for the Church in this land that government came to an end; and after a tenure of two hundred years, it left its Colonies with about one hundred and fifty or two hundred Episcopal clergy to three million and a half of people, and about four thousand Congregational and Presbyterian, Methodist and Baptist ministers.

One of the most pitiful things we know of is a letter from Dr. Johnson of Stratford, Connecticut, to Archbishop Secker, written May, 1766: "I have the great mortification and grief to inform your lordship that these two hopeful young gentlemen, who were ordained (in England), have had the misfortune to be lost on their arrival on the coast, the ship being dashed to pieces, and only four lives saved out of twenty-eight. These two make up ten valuable lives that have been lost for *want of ordaining powers here* out of fifty-one (nigh one in five) that have gone for orders from here, within the compass of my knowledge, in little more than forty years, which is a much greater loss to the Church than she suffered in the time of the Popish persecution in England. I say this because I consider the Church *here, for want of Bishops, in no other light than as being really in a state of persecution on this account.* Pray, my Lord, *will our dear mother country have no bowels of compassion for her poor, depressed, destitute children of the Established Church (probably a million of them) dispersed into these remote regions? How long, O Lord, Holy and True?**"

This country having got rid of the English monarchy and its negative and slow, but very crushing and very efficient persecution of the English Church, the Church at once began to grow. With the hearty good will of a Republican Government, intensely hostile to the very principle of Establishments, the Church obtained that which the monarchy of England with an Established Episcopal Church would not grant to her; the Episcopate.†

The State without a King was perfectly tolerant of Bishops, while Monarchy absolutely and utterly proscribed them. It was in one case "No King, but as many Bishops as you please; in the other, 'The King will give you no Bishop—will not permit you to have them—will not tolerate them.'" But although we had obtained the Episcopate, still the Congregationalist ideas prevailed. We wanted Bishops, but were by the training which England had given us highly sectarian in all our feelings. The Bishop had no station or position in our notion of Church Government. An officer to ordain,—that was absolutely necessary, as we believe in an Apostolic succession; an officer to confirm, as Confirmation is an office in the Prayer-book. But the congregation could do the government, and hire their ministers to do all the rest. What should a Bishop have to do with a Church in any way else, except he were a parish minister? And why should he not be a parish minister, and be under the vestry? We may fairly say, if it were not for the conciliar action of our Conventions, General and Diocesan, that having the fact of an Episcopacy, we would hardly at this day understand its powers, or its relations to the Church.

* Dr. Beardsley's History of the Church in Connecticut, vol. 1, page 254.

† "No sooner was it known in America that Great Britain had acknowledged her independence, than a few young gentlemen from the South, who had been educated for the ministry, applied to the Bishop of London for orders. As the Bishop could not ordain them without requiring of them engagements, he applied for and obtained an act of Parliament, etc. In the meantime, Mr. Adams, the Minister of the United States to the court of S. James, actually applied to the Government, and through it to the Church of Denmark, as to the question of Americans obtaining from that quarter Episcopal orders! And the Danish court and Church signify their willingness to Mr. Adams, whose letter to the President of Congress was sent to Bishop White by the then supreme executive council of Pennsylvania. It is presumed, says Bishop White, there would have been an equal readiness to the consecration of Bishops. The American Minister, the elder Adams—a New England Unitarian, be it remarked,—is perfectly willing, nay goes out of his way, and exerts himself officially to get us the Episcopacy, which England had refused us for two hundred years!"

The above account is abbreviated from Bishop White's Memoirs, page 20.

A scattered and sporadic number within a State of proprietary Chapels—societies incorporated for the purpose of supplying their own members with the services of a clergyman, by contract,—that was our idea of a Diocese. And then a Bishop, supported anyhow, ordaining and confirming when called upon, but with no other rights whatsoever. This seems to have been the original idea of the Bishop upon which the Church in the United States had to start. The idea of a Bishop's church, a Cathedral, was no where—is scarcely in existence to day. That of a See, or Cathedral City in the diocese, in which he should reside, and from which the diocese should be called, is very new among us, having been started first in the *Church Review* in 1857. That of the house of a Bishop, bought for the Bishop and provided by the diocese, is very novel. We ask, How many dioceses have See houses this day?

But the rarest of all ideas has been that of the Cathedral, or Bishop's church; and yet we are fully convinced that to bring forth to us the full value of the Episcopate, in all its spiritual efficiency, a Cathedral, or Bishop's church, is absolutely necessary. We believe that to the Bishop himself—to his Presbyters, both personally and in their parish work,—to the lay men and women who are communicants—and to all the baptized members of the Church—the Cathedral is an absolute necessity, in manifesting and developing the ideas, and in carrying out the work of the Church.

It may seem a strange thing to some that we should make this assertion; but let any one think how spiritual and supernatural ideas represent themselves in matter and form in this world; how the family, for instance, shews itself in the Home, law in the Court of Justice, the National Legislation in the Capitol; and they will have no difficulty in concluding, that a central church—a Bishop's church—in the city which is the Bishop's See—may perpetually represent to the people the Episcopate and its position among the clergy and the laity.

In fact we think that on the Congregationalist notion of Episcopacy—that the Bishop is merely a confirming and ordaining functionary, and the clergyman a minister who is hired from year to year—a Cathedral, or Bishop's church, is a perfectly unnecessary building; a Bishop's house, or See house, also; and we may add a parsonage. By the way, to show how this Congregationalist theory has leavened society, a prominent vestryman in a Western State once said in vestry meeting, "I am on principle opposed to parsonages; they make the clergyman so comfortable, and he feels so much at home, we cannot change him near so often as we want." A hireling minister, we suppose, had better hire his house, and not have any home.

However, to return. Contemplate if you please a Bishop like Hobart to whom Trinity Church, the mother Church of the city of New York, (although nominally his parish) was actually his Cathedral. Look at his position in the great city compared to that of all the subsequent Bishops, and at once you see the difference. Trinity Church represented Bishop Hobart to the eyes of New Yorkers. It was connected with his image and idea, and he with it; and it was only when the Bishop ceased to be connected with it, that the Church and the Bishop stepped off the prominent position that they had in New York, and that in every city they ought to have. "The three most prominent citizens in the city of New York," says Dr. Francis in his *Reminiscences of Old New York*, "were Bishop Hobart, De Witt Clinton, and Dr. Hosack." Give the Bishop of the diocese of New York his Cathedral, such a Cathedral as the Churchmen of New York could now build, and ought to build, and the Bishop will stand in quite a different position from what he has since Hobart's day. Give him

in any city *his* church, however small, and it puts him at once in the proper position towards the people of that city, so far as personal work, and station, and influence are concerned. Keep our Bishops without Cathedrals in our cities, and we are still under the Congregationalist ideas. They are occasional functionaries, to confirm and ordain, when called upon. They may live anywhere. And we surrender to the Romanists, the See, the Cathedral, and the City. And they will use them all efficiently.

Let our Church think upon it. Here are our parishes; what are they actually but poll parishes, proprietary chapels, religious societies? As a matter of business, they let the seats, or pews, in the church building to obtain an income. And these pews are limited in number, by the necessity of the case; two hundred or four hundred pews in the church, and so many families that rent them; a thousand to two thousand people under a corporation. And they own the fabric of the church, keep it in repair, and support for themselves a clergyman, an educated and pious man, we will say, to minister to themselves.

Now, has not that clergyman enough to do? Let him act faithfully as Priest, as Pastor, as Preacher, to that society, and will it not be with him as was said by a dear friend of mine, "My hands are full, my head is full, my heart is full!"

Do we blame that arrangement? Not by any means, for it does some good, and there might be worse. But we see that, after the pews are all taken, the parish is not an aggressive arrangement, or a missionary organization. The pastor has his flock. They are within his fold. The pews are all let; the pews are full of sheep and lambs; there is no more room. Put in the city two, or four, or ten such churches; multiply the number as you please, and the system is not a missionary system, or an aggressive system. It sweeps not in the masses, but picks out families here and there. The parish minister is not a missionary; cannot be so. He is the select and permanent pastor of a permanent and select flock.

Nay, when you try to make it so, you cannot. The Bishop obtained by canon the right of detailing each parish minister four times a year on missionary work in a diocese that we know, and the answer was given him at once by the very clergyman above cited, "You cannot do it legally; my contract is for all the Sundays of the year." Therefore the present pew system, the present so-called parochial system, simply confines our clergy to their own people, and shuts out all else. They who pay for the pews, they are the members of parishes, and have a legal right to the benefits of the clergyman's service, that in effect shuts out all others.

What do we need then? A peculiar supplemental work, and workers in it; a missionary work that lies outside the parish system, works upon the ground it does not touch. A personal leader, also, and a local centre for this work. This we say is the Bishop, and his Cathedral with his staff of clergy, mainly deacons, in every city.

When you look closely, and calmly, and without prejudice, at this agency, fully organized and set agoing, you can see that it is an agency which would not interfere in any way with the present Parish minister's work. It only supplements it by doing in the city what the parish minister cannot do, is shut out from doing by his very position and engagements. Not only so, but actually it would be a means of permanent supply and constant growth to every parish Church in the city, by recruiting new people constantly from the mass of "non-professors," baptizing them, and training them, and then sending them into the settled parishes under permanent pastors.

Now, we ask the clergy of our Church, we ask the laity this question—Have we not since the time that this dreadful state of the poor in our large cities has come before the Christian mind, in all its awful magnitude, been looking out and struggling for a remedy? Did it not once seem, even to good men in the Church, that there was a remedy in Sectarianism? The Church, forsooth! had the Gospel for the rich; and the Methodists in the North and the Baptists in the South were to preach the Gospel to the poor! Then we were to have Churches for the poor! People who could not pay pew rents were to have churches for themselves exclusively, paid for by the rich; so that the rich and the poor were to be separated when they came before God! And pauper Churches, with poor music and mean preaching, were to be established to evangelize the poor! Then, again, Free Churches were to gather the poor within the fold, which has ended in many cases by their gathering in the rich, at a very cheap rate to themselves and great cost to the clergyman, and shutting out the poor. Then, again, open-air preaching, street preaching, itinerant preaching; all these devices, good enough under certain peculiar circumstances, have been tried within thirty years—and what have they done? We answer, the proportion of non-professors to professors is not diminished, but is increasing. The number of baptised persons and communicants in the Church, we admit, is daily increasing; but it is from those outside the Church who are in good circumstances, not from the very poor.

In the pew system, there is no place for them. We have made no impression upon the mass of non-professors that are so poor as to be unable to pay towards the support of religion. That class is constantly increasing, especially in our large cities. They have no place in our churches; no right to the offices of religion under the so-called parish system; no pastors or ministers to care for them. The same system that provides so well for the ordinary well-off class in the city, altogether shuts off the extremely poor. They cannot have the services of religion as the same classes under the Establishments of Europe have them as natives of the land, as a birthright attached to the fact of their nativity. No! if they have them under our Congregationalist system, they have them as pensioners upon the bounty of the rich; as paupers that are unable to pay the expenses that must be paid. They must receive them as a gratuity, *in forma pauperis*. There is a feeling of natural pride, a sense of independence, a jealousy of being degraded and despised, that operates in the mind of the poor against our present pew system, and against all the means that we have employed to reach those that are not able to contribute to the support of religion.

In fact we want in every city, the Bishop and his staff of clergy, and the Cathedral, FOR THE POOR. We want them as the home missionary system of the Church. For we say, most plainly, the Church has *in them* a great and most efficient missionary system, if she will only set it agoing. THE CATHEDRAL OUGHT TO BE IN EVERY CITY AS THE GREAT FREE CHURCH. The Bishop, one or two Presbyters to act in his absence, and seven deacons, at the least; these are the clerical elements of the system. The centre of it *personally* is the Bishop, and *locally* his Cathedral. And in addition to these will come in all the grand work of the laity that accumulated around the Bishop's church in the cities before the days of Constantine. And even now it stands ready to astonish the world in its magnitude and plenitude of work well done, and of men and means in abundance to do it, if we will only give it the chance and establish the centres for it to crystallize around; the Hospital, the Church Homes, the food and clothing for the poor, the training and the teaching and educating in

good principles of the city multitudes! We tell Churchmen that in every city there are means abundantly to support all these to a degree that we dream not of. There are devoted lay men and lay women to do all this work, if you only establish *for them* the Cathedral, the Christian centre of all these Christian works of love, and its services, agencies, and influences.

What do we mean then by the Cathedral? We mean a great free Church, open twice a day through the week for public service; open all the day, also, for the work of private devotion, of coming before God in His Holy Temple. We mean a Church that has the Communion weekly, on every Sunday and Holyday, as the Prayer-Book contemplates. We mean Congregational singing—the organ on the floor of the church close by the chancel, and the choir before the chancel, as leaders of the people, and behind them two or three thousand people at once, singing with one heart and one soul to God. We mean the Bishop's house close by the church, and the houses for the various Church work of the city ultimately clustered around.

And when the Bishop's position as leader in all Church work comes fully to be understood, and his Cathedral is given him, and his relation to the missionary work of the Church in the city and the whole diocese is fully seen, and thoroughly felt, and understood, and acted upon; then we say, that around him, in his See, and around his Church, will be poured out in profusion all the elements and materials of that great work that has to be done in our cities, and has not yet been done, the work of preaching the Gospel to the poor, and bringing them well trained and taught within the fold of Christ, and of keeping them there.

To follow up these thoughts, we will point out to our laity the provision the Church, or rather Christ himself, has made for this work. We all know the duty and obligation of our parish priests. We have seen how they have a definite sphere and exact obligations and duties, which shut them in to their own people, and shut them out from others. Now, look at the deacon in the Church. The deacon *is the minister for the poor*, in his original institution—in the ordination service—in our canons. He is not to be settled over a parish until he has got ready to be ordained a priest. He is not to officiate in any parish without the express consent of the rector for the time being. He is to be subject to the regulations and direction of the Bishop. Look at this third office of the ministry, and what has become of it in modern times, when Christianity has strayed so far from its original purity! The Roman Catholic Church retains the deacon, for she ordains her postulants, or candidates, deacons one day and priests the next. The priesthood has with her in fact swallowed up the diaconate. We retain it, and keep the deacons generally in that degree for one year; but send them into parishes under certain restrictions; that is, we make them quasi priests. And strange to say, some of us have got the idea of a class of perpetual deacons (!) in the very face of the Ordinal, in which the Bishop prays for each and all the deacons he ordains, that "these, thy servants, may so well behave themselves in their inferior office that they may be found worthy to be called unto the higher ministries in Thy Church!" And our Congregationalist brethren, not knowing what to do with this very puzzling officer, who is yet in the Scriptures, make him a lay man (!); and stick a couple of them down in every parish as a sort of ecclesiastical Yankee cats, to watch the unfortunate pastor and snap him up occasionally! "I know no mischief in any parish," says Dr. Bellamy, of Connecticut, "but some old deacon is at the bottom of it!"

Now, the solution of the whole question, what to do with the deacon, and what his function in the Church is in two points: First, the deacon

is the *Bishop's minister*. Secondly, he is the minister to the poor. His proper and peculiar work in the Church of Christ is *under the Bishop, and among the poor*. Here again we have two great problems practically solved for the Church in this land. The first is the preparatory and educational nature of the Diaconate. After the young man has got his academical and theological education, let him then go into the city to his Bishop, and under his guidance and direction let him act as deacon for one, two or three years. Let him labor among the poor, searching them out, teaching them, ministering to their wants, sympathizing with them, guiding upon the poor the stream of Christian beneficence, and at the same time securing the donors against imposture and knavery. And what grander and deeper ministerial education for the work of the priesthood than this—to see Humanity in the great city in all its aspects of riches and poverty, happiness and misery, health and disease, and death? And what greater indication of the Divinity of our Most Blessed Lord, than that He who said, “You have the poor always with you,” should make the first degree in his ministry the peculiar education for its higher and more permanent offices, to be a ministry for and among the poor, through which all His priesthood should go?

And the second problem this office solves, in connection with the Episcopate, is the missionary work among that very class in our cities. Let us be organized, as we shall one day, with the Bishop and his Cathedral in every city, and a theological seminary in every State, and there will never want a perennial current of academically and theologically educated candidates, coming to be ordained in the Cathedral, and to complete their education for the priesthood by a term of the diaconate, under their Bishop, among the poor in the great city. Food and clothing for them will be easily obtained; and a deacon's house, close by the Cathedral, with seven chambers, at least, in it for them, and the apartments also for the priest, who, in the Bishop's absence, acts in his stead.

This is the agency of the Church to reach the poor. The Bishop and his staff of deacons, and one or two priests to supply his place in his absence; and then the lay men and the lay women devoted to good works that he can gather around him; working upon the mass of poverty which the parish clergyman by his engagements is shut out from, and can only occasionally reach.

We desire for the present no grand buildings; these will come from the free hearts of multitudes when the grandeur of the Bishop's work, with his staff of clergy, among the poor, has shown itself in practical operation; when it is seen fully what the Episcopate means *in the diocese and in the city*. We only want a church in the city for the Bishop, in which—being *bona fide* a Bishop—he shall not be made a Congregationalist pastor, or a mere ordaining and confirming functionary, but shall have free room for his own peculiar powers; a church that is built *for the Bishop by trustees*, not *for themselves by wardens and vestry*. A church canonically existing as the Bishop's church; the one great free church in the city; and the one Missionary Church; having its own peculiar work to do, and its peculiar position among the parish Churches in the city.

All we ask is that our Bishops should in fact be given, each of them in his See, his Bishop's church, or Cathedral, how small so ever it may be; and then that his rights and functions as Bishop in that Church be canonically recognized and established. These two demands are absolutely necessary.

And when this is done, in every city in the land, the Church's Home Missionary System will develop itself. The free system of the Church in worship; her system of hospitals, and homes, and schools; and our tyrannical

nical Congregationalism will be at an end. And every presbyter, every deacon, every lay man and woman in the Church will find themselves better placed than they are now; rightly placed in the great system of the Church that God has organized for man. For the keystone is the centre of the whole arch, and the support of every stone in it; and the Episcopate is the keystone of the Church upon earth; and the Bishop is properly placed *only when in the city, in his See*, having as a matter of fact and of canonical right his *Bishop's church, or Cathedral* as the visible and local centre of his own peculiar work.

From the Church Times.

LIFE OF BISHOP GRAY.

THE LIFE OF ROBERT GRAY, Bishop of Capetown and Metropolitan of Africa. Edited by his son, the Rev. Charles Gray, M. A. 2 Vols., 8vo., pp. xi, 536, 662. London: Rivingtons. 1875.

When the ecclesiastical annals of this eventful century come to be written dispassionately in a future age, and the list of worthies who adorned the Church of England during the momentous era of struggle is emblazoned, few names will stand higher, and with less of even trivial defects to dim their splendour, than that of Robert Gray, Metropolitan of South Africa. Not a man of that very exceptional ability which we call genius, and making no pretensions to profound learning, whether theological or secular, it was yet his lot to do better service for his spiritual mother than almost any of her more gifted sons, and to win for himself, amidst much other merited eulogy, the name of that Athanasius to whom he bore a far closer likeness in character than did the abler, but far less admirable, prelate to whom the title was applied in right of his resistance to the Primate and the State in the matter of Baptismal Regeneration. The large volumes before us, adequately and conscientiously compiled by a friend of Bishop Gray, and merely edited by his son, are not only interesting as the record of a good man's life, but extremely valuable as materials for Church history. They contain the record of what was virtually the first planting of our Church in South Africa; for although the ground was not absolutely unoccupied by Anglican clergymen when Bishop Gray began his work, yet the labourers were very few and wholly unorganized, and the present extensive and powerful Church of the province owes its measure of prosperity and its principle of growth mainly to his foresight, wisdom, and unflagging zeal. And when it is remembered that it was there also that he fought his great battle against a false brother in defence of the Christian faith, it will be freely acknowledged that seldom has the Church had a son whose attitude was more continually that of the builders of Jerusalem under Nehemiah, who with one hand wrought in the work and with the other hand held a weapon. Even if this biography had ended with Robert Gray's peaceful, devout, and diligent life as an English parish priest, it would not have been written in vain, for there is much thus early which might well serve to set a salutary example to young clergymen, all the more from the quiet and unexciting character of the steady progress which marked his labours in every sphere. But had it so ended, there would have been little to distinguish him from many hundreds of similar devout and zealous men toiling in obscure parishes, and forming the very back-bone of the Church of England. It was reserved for a later time and a distant colony to show that a great man, whose work should be on a commensurate scale, was hidden under the unobtrusive exterior of Robert Gray. Born in 1809, he

was seventh son of Robert Gray, who became Bishop of Bristol in 1827, and he was sent to Eton at fourteen, where his career was cut short by a severe accident, which made his youth sickly, and obliged him to refrain from seeking to graduate in honours at Oxford, though the examiners thought so well of him that he received one of the first Honorary Fourth Classes which were ever conferred. In 1833 he was ordained deacon, and within the next twelve years had married Sophia Myddleton, that excellent wife who proved so true a helpmate to him almost to the very end of his life and labours, lost both his parents, and had held successively two small livings in the diocese of Durham. In 1845 he was preferred to a yet more important benefice of Stockton-on-Tees, and was speedily offered a yet more lucrative one with easier work by Bishop Maltby. This he declined, but was soon sounded by Mr. Ernest Hawkins as to his willingness to accept a Colonial bishopric in Australia or the Cape if named for it, as Archbishop Howley had given Mr. Hawkins a sort of commission to look for and suggest suitable men for such appointments. There was no money-inducement whatever to tempt Mr. Gray, even had he been the man to be swayed by such a motive, and he was reluctant to leave his English work, but, after some hesitation, a strong letter from the Primate finally decided him, to the great ultimate good of the Church, and he accepted the bishopric of Capetown in March, 1847. It is very noteworthy, and marks the clearness of his mind, that even before his consecration he speaks of the Queen's Patent as "waste paper," which he was to prove it to be more than a quarter of a century later. His consecration actually took place on S. Peter's Day, 1847, together with those of Bishops Short of Adelaide, Perry of Melbourne, and Tyrrell of Newcastle, in Westminster Abbey, the Archbishop of Canterbury and eight other prelates acting as consecrators. Six months were spent in preparations and in raising necessary funds for Church purposes, and on December 28, 1847, the new Bishop sailed for the Cape. It is very interesting to find his judgment on an ecclesiastical dispute which he found raging in Madeira on the way, and where his interference had been requested by Bishop Blomfield, as it foreshadowed his later opposition to untenable claims made by the State to override the Church's regulations, and shows him repudiating the notion that Lord Palmerston, rather than a bishop, could give mission to a clergyman.

The vast diocese on whose government he entered in February, 1848, extended over an area of 200,000 square miles, and was under the nominal charge of the Bishop of Calcutta. The Church was at its feeblest ebb, and stood lowest, in the general religious apathy of the colony, of all the competing bodies. At Capetown itself there were but two clergymen, both ultra-Low Churchmen and otherwise inefficient, and it was the Bishop's judgment during his first Visitation that the stations where there were no clergymen at all were spiritually better off than those which had them, of such inferior quality were most of the few that he did encounter, and his opinion of the so-called missionaries was far from high. His labours during the first five years of his episcopate, toilsome and self-denying to a degree rare in all ages, did very much to build up the Church, and when he revisited England in 1852, he came as the head of a powerful organization, to plead its claims before both Church and State in this country, and to secure the subdivision of his unwieldy diocese. It was in 1853 that he persuaded Mr. Armstrong of Tidenham to become first Bishop of Grahamstown, and that Mr. Colenso was recommended to him by Mr. Hills, of Great Yarmouth (now Bishop of British Columbia) for the new See of Natal. This is worth noting, as the blame of that miserable suggestion has been usually laid by the Low Church party on Bishop Wilberforce,

whereas Dr. Hills, a former curate of Dr. Hook's, was and is by no means so advanced a Churchman, but always High and Dry, and a very great deal more dry than high. In three years Bishop Armstrong died, worried to death, as we learn, by sectarian opponents, and Archbishop Sumner nominated Dr. Cotterill, then an extremely Low Churchman, to the vacant see, as a counterpoise to the Metropolitan, and indeed to thwart him. But this amiable intention was frustrated by the new Bishop's high personal character, and he soon became one of Bishop Gray's fastest friends, and rose himself by degrees to that much higher theological level which he now, as Bishop of Edinburgh, occupies. In 1856 the first Synod of the South African Province was organized and held, and with it began the Erastian opposition which was to work such mischief a few years later. Dr. Gray was in England again in 1858, and found bitter opposition to his plans from the Shaftesbury Bishops; and the first appearance of that enemy of God's truth, Dr. Tait, was as the opponent of any scheme for sending out missionary bishops, which he was pleased to denounce as unscriptural!

In 1861 came the suit on the suspension and deprivation of Mr.* Long for contumacy, first refusing to obey a summons to a synod, and then persisting in officiating after being suspended. The Bishop won his case in the Supreme Court of the Colony, but was defeated on appeal to the Privy Council in 1863. We are satisfied now, as then, that while the Bishop's moral position was unassailable, and Mr. Long's conduct most blameworthy, yet on the technical point of law, as affecting the temporalities of the benefice, Mr. Long was quite right, because he could not be fairly held to have contracted himself, by his original promise of canonical submission to his Bishop, into obeying any new rules and canons subsequently made without his assent. The case of clergymen in Ireland now, who refuse to accept the mutilated offices, canons, and ritual of the Disestablished Church shows that there are two sides to the question. The other technical objection, that the Bishop, by resigning his old patent of 1847 and acceptance of a new one in 1853, after the Colony had got a Constitution, and was no longer governed by England, had lost his coercive jurisdiction, was sound enough apparently, but was refuted later by the discovery that even the patent of 1847 was what Dr. Gray had prophetically called it, "waste paper." But he was quite justified in describing the Privy Council Judgment as "mean and shabby and unfair" for the low and indefensible ground it took upon Church questions; although we are as unable as we were in 1863 to take his view on the dry law of the case, which we stated then as we do now. If the question could arise again, and a clergyman who had taken Orders after the revival of synods were to resist them, he would be most justly suspended or deprived, but the *ex post facto* principle can never be allowed a footing, no matter how plausible and even righteous it may seem in given instances. Bishop Gray suffered much from obloquy and misrepresentation for his conduct in the matter, and was unjustly charged with high-handed and arbitrary proceedings, out of which capital was made later in the more serious Colenso trouble which was fast approaching.

The Central African Mission occupied much of his interest and attention before the great struggle of his gallant life began, but its records are already so familiar though Mr. Rowley's account and Bishop Goodwin's *Life of Mackenzie*, that it is needless to give any details here, save to mention that he visited England again in 1862-3 to procure more bishops and clergy, and once more found Dr. Tait working against his claim for independence as the Metropolitan of a Province, and trying to do as much mischief as he could. Early in 1860 Dr. Colenso's views, beginning to swerve widely

from Catholic teaching, were causing much anxiety to his Metropolitan and in June, 1861, appeared his heterodox Commentary on the Romans, which Bishop Gray sent to Archbishop Sumner for advice as to the way of dealing formally with it and its author, on the ground of the great uneasiness it had occasioned in the Province. Before anything was, or, indeed, could be done, it was followed up by the publication of the first part of the more notorious work on the Pentateuch, and that brought matters to a crisis at once. At an important meeting of nearly all the English bishops and several Colonial ones, a joint resolution to inhibit Dr. Colenso was carried with four dissentients, Thompson, Tait, Thirlwall and Prince Lee, the attitude of all of whom towards the Catholic Faith was a fresh brand on the person they strove to shelter from his deserts. And it is very noticeable that Dr. Tait alleged as his pretext for declining to inhibit Dr. Colenso in Loudon, that it was unadvisable to make a martyr of him, or to raise him into factitious importance, and further that in so peculiar a diocese as London more liberty than elsewhere should be allowed. The insincerity of such a speech from the man who had not long before been aiding a hired mob against Mr. Bryan King, who had treated Mr. Poole with the grossest intolerance and injustice, and who was later to signalize himself by his attack on Mr. Ridsdale, is patent to all eyes. He showed himself on this occasion, as always, the enemy of religion, and ready to heap calumny and insult on its champions. He did, however, finally sign the requisition to Dr. Colenso to resign his see, from which Bishop Thirlwall remained the only dissentient. When Bishop Gray returned to Africa, he proceeded to hold the court for Dr. Colenso's trial, acting in every step with great caution, and under high legal advice (chiefly that of Sir Robert Phillimore) given him in England. It is needless to say more of the trial and condemnation than that even now, at this distance of time, it is impossible to suggest any other line which the Metropolitan could have taken with propriety. If Dr. Colenso was to be called to account at all, it had to be in South Africa, where the civil courts could take no cognizance of his offence, and where the English ecclesiastical courts had no jurisdiction. The consensual authority of a Provincial Court was the only one which could be brought to bear, and it was, for the Bishop rightly paid no heed to what he called "that masterpiece of Satan for the overthrow of the Faith, the Judicial Committee of Privy Council." The judgment of that discredited body in the Colenso case was, as all remember, that the sentence was null and void, on the ground that the Crown never had power to issue any patents at all, and, therefore, that no legal action of any kind could issue in virtue of them. That decision, meant by its authors to do mischief, was really the charter of freedom of the whole Colonial Church, and finally disposed of Lord Westbury's legal reputation, already damaged by the failure of his Bankruptcy Act, inasmuch as he was the very person who had prepared these patents, and had caused the decision based on them in the Long Case to be given. After the whole matter had been further complicated by Lord Romilly's extraordinary judgment in the matter of Dr. Colenso's salary, came the Pan-Anglican Synod, when Archbishop Longley betrayed the Church by a secret compact with Drs. Tait and Thirlwall that the Colenso business should not be discussed. This great crime against duty, coupled with the obstinacy he showed when in the wrong, as at S. Saviour's Leeds, strikes his name for ever off the list of our Church worthies. He fell, almost like Hosius of Cordova, by such conduct. The secret history of this disgraceful transaction has been disclosed before in Dr. J. H. Hopkins' Life of his father, the Bishop of Vermont, whose indignation at Dr. Longley's passive complicity in such a plot was intense and righteous.

The misconduct and discourtesy of Drs. Tait and Thompson when the choice of Mr. Macrorie for the See of Maritzburgh was finally made, was in keeping throughout with their previous demeanour, and in the case of the latter was accompanied with special tokens of vulgar insolence, which were very characteristic. One particular in which these two persons agreed was in sending copies of letters to the *Times* before doing so to their intended recipient, Bishop Gray, in order to prejudge his case with the public. And Archbishop Longley's cowardice made him yield once more to the pressure of the foes of Christianity, and so prohibit the consecration from taking place in his Province. On the contrary, every time that Bishop Wilberforce appears in this biography, and it is very often, the matter recorded is entirely to his credit.

We must hasten rapidly over the few incidents which remain, just referring to Mr. Macrorie's Consecration in Africa, to the Metropolitan's last visit to England in 1870, to the death of his wife in 1871, and his own departure worn out with toil, anxiety, and sorrow, rather than with years, in 1872. We should be doing him injustice if we did not refer to his admirable letters to his son, guiding and advising him from early boy-hood to adult life in the ministry of the Church, always wise, practical, and tender, and never for a moment nagging or goody. His letters of counsel to the Sisters of S. George's Home, Capetown, are also models in their way, and give glimpses into the depth of his spiritual life; and, though he was no Ritualist, his pronouncements on ceremonial questions are admirable, as well as his strictures on the gross injustice of the English bishops in dealing with it. The biographer has thoroughly vindicated the character of the great Metropolitan from the aspersions of those who hated and thwarted him because he upheld the Christian Faith against an apostate, and who endeavoured to misrepresent all his cautious and gentle action throughout as prompted by nothing save arbitrary ambition and wrongheadedness, a charge which Dr. Tait himself, the most distinctive exemplar of such faults now living, was never tired of repeating, no matter how often he was refuted. But it is plain to see the hand of Providence overruling the conspiracies against the Gospel, so as to bring out the untrustworthiness of the State's interference in religious matters, the evils of Erastianism, and the necessity of falling back on the first principles of Catholic organization in the last resort. That has been the practical outcome of Dean Stanley's plots and Lord Westbury's perversions of law, and all unknowingly and unwillingly, they were moulding a nobler diadem for the brow of Robert Gray than that metropolitanical mitre of which they endeavoured to deprive him, and were further, by their opposition and that of their accomplices, making yet more brilliant his aureole in Paradise.

From the Literary Churchman.

MISS M. TRENCH'S LIFE OF S. TERESA.

THE LIFE OF S. TERESA. By the Author of "Devotions Before and After the Holy Communion." London: Macmillans. 1875. Pp. 844.

In this admirable volume Miss Maria Trench* opens what will, to the majority of English readers, be comparatively new ground. Yet within nine years of S. Teresa's decease the number of Houses of her Order had reached seventy-eight, and more than seven hundred had been founded before the French Revolution. Few of us can forget the story of the

*Daughter of the Archbishop of Dublin.

deaths of the Carmelite nuns of Compiègne, when, July 17, 1794, the whole community went in one body to the guillotine, chanting *Miserere, Te Deum*, and *Veni Creator* as they went—"no voice failing until quenched in death; the Prioress, who had chosen to bear the sight of the sisters' deaths, at last continuing the song alone, until, having seen her children go before her, she followed them to the land of rest." Neither has S. Teresa wanted for biographical commemoration.

It will not be Miss Trench's fault if S. Teresa does not henceforward become a household name among numbers of English Churchmen, and just as some twenty years back the (now) Archbishop of Dublin spurred so many of us to new studies by his delightful little volume on Calderon, so may it be with the younger among us respecting S. Teresa. Her mind, her work, her outward fortunes, are charmingly portrayed. And not least are we struck to recognise, what indeed one scarcely ever fails to see in all cases where much real efficiency has resulted,—namely, the *combination* of keen shrewdness of perception along with the deeply Spiritual mind. As Mind and Spirit need Body for their organ in dealing with this world of sense, so, too, the Spiritual Mind needs also the weapon of intellectual and moral shrewdness in dealing with the actual world of men and of Society. This, S. Teresa enjoyed in a very high degree:

"She had little toleration for imaginary raptures; one whole chapter (the sixth) of her 'Foundations' is taken up with a discourse on spiritual delusions, and with warnings to prioresses on this subject. The two next chapters are on the proper treatment of 'melancholy nuns' (whom she desires may eat fish but rarely, and not to fast so much as others), and on fancied revelations and visions. Nothing can be stronger or more full of common sense than these words of one who well knew what the true 'vision' and its effects were. She says that such delusions are generally the result of weakness from excessive austerities; and that she 'sees no good in this bodily weakness,' that 'it would be far better to spend the time in some good work than to be thus dreaming so long.' She advises prioresses to 'apply themselves with all diligence possible to the banishing of these protracted fits of dreaminess, and to assign to those subject to them duties in the house, for the purpose of taking away their attention from themselves."—(Page 199.)

Thus, then, while in S. Teresa mystic theology reached perhaps its choicest example, it was united with the severest common sense, and instead of urging her to a life of abstract contemplation, it found its appropriate energy in guiding others in the most energetic outward exertions:—

"Her writings abound with plain and simple directions for beginners in mental prayer; she is never forgetful, or unable to enter into the needs of the simplest soul. She used to say, Ribera tells us, that 'no better society can be had than Jesus Christ,' and that therefore we should imagine Him present with us. That if we accustom ourselves to have Him present with us, and that He shall see that we do that out of love, and that we desire sincerely to please Him, we shall ever have Him with us; and truly it is a great thing to have such a Friend at our side. That the consideration of the Passion of the Lord was the way of prayer by which all ought to begin, to continue, and to end, and that that way was most safe and excellent, until God shall lead us into other supernatural paths. She added that we ought not always to reason with the intellect, but to imagine ourselves present with Christ, and, without any straining of intellect, speak to Him and take delight in Him (*cum ipso delictari*), not tormenting ourselves to form prayers, but only representing to Him our necessities and the causes of our troubles, and this, indeed, one at one time and another at another, but it should be wearisome to the soul always to take the same kind of food."—(Pp. 97, 98.)

Wonderfully varied are the outward forms and circumstances of the lives of those who leave great marks upon the world. In some cases they come early on the public stage, flash like a meteor over it, and are gone, but leave their work to grow. In other cases you see a tenacious life-long perseverance, slowly building up what ripens with their age and remains a monument forever. Teresa was neither of these. It was in the seclusion

of her heart and her Convent, that, up to the age of forty-seven, her growth and work was in herself alone. So long was the Mighty Master fashioning His Servant in Secret. Then, at seven-and-forty, she commenced her first separate House, that of S. Joseph, in Avila, in which she followed out anew the ancient and severer form of the Carmelite rule. For five years she gave herself to this initiatory experiment. Then, in 1567, when she was now fifty-two, commenced her outward career. A second House was founded, that of Medina del Campo. From that time forward she was to know no rest. Her fifty years of seclusion was to bear fruit in the fifteen years of outward labour, in founding Houses, Convents of Nuns, Monasteries of Preaching Friars, all of that rule which, since then, has gone by her own name, but which was really a restoration of the ancient discipline of the Carmelites. It is almost like reading of the labours of S. Paul to track this story through its details. As she had been most clearly under the hand of God in the long preparations of her devotional life, so, too, that Hand lays its signature upon her in all the incidents of the external service to which it led her afterwards. These fifteen years were marked by the foundation of over thirty Convents, seventeen of them of Preaching Friars, but they were marked also by those persecutions and oppositions which seem to be the ever inevitable marks of His service, Whose Hands and Feet were pierced and Whose Heart was broken. But for this—but for the feeling that such opposition and persecution were, in reality, only the badge of His service and the tokens of His acceptance—the story of these years of Teresa's toil and energy would be inexpressibly saddening. Miss Trench tells it well and simply, without needless detail, but clearly and fully enough to give us some notion of what a dense "resisting medium" S. Teresa, like all other moral and religious reformers, had to move through. But the point is this, that she *did* win through it, and has left a name for deep sanctity and high achievement which must live as long as the Christian Name endures, and be cherished as long as the Beauty of Holiness is loved.

From the Literary Churchman.

MISS GREENWELL'S LIBER HUMANITATIS.

LIBER HUMANITATIS. A Series of Essays on Various Aspects of Spiritual and Social Life. By Dora Greenwell. London: Daldy, Isbister & Co., 56 Ludgate-hill. 1875. Pp. 224.

These essays unite in a very uncommon degree the contrasted qualities of masculine strength of understanding and feminine perception and sympathy. That they have also the grace of rare poetic beauty need scarcely be added when they announce themselves as from the pen of Miss Greenwell. Their subjects are somewhat various.

First, we have a set of three or four Essays, all bearing, more or less directly, on what is one of *the* questions of the age—namely, the interdependence of the human mind and its physical organization, or, to put it even more accurately, of the spirit in man and of the organism by which it is placed *en rapport* with external things.

Next comes a very clear and able paper in reference to Mr. J. S. Mill's doctrine of Utility, and one in which Miss Greenwell appears very much to advantage indeed, both as regards force and acuteness of thought, and of beauty and grace of treatment.

Thirdly, she gives us a couple of more distinctly literary papers, one on the mutual relations of Poetry and Christianity, in which we do not think

her quite just either to the one or to the other;—to Poetry, in that she scarcely recognises it as the voice of all that is noblest in man reaching up to, and asking for, the voice of God;—to Christianity, in that she seems to regard Christianity as hostile to Nature, *as Nature*, instead of the Friend and Liberator of Nature, emancipating it from the trammels of Evil, and welcoming the voices of true Poetry, which are its cry for deliverance. The other Literary Essay is a perfect gem. Its subject is Folk-Lore.

The book concludes with three Letters on Romanism, of which the last two are every way admirable, and show a sympathetic appreciation of the inner forces which maintain the vitality of Romanism which it is impossible to estimate too highly. Here is an extract from the second letter, which is a good specimen. After remarking that the main difference between Rome and others is on the point of "authority," she adds:

"As to the things most commonly received among us as believers—such as the natural sinfulness of man, his need of supernatural aid (in other words, of grace), his fall in Adam, his spiritual recovery in Christ—there is no point essentially at issue between Catholic and Protestant; and any difference yet existing on such subjects is, as Dr. Döllinger has been careful to remark, becoming continually less. Christ is alike to each and to either, 'The resurrection from the spiritually dead, and the life of them that believe.'

"It is when we come to the question of the *modus operandi*, to inquire into the way in which a Divine life is communicated, a supernatural energy maintained, that *opinion divides*, and the heart of Christianity is cleft, like the heart of a pomegranate, to its core; like it to show that, though its fruit be double-growing, its imperishable seed is one. Catholicism, even Roman Catholicism, is the most evangelical of all existing communions, because it is the most intense expression of Redemption, and gives the substance of things not seen by an unspiritual world, by, as it were, incarnating the supernatural verities which Protestantism cleaves to with equal tenacity, but holds to them only with its own quickened heart in silent, deep allegiance, while Catholicism holds them forth to the world, and says, with its great Master, 'Behold Me.'

While Protestantism seeks its Lord, and until she has found Him, weeps like the tender-hearted woman of Scripture, and deems that He is not there at all, Catholicism is already proclaiming Him. He is found, so it continually declares, He is here, He is among us whether we see Him or not, to be touched and to be handled of all men. 'Behold,' He yet says, 'my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have.'"—(Pp. 194, 195.)

The Essay on Utilitarianism must be read as a whole, and will scarcely bear the extraction of specimen passages. But it well deserves to be read and studied thoroughly, for, while singularly easy reading, it handles really deep and searching arguments, and shows with great felicity that Mr. Mill's favourite doctrine, for all its claim to philosophy, is at once philosophically wrong and morally feeble and sterile. It is morally feeble, for it has no fulcrum whereon to plant its lever to lift mankind, while it throws away all those great exterior influences which God and Nature have provided, which can and do move mankind to those higher levels of action which will compass all, and more than all, that Mr. Mill would have men reach to. And it is philosophically wrong. *As a matter of fact*, Man's nature is *not* so constituted that the "good of the greatest number" can be to men in general an object of keen desire or a source of impelling motive. It *might* have been so. A race of beings with whom such would be the case is certainly conceivable. But, as a matter of actual fact, mankind are *not* such a race. Nothing, therefore, can be more absolutely unphilosophical than to reason about mankind upon a hypothesis which is conspicuously untrue. Yet this is what Mr. Mill is doing all along. To say nothing of the further fact that men are not—as matter of fact—so constituted as to be in any effective way judges as to what is for the greatest utility to the greatest number. Witness the blunders, which would be ludicrous if they

were not so lamentable, of those who have had both the power and the will to order things on a large scale according to *their* ideas of what is best for mankind at large. In other words, we have not the faculties which we should have had if Nature (*i. e.* God) had made us consistently with Mr. Mill's theory. These, worked out with a charming wealth of illustration and detail, are the two leading thoughts in Miss Greenwell's Essay.

One bit we will extract from the Essay on Poetry, which contains so true a bit of criticism, that we cannot withhold it:—

"In *Faust* we see all that in life is beautiful, tender, and nobly aspiring, wrecked against all that is base, every day, and, in a certain degree, inevitable. Mephistopheles is not so much a mocking demon as he is the impersonation of the lower part of our nature arrayed against the higher, to the result of a man being ruined through his thirst after knowledge, the *noblest of all aspirations*, and a woman being ruined through love, the *sweetest of all affections*. The very beginning of the poem presents us with Faust himself, through the *lofty unworldliness* of his life and endeavour, profoundly miserable, and, as being so, ready to become the prey of any evil suggestion."—(Page 131.)

THE ASPECT OF MODERN THOUGHT.

BY REV. S. BARING-GOULD, M. A.

When Peter Abelard appeared before the Council of Sens, he found Bernard of Clairvaux occupying a pulpit in the midst, with a string of extracts culled, or pretended to be culled, from Abelard's writings, which he called on the assembled prelates to condemn.

The reading of the passages was demanded, passages of deep philosophic thought in long succession, involving propositions and deductions which the bishops and abbots present had not received mental training to grasp and understand.

It was a hot June day; one after another, the listeners, the judges, fell asleep, or drowsed, with their heads on their knees or uneasily reposing on their palms. Others were only kept awake by the fear lest their nodding should be interpreted as consent to the incriminated doctrines.

"*Damnatis?*" cried S. Bernard after each passage. "*Damnamus,*" muttered the sleepy prelates, and some feebly mumbled only—"namus."

Abelard turned on his heel and left the Council. He refused to argue his case before such an assembly.

And what was the ground taken up by Abelard, against which Bernard called down the thunders of the Gallican hierarchy? That to believe aright, it is necessary to have an intelligent conception of the objects of faith; that the powers of the mind should be called in to show that Christianity is not an incoherent jumble of dogmas, but a rigidly co-ordinated system of truths, such as the reason can admit without abdicating its throne.

After a long winter, minds were bursting from sleep, were expanding, and stretching towards light and air. The time was come for the Church to throw herself into the heart of this young, vigorous life, and if she were divine, to direct its aspirations. Bernard's horizon was too narrow for him to admit the possibility of such a course. It never overleaped his abbey walls. When, at the exhortation of his friends, he entered the Paris schools, it was only to preach with fervid eloquence to the assembled scholars to fly the tree of knowledge—a serpent was coiled about it—to come forth out of Babylon, and bury the new-found talent in the heavy clay of monastic routine.

If I do not mistake, we stand at a period in the history of intellectual development not unlike that of the twelfth century. There were daring speculators then; there is no lack of audacity in speculations now. The Church, forgetting the shriekings of the Clairvaux prophet, accepted the task Abelard claimed for her, and produced Albert the Great, Aquinas, Bonaventura, who led the swollen stream of thought into sober channels.

It may be that we are dazzled with the flash, and stunned with the explosion of new ideas, falling round us on every side; that our old landmarks seem to be made the butts at which modern speculation is hurled. But this is no excuse for our remaining idle, stark, wincing, sighing at every plunge of the iron hail. We are often vastly in error if we conclude that because new opinions by their explosion shake our towers, that therefore they are levelled against them. To shut our eyes to the questions searching hearts and racking souls around is selfish and cowardly; yet, alas! it is the most common refuge. Is our only attitude to be one of flight, our only harness ignorance? Are we to be like the tailor in battle, who sewed a plate of iron over his back and ran away? Is the position of the pursued ostrich, with its head under the sand, either dignified or prudent?

We cannot prevent the questions which are in the wind from lighting and germinating all around us, in the fields we are set to dress. What patient life-long study, what concentrated thought brought to bear on a vast accumulation of carefully collected and finely sifted data, have we got in modern science! How conscientious in its treatment of the subjects it handles, how cautious in drawing deductions, how logical in application of them!

And what is the answer from countless pulpits, not in England only, but in France and Germany as well? An anathema. The effervescing curate shrieks "*Damnamus*," and the easy rector mumbles "*—namus!*"—and who heeds? Not the Abelards; they turn on their heels with a sneer at the fool's paradise we have created for ourselves, and refuse to dart their logic into our heavy ears. Not the active, expanding minds of the readers of our day—they see nakedly which way reason runs. Authority is a wherry blundering across its path, to be run down and swamped, if it will not clear out of the course.

It is a mistake, it is worse than a mistake, it is an injustice, to condemn opinions which we have never seriously set ourselves to understand. If the conclusions arrived at be sound, let us accept them; if they seem to us to controvert established beliefs, either those beliefs are human glosses on divine revelation, or the scientific conclusions rest on insufficient data.

It is a mistake, it is worse than a mistake, it is a sin, to assume that a new scientific or critical discovery ruins the foundations of our belief, before we have thoroughly mastered it and have had time to estimate its bearings on religious doctrines. Rome trembled at the Copernican system, and doomed Galileo to recantation. Yet revelation has survived the discovery that the world goes round the sun. "*E pur si muove.*" Let us be cautious lest we, like the Inquisition which condemned the great astronomer, make ourselves the laughing stock of the future. At one time the fossil shells in our chalk hills, the saurian bones in our lias beds, were shown as manifest confirmations of the Mosaic narrative of the universal deluge. Scandalized beyond measure were our grandmothers when geologists parted lias from chalk by a chasm of ages, and protested that even the modern chalk was earlier than the Flood by a thousand centuries. To ruin a cherished evidence of Bible revelation was profanity. To abandon this proof was to wreck Christianity. Yet it is all accepted now. "*E pur si muove.*"

And now we have strange disclosures of the law of evolution discovered

to rule the world; of the antiquity of man, and his gradual emancipation from the stage of ape. How far these are established on conclusive evidence, how far they are hasty deductions from data inaccurately observed, I cannot now say. What is true will survive, what is erroneous will fall. The survival of one sort of truth can not imperil the life of other truths; though it may sift out truths from conjectures. A robust, long-lived conjecture is often accepted as a truth. Truth, from whichever quarter it comes, should not scare us. "Reason," says Justin Martyr, "commands those who are good, and lovers of wisdom, to cultivate and love Truth alone, casting aside the opinions of their ancestors if they be wrong."*

A few years ago I was invited to attend a meeting of a clerical debating society. The subject of discussion was "Clerical Reading." Fifteen clerics attended. The chairman opened the topic, and each present was expected to speak on it. The first, in a florid speech, declared that one book alone was needed, before whose effulgence every human composition faded—the Bible; let that be the one, the only study of the Christian minister. A second rose and advised the addition to the library of one book more—the hearts of his parishioners. A third recommended the daily paper; a fourth the 'Cornhill Magazine;' a fifth Scott's 'Commentary;' a sixth Simeon's 'Skeletons.' None got so far even as 'The Contemporary Review.'† As I walked sadly home after this discussion, I passed some little boys sitting on a bridge, fishing for gudgeons with crooked pins. They had sat thus all the afternoon, but had caught nothing. Crooked pins catch no fish. We are grievously in error if we think that the attitude of men's minds at the present day is one of hostility to Christianity. There never was a time, probably, when men craved more sincerely for truth, panted more fervently for the water-brooks of God.

At the time when the first great expansion of the Church took place, men felt a need for religious truth; the poor and ignorant because paganism wiped no tears from their eyes; the wise and learned because they needed something stronger as a stay than the speculations of philosophers. Christianity satisfied two great needs. The down-trodden and suffering wanted hope and sympathy; the learned wanted a revelation in place of guesses. Christianity held up the cross and crown to the sufferer, and he accepted it without inquiring into the credentials of the Church.

Aristobulus, the Jewish Peripatetic, and Philo paved the way before Christ to the Greek philosophical mind. Dionysius and the Alexandrian school after him supplied the thinkers of the first three centuries with a Christian philosophy nobler, more coherent, surer founded, than those of Pythagoras and Plato. Christian philosophy went down under the waves of barbarian invasion; as the waters receded some precious relics were cast up in fragments. The loss of some of the most valuable books of the Areopagite, Catholic philosophy will never cease to deplore. What Dionysius did for the first age, Aquinas did for the middle age. Then, as before, the want was felt of a rational system of Christian doctrine. If men were required to hold the Faith with their hearts, they would hold it with their understandings also. If it were divine it would answer the appeal of the opening intellect, and feed it, as it had fed the heart. The work of Aquinas prevented the rupture of intellect from faith. It was full up to the level of knowledge at his day.

Knowledge has been increasing since Aquinas wrote his 'Summa,' but the level of Christian philosophy has not risen with it. Science is in ad-

* 'Apol.' i. §7.

† This incident, related by me to a friend, has already found its way into print from his pen.—*Littledale in Contemporary Review.*

vance of theology; and theology has been steadily losing ground. We look in vain for any token of rebuilding the ruins of Dionysius, and enlarging and modernizing the deserted halls of Aquinas. Theology must master the questions of the day, or be crushed to death under them. We stand much in the same position as did the preachers of Christianity when philosophers in the third century, and schoolmen in the twelfth, asked a reason for the hope held up by the Gospel.

It may be, it is, shocking to some minds, that what they have regarded since infancy as God's truth should be summoned before the bar of reason, and asked to give an account of itself. But it is inevitable, so long as the world is full of religions, each clamouring for the adhesion of mankind, and each producing claims to be divine. Men in the present day do not object to believe, they feel a need of religious truths, just as did the philosophers and schoolmen of old, but their reason must be satisfied that the statements they are invited to believe are truths. They decline to hook themselves on crooked pins.

Now what is the only answer we have given to this very just demand? It is this:—The Bible is God's Word, His revelation of Truth to the world? The answer given is the only one that can be given. By the internal evidence of its truth. Now Biblical critics have set themselves to the task of examining this internal evidence, the task which *we* preachers of Christianity have set them. If there be that internal evidence, well and good, they will accept our first premises, and become, what we wish them to become, Bible Christians. But if, on the other hand, the first touch of criticism causes our proposition to snap and fly, and discloses flaws in what we protested was sound metal, who is to blame? Not the critics, they are only doing what we set them to do. We must beware of not resenting the result arrived at; our duty plainly is to re-examine our faulty propositions.

And science, accepting our dogma of the Bible as the basis of all Christianity, the perfect revelation of Truth, having arrived at certain conclusions on the origin of species, the antiquity of man, the non-universality of the Deluge, and the like, says: Here are facts which we can prove by overwhelming inductive evidence. They do not accord with the statements in that Book you say is a complete and infallible exponent of Truth; therefore your assertion is false. What evidence is there to the truths of Christianity? Is science wrong in taking up this line? We have forced her to assume it; we should be the last to blame her.

What is the force which urges on our scientific men, our Biblical critics? Is it not a passionate love of truth? A craving to find out the truth? And what is a more healthy sign of divine life than this? Through all the shams and veneers of modern conventionalities, arms are stretched forth to clasp the true, the firm. Voices cry, when we present them with bold assertions, Are these true, or are they shams only? Like dying Göthe, souls sick of the yellow glimmer of artificial illumination plead for "more light," not of the same quality, but white and clear, the pure beam of day. It is the cry of health, an appeal from man to God; and God will not reject it. In what age have there been such revelations as in the present? And why so? Because the craving for truth in man is like the rod of Moses; it taps the fountains of eternal truth, and makes them gush out of the flinty stone. God's revelation answers to man's cry, to man's capacity for receiving it.

The healthy reason gasps for truth as the lungs pant for air. Its function is discrimination. But reason is dead and in dust among those who gulp down with equal zest a Catholic verity and a mediæval figment; to whom the marvels of Bethlehem and of La Salette are alike and equally

credible. The same principle which would forbid the exercise of the reason in matters of Christian faith, would also fatally forbid the Moslem or the Parsee to desert his creed; would consecrate to all eternity the African fetish and the Hindoo idol.

To a certain class, Christianity will be always acceptable; they will not ask to see her credentials, believing that she bears them on her truthful brow. But this is the same class as that which received her when she first appeared on earth. These will receive her for the same reason, because she satisfies a need in their souls. Never, never, as long as the earth is full of violence, and men suffer and women weep, will the Cross disappear from the sky.

The dying gladiator, that noble relic of classic art, is a picture to us of the wronged and suffering of the heathen world. The side pierced, the life-blood draining away, the head bowed hopeless to the earth. O the sorrows of the ancient world, unlighted by a single ray! The tears only dried by death! the broken hearts bleeding, bleeding, like an open vein, without a healing hand to staunch and bind them up! Only the earth to look to in dull despair, on which to fall, into which to be trampled! And look from that statue to the stone forms on the cathedral front, types also. Martyrs, Magdalens, with raised eyes, pressing a book against their hearts, and finding therein rest for their souls.

There are fibres in human nature which sound responsive to the vibrations of the strings in the Gospel, as I have heard the chords of a harp tremble and sound when another instrument has been played. But it is not the same with persons in easy circumstances, who have nothing particular to distress them. A good breakfast, a thriving business, a capital dinner, and a comfortable home—what do they want more? There is no room for a want. Such persons have been brought up to adopt no course of action which does not commend itself to their reason; to invest no capital in any venture which is not secured by guarantees. They are brought up from childhood to accept nothing on trust, to examine everything for themselves, to prove all things before they lean their weight on them.

How is this acquired frame of mind to be abdicated when it looks to religion?

Such persons are convinced only through their reason. Other persons are open to conviction through their hearts. The door to their souls is through their reason; the door to others' souls is through the affections. Then by all means let Christianity in by the only entrance that is available, and do not hammer at a door that has been nailed up against the east wind.

I fear we have been sadly neglectful towards this class. No doubt the conviction of the heart is more beautiful than that of the head, yet, perhaps, intellectual faith is as precious in God's sight as that which is emotional. The latter is impulsive and unreasoning; the former, if cold, is more substantial. The constant appeal to the feelings is unwholesome to the audience, and injurious to the preacher. It tends to make the religion of the former sentimentality, and to effeminate the mental fibre of the latter. There was a time when the clerk ruled the minds of men. It is not to be regretted that the prerogative of learning is no longer confined to a caste; it is a matter of thankfulness that the key of knowledge is in every hand.

But there is one cause for regret, that the clerk in Holy Orders has allowed himself to be outstripped in learning by the lay clerk; and it is cause for humiliation that he does not gird up his loins and strive to overtake him. The temper of mind of a past age may have been one of indiscriminate acceptance as truth of every doctrine enunciated, but that was be-

cause the instinct of truth was then hybernating. The present age, on the other hand, is actuated by an enthusiasm for truth, and its presence the clergy should be the last to ignore or misinterpret.

It may be more pleasant to the teacher to have his doctrines received without dispute, but it is certainly most mischievous. It is satisfactory to the doctor that his patients should swallow his prescriptions with implicit belief, and reverence his cochineal and water as the elixir of life; but such a temper, if general, would encourage quackery. Unhesitating belief in the province of religion would lead to superstition.

An unreasoning faith is a tincture. an intelligent one is an essence. God asks of no man a blind faith, and what God does not ask, we should not attempt to exact. All the forces of the human spirit; every investigation in every realm. physical, spiritual, humane; every artistic creation. even every refinement in the pursuit of pleasure, are the aspiration of the soul towards truth. The truths men see are, indeed, partial; but they are the radiations of the sovereign, all-embracing Truth. Truth is a light which invades the soul, and brings to it the sense of certainty; evidence of a fact or of a law. It does not depend upon the will, which seeks often in vain to elude it; it masters, penetrates, absorbs the will; it is a new sensation, like the magnetizing of the needle. The iron bar that lay listless wherever it was flung, when once animated by this new tendency, rests nowhere but pointing to its poles.

If we take the mathematical verities, the clearest there are, is it not certain that so soon as the mind has resolved a problem, it rests in the solution with the relief of an exhausted swimmer who touches land? Moral truth is not as tangible; but it does not carry with it less light. It is produced less from a syllogism than from an intuition of the soul. The jury which pronounces on the guilt of a culprit does not seek the same sort of demonstration as is contained in a geometrical theorem. The research is through an analysis of acts and motives, difficult and precarious, and reason would never thread its way, were it not preceded by conscience with a torch.

Truth in the analytical sciences lies at the bottom of the analysis, and the certainty of it there constitutes the attraction of the pursuit. Without the conviction that a certain result would crown the effort, there would be no research. This conscience of truth, this passion for truth, establishes a filiation of the human soul from God, who is the plenitude of truth. The instinct of truth is the appeal of man to God through reason, just as love is the appeal of man to God through the heart.

So far as we are permitted to comprehend God's design with respect to man, it would appear that each instinct is given to man to lead him to perfection. The man, therefore, who cultivates only the emotional side of his being, is incomplete; and the same may be said of the man who sacrifices the heart to the head. One instinct rectifies another, so that there is always a tendency to a general result. An one-sided development is a moral monstrosity. A partial and progressive conquest of truth is the supreme exercise of intelligence; it is the duty laid on individuals, and on all humanity; the goal to which they must tend through heart and through head, the windows through which the soul sees heaven, the conduit through which truth flows in.

Perhaps future felicity, which religion promises, may consist in the spirit penetrating farther and farther by knowledge and love into the essence of the infinite Being. But in the meantime, the efforts of science from the beginning of the world are the striving of the mind to raise a little now, tomorrow more, the corner of the veil that covers the principles of facts, the laws by virtue of which they are engendered.

But God is the cause of all law, the source of all principles. What, then, is human science but the search after God? That it is sometimes hasty in its conclusions is not to be wondered at. This arises from the impetuosity of the soul in its pursuit, which obscures its judgment, and leads it to make premature generalizations, and to forget the verity that truths are complex and mutually control one another. I have insisted, somewhat warmly, on the fact that modern science and Biblical criticism are not irreligious, anti-Christian; that, on the contrary, they are eminently religious and Christian, inasmuch as the mainspring of their activity is the passion for truth.

This is not, indeed, the light in which they are regarded by pious souls reposing in traditional belief. The daring speculations of science, of criticism, of philosophy, afflict them with a panic. The water of their pool is troubled; they cannot think that an angel has descended into it, to give it healing virtue. The progress of science is viewed with apprehension, as though threatening the precious realm of faith; every discovery is a Khivan expedition bringing science nearer to their confines, and conveying a threat of invasion. Better intervening wastes of barbarism than such close proximity with civilization everywhere.

No doubt that scientific and critical and philosophic speculation is often daring; but what would science, criticism, philosophy be without speculation? To deprive them of it is to pronounce their death warrant. Speculation is to science what the tendrils are to the vine. Before it ascends, it thrusts out a feeler, and that feeler is conjecture. If it lays holds of facts, it pulls up all its wealth of leaf and fruit a stage higher. Speculation is to science what the eye is to the snail. The daring guess is projected forward to survey the ground before it creeps onward. No doubt the scientific man and Biblical critics have shocked somewhat roughly preconceived ideas, and we may wish to address them as Virgil addressed Dante:

"Look how thou walkest. Take
Good heed thy soles do tread not on the heads
Of thy poor brethren."

But if they have been rash and rough, have not the clergy been unduly suspicious of them, unjust toward the motive that actuates them? There is temper lost on both sides through mutual misunderstanding. The clergy and pious laymen are not wilfully obscurantists, hugging doctrines in which they do not believe, nor are scientific men actuated by an iconoclastic spirit. If it frighten the former to see questions agitated which they thought were forever set at rest, it irritates the latter to hear on all sides the shrill piping of those who lie stiff and stark in the icy fetters of an unbending orthodoxy, like the spirits Dante saw in *Caïna*:

"Moving their teeth in shrill note like the stork,"*

and always in condemnation.

When I see the activity of minds, the general agitation of spirits, which characterizes this age, I cannot doubt but that a Divine breath of life has passed over the earth, a magnetic wave which has attracted and set trembling the needles within.

This is no evil influence at work. Evil produces torpor, death; good produces life, activity. We are at a transition period in the life of Christianity, who can doubt it? The last word on Christianity has not been uttered. Every divine verity contains in itself manifold truths, and the epiphany of each manifestation is preceded by a movement in the spiritual

* Dante "*Inferno*," xxxii.

world. The days of the Lord never come, unless there is first an awakening of the dead. The excitation of minds in the third century preluded the advent of theology. Through the preceding age Christianity had been a religion of facts. Then, without abandoning one fact, it unfolded a theology. The convulsions of the sixteenth century were the precursors of a new manifestation, under which we now live; Christianity became a system of philanthropy.

Again, after a long rest, the forces which stir spirits are moving. Never, perhaps, since the dawn of the Day Star, has there been such a shuddering, a rending of tombs, and rising from the dead. Does this presage the death of Christianity? God forbid that we should entertain such a thought! It precedes the advent of a new expansion, a new revelation of the truth contained in Christianity.

Each manifestation has answered some need felt by the age which saw its birth. And the sense of that need is evoked by the touch of God.

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GREEK AND CHRISTIAN ART.

There are two or three points of divergence which it may be well to note. One is the vast difference of the Greeks' faith amongst themselves, and the almost complete unity of the Hebrews' through the seven centuries. Between the religion of Homer and the faith of Æschylus, nay even between the faith of Æschylus and that of Sophocles, there is a marked divergency. From Moses to Malachi there is hardly any fundamental difference.

We mean that the unity of the Godhead, the love of God as the prime duty of man, the conviction of retribution and reward, are taught from first to last. Even if we listen to critics like Mr. Mill, who seem to us inclined to exaggerate whatever amount of difference does exist between the tone of the Mosaic Law and that of the prophets, it must still be observed, that even *they* admit that this difference is all in favour of the later writers, and that whatever change has occurred has been wholly in the direction of improvement. Certainly, it in no wise affects our argument, if we are called upon to recognize some degree of change, so long as even opponents of revelation admit such change to be wholly in the way of a wider humanity and a deeper spirituality.

But how different is the case of heathendom. We have paused, for lack of space, at Sophocles. Need we say that to go on to the works of the next great artist in dramatic poetry, Euripides, would be to encounter a declension, so far as religious feeling is concerned. It is, no doubt, possible, that Schlegel and some other critics have dealt hardly with Euripides, both as poet and as teacher. But, after making all allowance, he must, in the matter of faith and reverence, be placed on a distinctly lower level than Æschylus, or Pindar, or Sophocles.

Then look at the rise of the school of Epicurus, and its effect on the poetry of both Greece and Rome. We do not wish to forget that the song of the minstrel and high-priest of the system, the unhappy Lucretius, contains many elements of solemn truth, as well as of intense beauty. That philanthropic temper, and also that deep sense of infinitude which has struck religious readers, such as Keble; nay, even the very fierceness of the poet's protests against the claims of religion, as he knew it, against the ideas of sacrifice and of endless woe, all testify to his conviction that

he is not declaiming against cobweb-like fairy-tales, that can be blown away with a breath. We cannot tell whether a presentation of a truer view of the Divine providence might have altered the impressions of the gifted author of the "*De Rerum Naturâ*," but the history of the man and of his poem, as it stands, is fraught with sorrow and awe. And yet, perhaps, to many minds, there is something still sadder in the light and careless Epicureanism of some others of the poetic choir, such as the pseudo-Anacreon, and Catullus, and Horace. And though a brief protest, such as the noble hymn of Cleanthes the Stoic, may occasionally be heard, yet there can be little doubt but that Epicurism, as taught by the poets, did much to lower the tone of heathen society. Möhler declares—and we can well believe him—that there is evidence to show that the treatment of slaves became worse under its blighting influence. We will not go into any of those details, which prove the correctness of the painful description given in the opening pages of S. Paul's Epistle to the Romans. Mr. Farrar, in his "Life of Christ," seems half inclined to censure those who, with Döllinger, in his "*Heidenthum und Judenthum*," or Ernest Renan, in his "*L'Antechrist*," have furnished such evidence. Yet, it must be borne in mind, that, if septs have full liberty to trace the sins and errors of Christendom, an entire silence on the previous and on the present condition of pagan lands must inevitably lead to false conclusions.

With the Greek, so far as divine truth and human faith are concerned, we seem to be on the sea of fancy; with the Israelite, we are in the land of reason, experience, and conviction. Then, again, between their conceptions and the divine glory—one idea which runs through the Greek poems, and which affects the whole character of Greek sculpture, is wholly absent in Hebrew poetry. To the Greeks, happiness is an essential characteristic of the Deity, "most blessed of the blessed, Zeus is supreme in bliss." This is never denied, it is simply wanting in the Hebrew singers, as in all true Christian art; to them it is divine to impart bliss, to compassionate suffering, to remove sorrow, but the personal enjoyment of happiness is never spoken of as divine, it is an accident, a result, and an element of perfection. They do not hesitate to affirm that God is grieved with the wicked every day, and that the Messiah is to prove "a man of sorrows and acquainted with grief." On the other hand, how joyfully strong in hope and peace these Hebrew poets can be, whilst the most joyous passages of the Greek dramatists have so often an undertone of melancholy.

For "ever and anon a sigh peers through their lavish mirth," and however bravely "they tune their lay to drive away all sorrow," it is with the constant sense "that bliss, alas, to-night must pass, and woe may come to-morrow."

Again, it is instructive to compare the Iliad, the Bible of the Greeks, as it has been called, with the Bible of the Hebrews, and ask, which is the widest-minded, the many-sided book—which comes home the most universally to the hearts and minds and longings of men of every race and every age and every condition of life? Doubtless He, who in executing his purpose of raising mankind nearer to himself, committed the revelation of the divine nature and world-government to the Israelites, allotted also to the Greeks the task of idealizing the human nature and of developing and cultivating all its capacities, both mentally, physically, and æsthetically. And yet, or rather because the Hebrew was taught to know and worship God, whilst the Greek was learning to understand and cultivate men—the "narrower-minded" Hebrew's Bible gives a fuller, more varied, and more intensely human picture of men than does the Greek's. One more comparison. In the Greek drama, the interest and the tragedy consists in this,

men conquered by circumstance. In the single dramatic poem remaining to us of the Hebrews, God is so controlling circumstance that his servant shall conquer. In the modern drama the tragic interest turns on men conquering circumstance: thus all unconsciously the light and the victory of the Incarnation and the Cross is reflected, even by those who thought they drew their inspiration from ancient Athens alone.

It was probably in the realm of sculpture that Greek art reached its height; for its perfection in the matter of execution Greek artists had obvious advantages above every other race, and we suppose that so far as beauty is concerned, and the power of completely expressing their idea, no other sculptors have approached them. We can only take one specimen, but surely no one can study the *Venus Victrix* of the Louvre without being almost enthralled with her loveliness. It is impossible to describe the mingled grace and dignity of her figure—the idea it gives you of overflowing life and elasticity, the queenly pose of her head, the expression of freedom and of triumph, conveyed not in the face alone, but in the whole attitude. As far as such mingled power and loveliness can satisfy you, there is nothing more to be desired. But the merely earthly beauty of her face, the self-assertion of her attitude, the stony scorn on her lovely lips hardly satisfy one's ideal of pure womanhood, and certainly do not raise our thoughts to anything higher than that. She might very well stand for *Venus* looking on, whilst at her own command *Psyche* is being tortured at her feet. *Venus*, Morris tells us, has been very wroth because *Psyche* is too lovely, but now at last she has her in her power, and she stands—

Calm and very fair,
Her white limbs bared of all her golden hair,
Into her heart all wrath cast back again
As on the terror and the helpless pain
She gazed with gentle eyes, and unmoved smile.

There are in the same gallery several statues of *Diana*, the graceful and mighty huntress, with much of calm dignity, with beautiful self-contained, self-regarding faces, all of the same type as the *Venus*; they go so far and they go no further. Let us go up into one of the picture-galleries above, and seek out among Christian works of art one to contrast with this.* The Suisse cannot direct you to Raphael's *S. Marguerite*; he politely inquires for you of a comrade; neither of them have heard of it; nevertheless it is there, though not so easily found as Rubens' savage beasts or large Flemish beauties: Very young, younger than *Venus*, little more than a child, *S. Margaret* has come through the gloomy valley that stretches far behind her, and now at its end, amidst desolate rocks and gloom, she has met the dragon who came out to drive her back or to destroy her. And she has conquered her foe: she too is *Victrix*. It may be the palm-branch in her little outstretched hand, it may be her most innocently lovely face, that has overthrown him: however that may be, he lies prostrate before her, gnashing his teeth and helplessly clutching the air with his tremendous claws, whilst he lashes the ground with huge coils of his serpent tail, vainly seeking to enfold her. She has conquered, but she is not conscious of her conquest, though her little feet are treading on his loathsome bat-like wing; she does not even see him; forgetting all that is past, all her mind is bent on that which lies beyond, as with a modest childlike grace

* It has been said, that it is impossible to compare a statue and a picture together; as works of art it may be, so subtly different are their objective modes of expression and their subjective results on the beholder. But the ideas respectively revealed by each may surely be compared, the one with the other; it is this common quantity, the value of which we are now concerned with, and this alone.

she steps carefully onward, without triumph as without fear; her pure wide-opened eyes are earnestly fixed upon the upward path that leads her to her Lord.

Setting aside Christian and Greek faith for the moment, we ask our readers to consider how essentially different are these two types, not in degree, but in kind; how wide apart is the finite life expressed in the Venus, and the life foreshadowed in S. Margaret's wistful gaze; between the self-contented, self-regarding soul of the one, the purity and self-forgetfulness of the other.

And which of these two is the highest, and therefore the true ideal of womanhood, which ennobles our thoughts and elevates our aspirations the most when we study it?

With the Greek's wonderful artistic power, it can never be said that they were less able to express their highest ideal than the Christian artist has been. And yet we may ask, is there any statue of Zeus comparable in majesty of thought or in moral power to the Moses of Michael Angelo, with, as some say this Moses has, the face of him who talked with God on the mount. Even considering only the energy expressed, is there any Grecian statue so full of the conquering fire of the higher life as are some of his prophets—Ezekiel we think it is, or Jeremiah.

Those faultless heads of the Apollo, perfect in physical beauty and in intelligence, are not very high conceptions of the young man in his glory. There is nothing in them inconsistent with the legends that told of his shooting down the children of Niobe one by one before her face; of his flaying Marsyas and hanging him on the plane-tree: all the statue tells one is, that if he did such things, he did them with a splendid smile and a perfect grace.*

Contrast these with S. John the Evangelist, the one that holds the pen and has the Eagle by his side; with Raphael's S. Michael (also at the Louvre); or with that most wonderful face passing all description, the central figure in Leonardo's "Last Supper," as given in the life-size engraving taken about 1849, before which silence is the only possible attitude of the soul. Possibly the union of the intellectual grandeur and moral power and purity cannot be approached in a human form without those traces of toil, of sorrow, of self-negation, of reverence, of holy anger or holier love, which not only override but disturb the physical beauty of form and colour. But Greek sculpture, uniting intellectual grandeur with physical beauty alone, makes their sensuous result the chief, if not the whole, of human excellence. It represents to us the perfection of that part of man's nature whereby he is akin to nature and to matter; and it must therefore take a lower standing than the art which gives us, with less perfect execution, the higher humanity which is drawing nearer to the divine.

Then the Greeks sought to express the perfect for which they craved by proportion. All the misery, all the meannesses, all the errors of humanity, are owing to these ever being too much or too little; all will be right when men have learned to balance their natures rhythmically, musically, as the Deity does. And so their temples arose in exquisite proportions, as though built to the music of Apollo's lyre, a joy to the eye forever. But there was no aspiration in those level lines, there was no suggestion of infinity in those complete proportions; in attaining perfection they had shut out the divine. It was not so with the temple of the Hebrews, which very

* Mr. Matthew Arnold, somewhere in his poems so describes him, "watching how the whetting sped." For the other side see Mr. Ruskin's "Modern Painters," vol. i.

possibly fell far short of the perfection of the Parthenon to the eye, but whose builder opened his prayer of dedication with the words—

Behold the heaven and the heaven of heavens cannot contain Thee, how much less this house that I have builded?—yet hearken unto the prayer Thy servant shall make in this place.

And it is very different in a noble Gothic cathedral, with its endless variety, its rich traceries, its clustering columns and upspringing arches, and fretted pinacles, and massy towers and soaring spires, all partly seen and partly hidden, all with a unity of spirit in a multiplicity of forms, all stimulating the imagination and raising thoughts, each noble in itself, all suggestive of something higher than itself.

Here again the same strange difference meets us; in all Greek art you come to an end. It is very perfectly beautiful; you can look at it a long time, you can come back to it from time to time to bathe in its loveliness, to rest your mind in its fair proportions. But you cannot find its meaning grow upon you every time you see it; it is not a sacrament of inward strength and purity to your spirit. The artist's skill is beyond you, but the idea he had in his mind is not. He leads you a long way, perhaps, but it is up to a dead wall at last, where his work is ended without pointing to anything beyond itself: it is complete, and therefore it does not satisfy, it does not even excite, our nobler aspirations.

Thus, there was an *excelsior* in Greek art, and it was an *excelsior* of life; but it was the psychical and physical, not the spiritual life. Nearly perfect in its kind, its kind was not divine, and, therefore, not fully human.

This, at least, is certain, it failed to satisfy the best of the Greeks themselves; to these the gods became types of all that men should shun. Its effects on the Greeks generally are suggested by its own brief life. One of its latest critics, to whom we have referred so much (and, we may add, despite our differences, so gratefully) Mr. Symonds, dating its glorious outburst at Athens at 477, and the commencement of its decay at 413 years before the birth of our Lord, limits its glory to sixty-four years. For two generations, for sixty-four years, Grecian art and philosophy had been educating the youth of Greece, and the fruit of this education was not *excelsior*; it was decline. Why? Surely because it had no sure faith, no growing life to give them; but satisfying their senses with its own exceeding loveliness, it dragged them down to its own sensuous level. History did but repeat itself when, in the progress of the Renaissance, the artists of Italy, forsaking the Christian art of Michael Angelo and Raphael, of Fra Angelico and Andrea del Sarto, strove to be purely classical, in idea as in execution, and fell.

The character of Greek art and thought (for the two are inseparable), during the subsequent period, from the conquests of Alexander to the final extinction of classical civilization, from 323 B. C. to 300 A. D., we will give in Mr. Symonds' own words:*

Athens (before 323) has ceased to be an empress; has become a garrulous housewife, contents herself with amusements.

Later on:—

The art of writing without anything to say, the sister art of quarrying the thoughts of other people, and setting them out in elaborate prolixities of style, are brought to perfection: at the same time, side by side with literary moths and woodlice, are the more industrious ants,—students of the paste-brush and scissors sort, to whom we owe much for the preservation of scraps of otherwise lost treasures. . . . The genius of Hellas has nothing better to do than to potter about like a dilettante among her treasures.

* "The Greek Poets." J. A. Symonds, chap. i.

Her chief honour in these days is that she has founded the Alexandrian school; but then we read: "Alexandria in idylls and epigrams is carving cherry-stones, after the sculptor's mallet has been laid aside." And though Athens educated Rome, and grafted Roman strength on her own subtle beauty, yet, at the end of this last period, "the genius of Greece was effete." Then, strangely enough, he declares it was the iconoclastic zeal and piety of the Christian which "put an end practically to Greek art and literature;" thus achieving that mysterious task of slaying the dead.

For four hundred years, then, before the birth of Christ, the vitality of Greek thought and art had been steadily declining; and if we look round at the close of that period, what shall we see? Assyrian conquests, long forgotten, are buried out of sight in the desert sands. Egyptian sphinxes and pyramids are barely known as the dead memorials of the long-forgotten past. Hindoos, instead of gaining calm repose in the contemplation of purity in Brahma, of intelligence in Buddha, are seeking safety in self-torture, or happiness in selfish power. The Hebrew prophets have ceased to speak: the people waiting for their Messiah are for the most part fondly dreaming that when He comes, He will come for none but themselves. Grecian art is nearly lifeless; of Grecian thought but one thing remains living and life-giving, their language, "itself an idea," as Sara Coleridge says, cultivated to the utmost, and made fit as human language can be, to receive without obscuring, and to preserve, without degrading, the spiritual truths about to be poured into it from heaven. But for this treasure, Athenians themselves have now no higher use than daily to hear or to tell in it some new thing; Athens is filled with idols; the genius of Greece is dying. Rome, indeed, has her poet, will have her Stoics; but the last of the Romans has slain himself, not stoical enough to survive the death of his country.

There is not one free nation left; of Grecian art and thought, of Roman patriotism and law, this is the practical result, "There is no help from the gods, and no hope for men; let us eat and drink, for to-morrow we die."

Then, when all human efforts had failed, and all human aspirations seemed quenched in despair, without the efforts of men, without the wisdom of the schools, without the aid of artist or poet, the Day-star arose, and once for all despair for men was slain. The great conqueror of anarchy and of slavery, the Prince of Peace, and the life of men, He for whom, "far and wide, though all unknowing," all human hearts had been yearning, the incarnate one, whom Socrates may have dimly foreseen, and whom Isaiah had plainly foretold, was come; and Galilean fishermen were proclaiming far and wide the answer to those questions which artist and sage had vainly sought to divine, "God has come down to men; henceforth men can rise up to God."

We are not wandering from our subject: for if the Christian record be divine, we have here, given us from Heaven itself, the vast and still onward-moving epic poem of the human race. And for those who question its divine origin, the Christian record itself, with its amazing, unspeakable, awful tragedy, must stand up as the one transcendent work of art, at once answering every question and satisfying every aspiration of the soul, and actually being the turning-point of the world's history.

It has been also the turning-point in the world's art. Art indeed holds a lower place as an elevator of men now than it did of old. Then we had to seek for the highest ideas and most certain record of men's actual faith and hopes from their arts and their poets. But human art is unequal to the task of embodying the ideas and the aims revealed to us in Christianity, and we have therefore only to ask now, how this revelation has affected the still merely human arts of Christian races.

If what Maurice said of ancient history be true, as we have tried to show it is, of ancient art; if the longing for the manifestation of God was the mystery which lay beneath and explained the art of the ancient world; it is yet more completely true that "the gift of eternal life is the mystery which lies beneath" and inspires the true art of the modern world.

Is it not this which is whispered to us in the vast cathedral? this which glorifies the saints on the summits of Milan? this which has drawn S. Margaret out of herself, which has quickened and solemnized the soul that shines upon us in those sweet earnest eyes?*

Is it not this, too, which our noblest music is telling out, when it pours around us, sometimes whispering as from far-off lands, its mystery of awe or of life; sometimes overwhelming us with its multitudinous throbbing, swelling strains of prayer and of praise, prophesying to us of things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive?

And what is that strange power that some of our modern landscape paintings have over us; why indeed do the mountains and woods, the seas and the sunset skies, entrance us, as they never did the old world when filled with nymphs and demigods and fauns? Is it not because even in nature there is now

A presence that disturbs us with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused;
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man?

And surely it is this which makes Christian art so much more varied, so far more suggestive. We have said that no one can ponder long in thought on the revelations made to us in the *Venus Vectrix*: and we find the worshippers of classic art have been struck by this want of suggestiveness; they call it "the reserve of the gods." But to the Christian cathedral, the Christian oratorio, the Christian picture, you can come again and again, and every time you come learn something more, gain some new insight, some stronger aspiration for that which it reveals. There is no end which we can reach, when through the outward form we are brought nearer to the mystery of eternal life, or catch a glimpse of the soul that is silenced in the vision of God.

We may take as instances of this overflowing suggestiveness, Raphael's *S. Cecilia*, as, transfixed and rapt, she is listening, with upturned face, to the distant strains that float down to her from the angelic choir. Take "The Light of the World," "The Shadow of Death," "The Scapegoat." Of quite another kind, take Leonardo's "*Medusa*;" why is this so terrible in the intensity of its beauty and horror, compared with the merely painful physical anguish of the "*Laocoon*?" Or "*La Gioconda*," the "*Mona Lisa*" of the Louvre.† What makes her beauty so mournfully, so over-

* Compare again on these points Mr. Ruskin's "Modern Painters," vol. i., and Mr. Browning's poem, "Old Pictures in Florence."

† "La Gioconda" is in the truest sense Leonardo's masterpiece. In suggestiveness only the "*Melancholia*" of Dürer is comparable with it; and no crude symbolism disturbs the effect of its subdued and graceful mystery. We all know the face and hands of the figure set in its marble chair in that cirque of fantastic rocks as in some faint light under sea.

"The presence that thus so strangely rose beside the waters is expressive of what in the ways of a thousand years man had come to desire. Hers is the head upon which all the ends of the world have come, and the eyes are a little weary. It is a beauty wrought out from within upon the flesh,—the deposit, little cell by cell, of strange thoughts, and fantastic reveries, and exquisite passions. Set it for a moment by one of those volute Greek goddesses, or beautiful women of antiquity

whelmily sad? is it not because the artist has compelled you at one and the same time to look with a fascinated gaze on such beauty, such capacities of being, and to listen to the echoes of that forever and forever, in the horror of the great darkness, and the loss of the vision of God?

Surely, too, it is the revelation of that higher life, which we are taught to call eternal life, which has given to Christian art that higher value for—that deeper sense of—that fuller sympathy with—all forms of life, which is manifested in such works as Landseer's "Chief Mourner," or "The Challenge and the Defeat;" or made it possible for Thorwaldsen to symbolize in the "Dying Lion of Lucerne" all the faithfulness and heroic devotion of the Swiss Guard.

How much of the beauty of Christian art in modern days is due to the arts of Greece, we need not hesitate to confess. All we maintain is, it is the beauty of execution, not of thought or idea, that it learnt from Greece. Just as in philosophy, it was the forms of thought and the fitting language which Greece gave to Christianity, not the truths themselves, so it has been in art. The thought made visible to us in "The Shadow of Death," for instance, is far more akin to the Psalmist's cry—

My soul thirsteth for Thee, my flesh longeth after Thee,

In a dry and thirsty land where no water is,

To see Thy power and Thy glory, so as I have seen Thee in the sanctuary,

than to any passion of which we can find the smallest trace in classic art.

And even in this matter of execution, the influence of classical art may easily be overrated. Christian architecture was at its best before the Renaissance began; our music owes nothing, we are told, to the ancient world. None of their paintings had survived to instruct Cimabue, or Giotto, or Perugino. But it was the office of the Christian faith here, as everywhere, to accept and to rekindle whatever there has been true or lovely or of good report, as in human nature, so in all the efforts of men to rise. It does not so much borrow from earlier arts, it accepts and purifies all that was true in them, completing their broken hints, satisfying their weary longings, and adding the revelation which at once included and completed them.

But to attempt now to go back to pagan art or pagan thought separated once more from Christian art and truth—and many are attempting it—is folly, and worse. Their aspirations were a reality; ours, if they are no higher than theirs, are a sham. Their love of physical beauty was human: whilst they had not the Incarnation, they were right in seeking for the highest perfection they could realize. Ours, being a wilful rejection of a higher beauty, would be merely bestial. It is not possible for us to grow back into an age that is past; if we will return to childishness, it will not be to the healthy childhood of a vigorously growing life, but to the morbid dotage of decay.

Vain thought which shall not be at all,

Refuse ye or obey,

Ye who have heard the Almighty's call

Ye cannot be as they.

and how would they be troubled by this beauty into which the soul with all her maladies has passed! All the thoughts and the experiences of the world have etched and moulded there—in which they have power to refine and make expressive the outward form—the animalism of Greece, the lust of Rome, the reverie of the Middle Age, with its spiritual ambition and imaginative loves, the return of the pagan world, the sins of the Borgias. She is older than the rocks among which she sits; like the vampire, she has been dead many times and learned the secrets of the grave; and has been a diver in deep seas, and keeps their fallen day about her; and trafficked for strange webs with Eastern merchants; and, as Leda, was mother of Helen of Troy, and, as S. Ann, the mother of Mary; and all this has been to her but as the sounds of lyres and flutes, and lives only in the delicacy with which it has moulded the changing lineaments and tinged the eyelids and the hands."—W. H. Pater's "Studies of the Renaissance."

From the Church Times.

THE FRYING-PAN AND THE FIRE.

Two anonymous pamphlets, differing not more widely in ability and in theological force than in tone, lie before us in illustration of the widely unlike currents of thought which stir the waters of contemporary religious opinion. The first, we are sorry to say, is from the pen of an English clergyman, the latter from that of a Roman Catholic layman. Each sets forth to the best of his power the grievances which meet him in the communion to which he at present belongs, each shows incontestably that his sympathies, nay, his convictions, lie outside it and elsewhere.

The former pamphlet bears the title *Christianity or Erastianism; a Letter addressed, by permission, to his Eminence Cardinal Manning, Archbishop of Westminster, by Presbyter Anglicanus*. In its opening sentences the writer, after thanking Dr. Manning for his gracious permission to have a letter addressed to him on the subject of the present condition of the Church of England owing to the constitutional change effected by the Public Worship Regulation Act, craves his indulgence if he should inadvertently say anything in its course concerning the Church of Rome which may be unacceptable to his Eminence, and acknowledges that he is likely to be severely censured and criticized by many of his co-religionists for the step he is taking. But he defends himself on the double ground that members of the Church of England are not bound to regard the Church of Rome with feelings of implacable enmity, especially at a time when Anglican bishops make long advances in the direction of heterodox Protestantism; and further, that as Christianity is more important than the Establishment, the latter must be given up if it can be shown that the action of the bishops has driven the Anglican clergy and laity into the alternative of either being silenced and thrust out of the Church, or of accepting an essentially and absolutely Erastian system, devised by treasonous prelates and a heterogeneous Parliament.

The writer then proceeds to show what we certainly have no intention of disputing, that the new court is entirely unconstitutional, alike by ecclesiastical precedent from the earliest ages, and by English law and custom from the foundation of the Anglican Church. We fully agree in the heinousness of the guilt of those prelates who framed the plot and the miserable cowardice of those others who, though not sympathizing in the crime, not only made no effort to resist and expose it, but practically condoned and encouraged it by the mendacious Allocution of March, 1875.

The statement of this grievance, and it is but little overdrawn, occupies twenty-six out of the thirty-six pages of the letter; and then the writer turns to ask where he can find some system more in harmony with the Christianity which is described in the New Testament. Stating that he is one who believes in the validity of Anglican Orders, who is reluctant to abandon his flock, who sees that the Church of England has an extraordinary recuperative power when left to herself, which invariably causes a Catholic reaction from every Puritan blast, and who knows that a faithful body of laity stands behind the anti-Erastian clergy, he finds his remedy for existing evils in the foundation of a Uniat Anglican Church in submission to the See of Rome, on the ground that the Anglican Episcopate, having committed ecclesiastical suicide, practically exists no more, and has delegated all its functions to a lay Mayor of the Palace, really governing the Church of England under the Privy Council. No doubt his sentences of deprivation, though effectual *de facto* for the deprivation of temporalities, will be null and void *de jure*, and will not affect the spiritual status of the

deposed clergy, but if they went on ministering to their flocks in opposition to the bishops, no matter how manifestly these are in the wrong, nor how clearly they yield the point at issue by singing the praises of the Reformers who broke with the ecclesiastical system of their day, the position would be in many respects anomalous, and need some external prop. That would be found in the establishment by Rome of a Uniat Church, like that of the Armenians or Maronites—the author significantly omits the Russo-Greek Unia—the conditional re-ordination of the acceding clergy and the possible allowance of a vernacular liturgy as now; while in return for such small concessions, these Uniats would accept the dogma of Papal Infallibility, cleared by a few simple glosses from the confusion caused by the “silly lucubrations” touching it which have lately appeared—from the pens of mere blockheads like Dollinger, Gratry, Montalembert, Gladstone, and so forth—and defined as official, not personal, and as deriving its force from the Pope, as successor of St. Peter, being the mouthpiece of the Catholic Church. In the last page or so, the writer, having reached this conclusion, touches on the alleged fewness of those who will probably secede, and, remarking that he thinks the extent of the coming disruption underrated, adds that the Cardinal, as a Christian ecclesiastic, will remember that in ecclesiastical convulsions principles count for more than numbers, and will therefore be merciful, and not find his favours thrown away upon Anglican Ritualists.

We have given thus far a brief, but we believe entirely fair, summary of this letter, which is instructive in more ways than one. It is useful as showing how very strong is the resentment which the English Bishops have caused in some quarters by their conduct, but it even more fully exhibits the temper of intellect which has no sense of scale and proportion, which is legal rather than theological, and which mistakes the external organization for the inner essence. The Anglican Presbyter, in fact, has missed his date and country, for his letter shows him in complete accord with the only class of ecclesiastical authors in which the local Roman Church has ever been fruitful. It is a marked peculiarity of that Church that, while exceptionally rich in canonists, text-writers, and lawyers, it has been more remarkably barren of divines than any other local Church of importance in Christendom. It is not possible, in its eighteen centuries of existence, to name more than one theologian of any mark in every two hundred years, and of the very few who can be cited at all, no more than three are Popes, to wit, Leo the Great, Gregory the Great, and Benedict XIV. The University of Rome has never held even a tenth-rate place amongst schools of learning, theological or secular, in its six centuries of existence; and the scanty list of divines who have published their works in the Eternal City consists, now as ever, exclusively of imported strangers like Perrone and Franzelin. Dogmatic truth, as such, is a matter that has not attracted Roman attention, which has been almost entirely devoted to the questions of the jurisdiction and legal procedure of ecclesiastical courts. This is exactly the temper of our pamphleteer, and we, therefore, say that he has been born in the wrong age and nation.

The whole notion of a Uniat Church is opposed to the undeviating course of Roman policy in England, and Cardinal Manning is quite shrewd enough to see that nothing would be gained for the Papal See by setting one up. Such converts as are ready to swallow the new dogmas whole, need not strain out the gnat of Anglican Orders, and, indeed, are utterly inconsistent in asking to retain their belief, however modified, in that which the infallible Pontiff refuses to acknowledge. Moreover, Uniat Churches are rather at a discount now, since the signal break down of the Russo-

Greek one, from which some millions have withdrawn themselves within the last few years, and largely since the Vatican decrees were issued. It may be reasonably doubted whether the nature of Papal jurisdiction as formulated therein does not make a Unia absolutely impossible for the future; there is not any doubt at all that if the Roman Church has even a quarter of the claims Dr. Manning makes for it, outsiders have no right whatever to attempt to make terms of surrender, when unqualified submission at all costs must needs be their first duty.

What the writer entirely fails to see is, on the one hand, the indecency of his addressing a supplication to an avowed and embittered enemy of the Church of England, while he himself continues to be an official of that Church, even seeming to compromise others, however few, by his language; and, on the other, the enormously greater religious and constitutional evils in the Church of Rome which the personage he addresses has been largely instrumental in bringing about, in the course of a treasonable revolution compared with which all the misdoings of Anglican Bishops for three centuries past are the merest dust in the balance. Dr. Manning, a deserter from the Church of England, who has done evil both to the Church in which God was pleased to put him and the Church in which he was pleased to put himself, whose titular rank in this country was bestowed in no creditable fashion, and whose method of polemics is such that even so temperate and courteous a writer as Dr. Cazenove was forced to say of him seven years ago, before he had reached his present depths, that "it may be reasonably doubted whether he is really *capable* of making a fair statement on matters of historical controversy," is not the stamp of person to whom it is possible for an English clergyman to apply with any saving of self-respect to heal the wounds of the Anglican Church; because his aim is undoubtedly its destruction and nothing less; while it is quite possible that some, at least, of those who lent a hand to the Public Worship Act sincerely, though erroneously, believed themselves to be doing a benefit to Anglican religion.

If his suppliant were a theologian, or even endowed with a strong love for truth in itself, he would see that the abandonment of their divine and historical rights by the Roman Catholic episcopate since 1870 is incomparably more sweeping, complete, and irretrievable than what has been done by the Anglican episcopate since 1874. The days of Erastian tyranny in England are numbered, and the present distress is but part of the purifying trial of the last forty years, and the misdeeds of our spiritual rulers are unable to check even for a day the marvellous spread of the Catholic revival.

The English priest may still preach the whole Gospel without fear of consequences. He cannot, it is true, prevent some of his colleagues from preaching false doctrine with impunity, but he can protest against it in the most public fashion, and cannot be forced into complicity with it by any existing machinery.

The Roman Catholic ecclesiastic, on the contrary, is now compelled to teach and preach what every theologian knows to be a lie, and not only so, but dares not lift up his voice in rebuke or even in moderate criticism of the system of sheer imposture, superstition, and idolatry—to use Montalembert's own word—which prevails around him. Expulsion, ruin, and a blasted character are the penalties which await the man who declines to become an accessory, and who dares to speak the truth on La Salette, Lourdes, Paray le-Monial, and the Infallibility dogma, things which are less reconcilable with the New Testament than even Lord Penzance and his mock tribunal, and which cannot even be colourably described as Christianity of any kind.

The other pamphlet, which is that of a theological mind, and of a seeker after truth, not of a red-tapist, is named *Papal Infallibility; Reasons why a Roman Catholic cannot accept the Doctrine of Papal Infallibility as defined by the Vatican Council. By a Roman Catholic Layman*, (Rivingtons). We cannot summarize this able essay, as we have done the other one, because it is nearly three times as long and is much more closely reasoned. But we can, nevertheless, give an outline of the argument. The author declares that the Infallibility dogma comes to him, a convert of twenty years' standing, as a wholly new thing, directly contradicting what he was continuously taught, and he finds the solid rock melting under his feet, and all certainty of the permanence of his creed destroyed, because he can feel no security that a future Pope may not, for example, decree Arianism, which is not more, nor as much, flatly against Scripture, tradition, catechisms, and history than the new dogma is; so that the uncertainty of private opinion is now extended to the whole Roman Catholic body. As against the consciously false assertion of Ultramontanes that the doctrine is not new, the writer arrays a formidable list of testimonies, showing at the outset that as a Catholic he is bound to accept the teaching of the pastors of the Church, and then proving that this teaching has been steadily against the dogma, either explicitly or by implication. Keenan's *Doctrinal Catechism* (lately tampered with), Robert Manning's *Answer to Leslie*, Gallitzin's *Defence of Catholic Principles*, Gother's *Papist Misrepresented*, Mòhler's *Symbolism*, and Alban Butler's *Lives of the Saints*, are cited amongst others as directly repudiating the doctrine by name. For implicit denial by necessary inference, he cites the Catechism of the Council of Trent, the Douay Catechism, Cardinal Wiseman's *Lectures*, Milner's *End of Controversy*, Bishop Hay's *Sincere Christian*, Archbishop Kenrick's *Vindication*, Bossuet's *Variation of Protestant Churches*, and several others, which by not naming the doctrine where a modern Ultramontane would certainly specify it, thereby negative its obligation and consequently its truth.

Next, he proceeds to show that the language and action of the Councils of Constance and Basle, the attitude of the Irish Roman Catholic clergy in the last and present century, the Gallican Articles of 1682, the declaration in 1801 of those French bishops who resigned their sees into the hands of Pius VII. that he might reconstitute them in obedience to the mandate of Napoleon I., and the very fact of calling councils together at all, superfluous as they must needs have always been if the Pope's single voice were enough, are fatal to the dogma. Then he shows that if the plea be maintained that the doctrine was always true, but not binding till defined, the conclusion is that Christians were at liberty to believe anything or nothing till the Council of Nice was held. He pursues the Papalist casuists through their various shifts and evasions, and shows that what is claimed is a *personal* infallibility, and that a fundamental change, altogether beyond any competence to be introduced, has been made in the religion taught throughout the Latin Obedience, largely through the action of English Protestant converts, who continued to be Protestants after joining Rome, and wanted to make a religion for themselves, so that an Italian priest, said of them, "These gentlemen have greatly simplified matters, since they have reduced the Bible to one text, 'Thou art Peter,' and the creed to one article, 'I believe in the Pope.'" And the writer's view of Dr. Manning is in exact accord with Dr. Cazenove's, for he says, speaking of the minority whose dissent canonically invalidated the acts of the Vatican Council, "This last fact has been most disingenuously suppressed by Archbishop Manning. He has a genuine horror of scientific history, and

he undoubtedly practises what he preaches." The result of the inquiry may be expressed in one sentence of the pamphlet: "In a word, the whole argument falls to the ground. Henceforth we have no authority for Christianity but the Pope, and no authority for the Pope but himself. It is a new version of the Indian mythology—the world rests on the elephant, the elephant on the tortoise, and the tortoise on himself." We repeat our former statement, that if Presbyter Anglicanus had even a glimmering of theological insight or sense of the proportion of the Faith, he would rather bear all the pains of the frying-pan, sure as it is to be lifted and cooled ere long, than those of the fire which is burning up truth and certitude throughout the Latin Obedience. Discipline, which we lack, is a good thing, but a means, not an end, and exists only that pure morals and pure doctrine may be kept up amongst the clergy. We are bold to say that the Anglican standard in both these particulars is far higher than the Roman; nay, that Roman discipline, powerless for moral purposes, is effective only in making false doctrine compulsory. We refuse a yoke which neither our fathers nor we were able to bear, since we know full well that the little finger of the Curia is thicker than the loins of Parliament, and the whips of Archbishop Tait less hurtful than the scorpions of Cardinal Manning.

From the Church Quarterly Review.

SACERDOTALISM.

If we would rightly understand the true idea of Priesthood, a subject so much debated in the present day, we must look at it first as exhibited in the Lord Jesus Christ. No Priesthood has either any meaning or real existence apart from His. All other Priesthood is but a mode, higher or lower, of the exhibition of His. He is not only the Supreme Priest; He is, in the true use of the words, the only Priest. The thought of any Priesthood apart from His, much more rivalling His, is not only monstrous, it is theologically absurd.

All Priesthood is but the outer form and exercise of His inherent, and indefeasible, Priesthood. His Priesthood belongs to him inherently and indefeasibly because He is, in His Eternal and Divine nature, the Son of God, the First-Born, the Only-Begotten. To Him, *as such*, belongs a mediatorial character, not only supreme, but unique; and that not in respect of the work of redemption only, but of creation also.

Holy Scripture is wonderfully consistent in its declaration that all the *ad extra* action of the Eternal Father, as much in the original creation of all things "in the beginning," as in redemption, is "through" (*διὰ*) the Son, who is the eternal *Λόγος*, the Wisdom and the Word of the Father. Nay, within the Divine nature itself, does not the Eternal Procession of the Spirit from the Father through the Son point to a still more marvellous and deeply underlying instance of the same high truth of the relations of the Father and the Son? This essentially mediatorial character of the Son of God in nature as in grace is somewhat obscured to English readers of the present day by our use, in the English Scriptures and Creeds, of "by," where the exacter rendering would be "through." To such John i. 3, 10, Coloss. i. 16, Heb. i. 2, seem to ascribe the act of creation directly and originally to the Son. This (we think) Holy Scripture nowhere does, though it everywhere reveals that all was done "*through*" the Son; as also that all was done, or made, *to* and *for* Him, as the Sole Heir; and, further, that the continued existence of all that is is "*in*" Him and depends on Him, Who "upholdeth all things by the word of His power."

If we once grasp this profound truth—and how exquisitely is it set before us in Proverbs viii. 22–31!—we shall the better understand the place and function of the Eternal Son, as the Priest and Mediator in God's vast universe.

As the original mysterious gift of life and being, from the "well of life" in Him Who originally "hath life in Himself," passed to created things, intelligent, animated, and inanimate, through the Uncreated Son; and, with the gift of life, all its subordinate and concomitant blessings of not merely support and sustenance, but of growth and development of all latent capacities; so from the created universe, thus blessed by the Father, arises to Him the unceasing sacrifice, from each of His creatures according to his kind, of thanksgiving worship, and of praise; and this solely "through" Him Who, in all things having the preëminence, is the supreme and sole-sufficient Representative of creation (which is His kingdom and inheritance) in its aspect towards the Father, Who views it as it "consists" in and through the Eternal Son.

It is thus that in the Son are exhibited the two aspects of Priesthood: *First*, that as between the Father and creation, He is the medium of life and blessing; and *Second*, that, as between created existence and the Father, He is the one worthy presenter of Praise and adoring Homage.

Here, too, we may discern with reverence a reason, apart from the necessity of Redemption, for that union of the Divine with created nature which took place in the Incarnation of the Eternal Son, whereby God hath "gathered together in one all things in Christ, both which are in heaven and which are on earth." And in this union is guaranteed, according to the Catholic Faith, whatever truth there is in Pantheism, without that loss of the living and conscious Personality of both Creature and Creator which makes Pantheism practically atheistic.

It is the reflection of this essential and inalienable prerogative of the Son, First-Born and Only-Begotten, that, in Holy Scripture, Priesthood, *i. e.*, Conveyance of Blessing *from* God, (including in this the handing on of the true knowledge of God) and Leadership of Worship *to* God, are, especially in the earlier dispensations, so closely connected with Sonship, and especially with Eldest Sonship.

The Eternal Son is, as towards the Father, the Head of God's great Family, and so its Eternal Everliving Priest, "*cui nihil viget simile aut secundum*."

So, Biblically, Primogeniture and Priesthood are identical; or rather perhaps Primogeniture, or Eldership, includes Priesthood as one of its duties and functions. So far from the truth is any antagonism between *Priest* and *Presbyter*; while any elevation of Priest above Presbyter is farther still, the true relation being really the other way. Noah, as he stepped from the Ark on the newly discovered earth, was the Priest, who should offer the Thanksgiving sacrifice, simply because he was the Elder, the Head of the Family.

The election of the Israelites, above all the nations of the earth, to be the privileged depositaries of God's truth, and the offerers to Him of a true worship, constituted them collectively God's "Son, even his first-born" (Exod. iv. 22), and "a kingdom of priests, an holy nation" (Exod. xix. 6). This they relatively were to other nations, yet without any prejudice to a special official executive priesthood within their own body.

The distinction between the common lay Priesthood which belongs to all, and the special official Priesthood, arises necessarily from the distinction between private, or household, acts of worship, and public, *i. e.* corporate or ecclesiastical acts. For the first, the individual hath both the

duty and the right; for the second, the head of the family; for the third, the Ordained Priest, who is at once the representative of men to God, and of God to men.

When the Patriarchal system was to be merged in the fuller and more elaborate national worship inaugurated by Moses, the avowed substitution of the tribe of Levi for the first-born was exactly an exception which proved the rule (Numb. iii. 11; viii. 16). Yet God's inalienable claim on the dedication of the first born was still continuously witnessed to by the necessity of ransom. (Exod. xiii. 11; Numb. iii. 44.)

The Church of God, in all its stages, the Chosen Family, the Chosen Nation, the Catholic Church, has ever been of the nature of a Body. In its growth and development means increasing complexity, marked by evolution of separate organs for separate functions, in place of the simpler discharge of several functions by single organs. Hence the dissociation of Priesthood from Eldership, and, later, the separate development of the Prophetic Order. The purpose of this dissociation was the more complete and detailed setting-forth, by the distinct and separate exhibition of its several functions, of the invisible spiritual Priesthood of Him who is the One true Priest and Mediator (even under the Old Covenant) between God and Man. The Aaronic Priesthood, and, indeed, the whole Levitical system, was the earthly "copy" (*ὑπόδειγμα*) of a heavenly "pattern," shewed to Moses in the Mount. It was a gigantic "parable" (Heb. ix. 9) designed especially to set forth the Priesthood of Christ in its atoning aspect, as the Melchizedechian Priesthood set it forth in its more general and eucharistic aspect.

In the Christian Covenant, the teaching, worship-leading, and ruling functions, the three constituent elements of Priesthood, were visibly recombined and fully and supremely manifested for a fresh point of departure, in the Incarnate Son. He Who all along had ever been, in inner spiritual reality, the unseen Prophet, Priest, and King, was now revealed as holding these relations not merely (as we may so say) in the natural sense for the whole created universe, but also—still higher marvel—in the world of grace, as the Redeemer, by suffering, of a ruined race, Who should offer in man's nature, and for man, not only the sacrifices of worthy praise and thanksgiving, and of a perfect self-dedicating obedience to the Father of all, but also the further sacrifice of a mysterious atonement for sin.

This He did as the Head of our race, whose flesh was (and is) His Priestly Vesture "fearfully and wonderfully made," that, in especial relation to man, He might be, by His death and Resurrection, the "Firstborn among many brethren," "the Firstborn from the dead."

Save His, there is, and can be, no Priesthood in Heaven or on earth, in that true invisible reality of things which faith discerns. Yet for us on earth, under the conditions of sight and sense, there must be of necessity, and there is, provision made for the visible exercise and exhibition of Christ's one and only priesthood. This necessity arises from the removal of His bodily presence by the Ascension. How was it met? By the delegation of His powers (so far as was needed for the continued carrying on of His great redemptive work on earth) to His body mystical, the collective, corporate Church. Much confusion and misconception, on more sides than one, arise from the very common failure to observe that the incidents described in Luke xxiv. 33-49, and in John xx. 19-23, belong to the same occasion. It is highly important to remember that the great words of Christ on the first Easter evening, "As my Father hath sent me, me, even so send I you;" accompanied by the sacramental outward and

visible sign of breathing on them, and the commission "Receive ye the Holy Ghost; whose soever sins ye remit," &c., were addressed not to the Eleven alone, but to the "disciples" (John xx. 19 and 20), "the disciples and them that were with them;" (Luke xxiv. 33)—*i. e.* to the whole band of faithful believers then in Jerusalem. The body addressed was the same as that described in Acts i. 13-15, which elected the Apostle Matthias. We may think of it, at this stage, as the Church conceived and quickened, and shortly to be fully born at Pentecost.

The Church, *i. e.* the whole Body of the Baptized, is the sole adequate agent and representative by delegation of Christ on earth. The Papal theory goes near to being the exact inversion of this magnificent and fertile truth: and must, like other attempts to make a pyramid stand on its apex, inevitably topple over.

But again it is highly important to remember, that underneath this delegation of the Body by the Head lies the deeper truth of the indissoluble vital union between the Body and the Head, and their animation by one and the same Spirit. Christ and His Church are one. Their life and action are one. By this living union, the bonds of which are Faith and Sacraments, the Church Collective is, in a far higher sense than was the Israel of old, "a kingdom of priests, an holy nation," a family of accepted sons, a "Church of the Firstborn." These phrases describe the common dignity of each and all, as compared with non-Christian humanity, between whom and the merest babe "in Christ," there is a far wider gap of spiritual privilege than any that can be conceived between the lay people and the official priesthood within the Church. By the gift of His Spirit at Pentecost, Christ substituted, for his former bodily, and therefore necessarily limited and local Presence, a spiritual Presence, whereby He is with His Church "all the days," of sunshine or of storm, even to the close of dispensation. By this presence He acts in her, on her, and through her, in the true invisible reality which faith discerns; and this *directly*, as we may say. To the eye of sense His action is visibly manifested and made operative *by delegation*.

Let us study this, for fuller observation, in respect of acts of Worship, with which, more especially, we connect the priestly idea. The Prophetic, *i. e.* Teaching function as now exercised by the Church, might also usefully be analysed; and it is of no small importance in these days to remember, that that also can only, in its highest functions, be safely and authoritatively exercised by the Church Corporate, assembled, of course, by representation. The Ruling, kingly function (which is the third and completing element of Firstborn Eldership) is only dimly discernible in the Church in its present imperfect state. For that the Church and the world alike wait, as indeed for the full and adequate manifestation of the other functions also, until the future "manifestation of the Sons of God."

Christian Worship then consists of two main elements, the giving *to* God, the receiving *from* God; and (ridding ourselves, at once and forever, of all the grosser ideas once connected with the word *sacrifice*, but since the Last Supper, and the Cross, shaken off forever) the former element is essentially *sacrificial*, *i. e.*, of the nature of an offering; the latter is largely *sacramental*. The former (which is fully and particularly exhibited in the Christian Liturgy) includes the offering of praise and thanksgiving, the offering of our substance in our alms, the offering of the necessary food of man in the oblation of the unconsecrated elements of Bread and Wine to the Giver of our daily bread, and also the offering of "ourselves, our souls and bodies," and this in public worship, collectively, as the redeemed Body of Christ, as well as individually. All these features of sacrificial worship.

had been needful (we may truly say) in the worship of man, had the Tempter never entered Paradise. For they are simply the obligatory acknowledgment on the part of the creature, that all it is, and all it has, is from God, is God's, and must be rendered back to God in entire, unreserved surrender and self-dedication.

This is the root-idea of Sacrifice; and that independently of, and prior to, any further superadded necessity for expiatory Sacrifice, to which alone it has been too much the prevailing usage to restrict the expression "Sacrifice," to the great obscuration of the true conception of Sacrifice and Priesthood, and the unhappy production of much needless controversial heat. But we must come into the Divine Presence as sinners, albeit redeemed and forgiven. We therefore, ere we can hope for acceptance, must plead something by way of atonement. And this we do in the continual presentation before the Father of the once-offered and never-to-be-repeated Sacrifice of His Son. In the Spiritual mystery of the Eucharist we make repeatedly before God the continual Memorial of that one sufficient Sacrifice of the Death of Christ, which itself can be repeated never. And in the faith of that Sacrifice, as the sure ground of our acceptance, we offer the remaining part of our Sacrificial Worship, viz.: Prayer for the satisfaction of our needs.

Turning next to the consideration of the Minister (*λεειτουργός*), or offerer, of worship. Christian Worship, though not in its Eucharistic completeness (which is essentially the act of the Body as such, and nothing less) may be offered, *mutatis mutandis*, by the individual for himself, on the basis of his common Priesthood, *i. e.*, of accepted Sonship; or by the Head of the Family, for the Family. Yet, in this latter case, the surrender of the dignity for the moment to an ordained Priest, if present, may be a graceful acknowledgment, that in the Christian Church the ties of grace are ever dearer and higher than the ties of flesh, and that the highest aspect of the Christian Family is its aspect as a fraction of the Church.

But to the right conception of worship, whether as offered by the individual, the household, or the Church Corporate, it is essential that we remember that it is offered always and only through the mediation of the Divine Son, as its real, though invisible, presenter. He, the "High Priest who is set on the right hand of the Majesty in the heavens," is the one "Minister of the Sanctuary (*τῶν ἁγίων λειτουργός*) and of the tabernacle, which the Lord pitched, and not man" (Heb. viii. 2). It is only as in Christ by living membership that the individual worships acceptably.

The acceptance of the collective worship of the "two or three," or more, is guaranteed by their being "gathered together in Christ's name," and by the consequent presence among them of Christ Himself, not as the acceptor (as this text is sometimes misunderstood), but as the presenter of their worship, whose visible and audible mouthpiece and representative, the conductor of their worship is, by delegation.

Christ, in His Eternal and Divine nature one inseparably with the Father and the Spirit, and, since the Incarnation, inseparably one with us, is, of course, the object of our worship. But, for the present, we are considering Him in His mediatorial function, as standing at the head of God's whole created universe of angels and of men. By a double title, in the order of nature and in the order of grace, Christ is the Head of the Christian body, which worships through the Incarnate Son, Who, as our Great High Priest, "ever liveth to make intercession for us" in the true sanctuary above, the very inmost centre of God's whole universe, the very seat of God's fullest manifestation, and defined to be so by the presence there of Christ's glorified and spiritual body, amid the inaccessible light wherein God dwells.

The visible Priesthood of those that are called official priests on earth is but the practically needful and orderly executive, whereby, as by special organs, of and belonging to the body, and in no wise to be thought of as separate or separable from it, the body performs to God-ward, vicariously and representatively, through its *persona* in each lawful congregation, its constant duty of worship. Or, in another distinct yet inseparable aspect, *i. e.*, as towards man, the Christian minister visibly represents and acts for the one true Invisible, Priest, whose mouthpiece, in the very humblest and merely instrumental sense, he is, and through whose immaculate hands our feeble and unworthy offerings of praise and prayer, made sweet by the incense of His perfect offering of Himself, are acceptably presented to the Father.

The humblest form of the public earthly exhibition of this high and heavenly reality, the Eternal Priesthood of Christ, is yet so sacred a thing, so high in honour, that none may take it unto himself.

And, to give merely a practical reason, which were quite sufficient, orderly Church life could never exist without this duly commissioned and delegated executive. The Church of Christ is not a rope of sand, an accidental aggregation of individual atoms. It is a highly developed and complex body, with special organs for special functions; organs whose evolution by successive stages, as occasion arose, dates from the first in-breathing into the Church of His own life-giving Spirit from the lips of the Second Adam on the Day of His Resurrection. Their nature and origin is simple matter of historic fact, the first beginning of whose record is to be sought in the Acts and in the rest of the New Testament.

The official acts of the Christian Priesthood are then at once (and it is highly important to remember this double aspect of them) *the acts of the whole Body*, which in one sense empowers and authorizes them, and also, viewed from another side, *the acts of Christ*, so far as they are done "in His name," *i. e.*, within the true limits of "His commission and authority," and in and by His Spirit, whose co-operating agency can alone give them any efficacy in the world of spiritual realities.

In teaching and in ruling, as well as in leading worship, this twofold characteristic is observable. In every act he does, in the way of official duty, the Christian Priest at once "*gerit personam Christi*" and "*gerit personam Ecclesiae*." On this latter truth rests the share of the Church as a Body in the work of Ordination, which is witnessed to by the solemn public appeal of the *Si quis*, twice repeated, *viz.*: some time before Ordination and again in the course of the Ordination Service itself. Full knowledge and consent, if not (ideally speaking) election, on the part of the Church, of those who are to be her Office-bearers, is necessary to the full regularity and validity of their Holy Orders. It is for this reason that the Church so distinctly commands that Holy Orders shall be conferred "in the face of the Church" (*Preface to the Ordinal*) and at the well-known sacred seasons (*Canon XXXI.*), that all may be aware of what is being done. The same principle also is embodied in the maxim "*Nemo detur invitis.*"

It is with the same meaning, namely, to mark the share and interest which the Church at large has in the conferring of Holy Orders, that the following noticeable provisions are made in our Ordination Services:—

1. The Bishop shall put the questions to them that are to be ordered Deacons "in the presence of the people."
2. The solemn address to the candidates for Priesthood ends thus, "And now that this present congregation of Christ here assembled may also understand your minds and wills in these things . . . ye shall answer plainly

to these things, which we, in the name of God *and of His Church*, shall demand of you."

3. Similarly, in the Consecration of Bishops, the Archbishop addresses the candidates thus: "Before I admit you to this Administration, I will examine you in certain Articles, to the end that the congregation present may have a trial, and bear witness, how you may be minded to behave yourself in the Church of God."

4. More significantly still the ordaining Bishop commends the candidates for Priesthood to the silent prayers of the congregation, and the solemn Invocation of the *Veni Creator* is, in the Ordination of Priests, and in the Consecration of Bishops, directed to be sung, not only by the Bishop, but by the Priests "and others that are present," as the act of the whole Church gathered together in Christ's name, for the exercise of one of its most solemn functions.

Exactly parallel to this in our Baptismal Offices, the Invocation of the Holy Spirit, "Give Thy Holy Spirit to this Infant, [or these persons] that he may be born again," &c., occurs in the part of the service appointed to be said by the congregation with the Minister.

On the other hand, consent or election by the body of the Church would not of itself confer Holy Orders. There must be the call from above, the call from God, and that both inward and outward. There must be the inward moving by the Holy Ghost, and the external bestowal, through the laying on of hands, of the special gifts of the Holy Ghost, "for the office and work of a Priest, or a Bishop, in the Church of God." Though they are organs of that body, livingly connected with and belonging to the body, and acting with the life of the body, yet it is "God hath set them in the Church" (1 Cor. xii. 28), and "no man taketh this honour unto himself, but he that is called of God," so that "even Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art my Son; to-day have I begotten Thee." (Heb. v. 4, 5.) Very remarkable is it how frequently in His discourses in S. John our Lord declares that He came "not of Himself," nor in His own Name, but was sent by the Father. It is in view of this that the writer to the Hebrews invites us to consider "the Apostle and High Priest of our profession, Christ Jesus."

The conjunction of the two elements in the Ministerial commission is curiously witnessed to by the narrative, in the Acts of the Apostles, of the typical case of the original institution of the Diaconate; though it might be said with truth that the occasion which gave rise to it, and the nature of its duties, would account for a special prominence being given to the popular element. "Brethren, look-ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . And the saying pleased the whole multitude: and they chose Stephen, &c. . . . whom they set before the Apostles: and when they had prayed, they laid their hands on them."

It may probably be said with truth that the difficulties and objections as to the theory and practice of the Christian Priesthood which have led to the use of the word "Sacerdotalism" as a term of reproach and contempt, are simply due, as in so many other instances, to misunderstanding. But it is also as probably true, that much of current misunderstanding and dislike, at least among professedly Christian believers, is due to misstatement, or at least partial and inadequate statement of the theory, not unaccompanied by parallel perversion in practice, on the part of one-sided advocates. In the eager assertion of the solemn validity and authoritativeness of the official ministerial commission, as from God towards man, the fact of its merely vicarious, representative, and delegated relation to the Supreme,

unique and original Priesthood of Christ may not have been sufficiently kept in view. And even when that relation has been candidly stated and earnestly insisted on, the balancing complementary truth of the relation of the minister to the Church collective as an organ in and of the body, and acting *from* and *for*, as well as *towards*, the body, may have been overlooked. And the result of this omission will have been the creation, or favouring, of an idea that the Priesthood insisted upon is a thing altogether over and apart from the body. Romanism, with its enforced celibacy and caste-priesthood, has been, practically, much more chargeable with this omission than with the former; and has thus, it is needless to say, most seriously hindered the reception of the doctrine of the Christian Priesthood, and prevented men's seeing its full dignity and meaning. The effective energy of the Church, as a body made up of Priest and people in closest organic connection, has consequently been very seriously impaired by the attitude of suspicious and jealous defence taken up by the less instructed among the laity. The only effectual and permanent remedy for these evils, and for the manifold practical mischiefs resulting from them, lies in the diffusion, among clergy and laity alike, of a sounder and more thorough conception and grasp, theoretically, of the true fundamental idea of Priesthood. This paper, necessarily confined within very brief limits, is humbly offered as a small contribution towards this very desirable object.

Since the above was written Canon Lightfoot's volume on the Epistle to the Colossians has been published. We feel truly thankful for the emphasis with which, in some most valuable passages, the learned Professor insists on the great truth of the "creative and administrative work of Christ, the Word in the natural order of things, . . . His mediatorial function in the world," as well as "in the Church;" and reminds his readers that

"The language of the New Testament is beset with difficulties, so long as we conceive of our Lord only in connection with the Gospel revelation; but, when with the Apostles we realize in Him the same Divine Lord Who is and ever has been the light of the whole world, Who before Christianity wrought first in mankind at large through the avenues of the conscience, and afterwards more particularly in the Jews through a special though still imperfect revelation, then all these difficulties fall away. Then we understand the significance, and we recognize the truth, of such passages as these—"No man cometh unto the Father, but by Me." "There is no salvation in any other." "He that disbelieveth the Son shall not see life, but the wrath of God abideth upon him." The exclusive claims advanced in Christ's name have their full and perfect justification in the doctrine of the Eternal Word."

Miscellanea.

MATTHEW ARNOLD.

From John Bull.

GOD AND THE BIBLE. By Matthew Arnold.—London: Smith, Elder & Co., 1875.

This volume is a defence of a former publication of Mr. Arnold's, which appears, according to his complaint, to have failed to satisfy any of his critics. "Literature and Dogma," it would seem, disappointed some because they regarded it as irreverent in its speculations, and others because it was halting in its conclusions. It neither satisfied those who regard the Bible as a book of myths, nor those who reverence it as the Word of God. Hence this apology. This volume has the disadvantage of being a reply to discordant criticism, and is therefore, perhaps necessa-

rily, lacking in arrangement and does not contain any central idea or fact. This, however, it must be admitted, is not the fault of Mr. Arnold, though his friends will probably regard it as one of his misfortunes.

One half of this volume has, from the circumstances just indicated, no connection—or but little—with the other half. There is a chapter on Miracles, which the author might have abridged with considerable advantage. There is, we regret to say, on this point a waste of words—valuable as we admit them to be, yet only words. The whole chapter might, indeed, have been shortened after the never-sufficiently-to-be-remembered Chapter on Owls in Horrebow's History, which stands, we believe, somewhat thus: "Chap.—On Owls in Iceland.—There are no owls in Iceland." Mr. Arnold has, indeed, paraphrased this famous formula, but in so doing has somewhat weakened its force. The first chapter, however, need not detain us long; it is beautiful, if not convincing in its simplicity. Divested of its charming style, and despoiled of words which swell its bulk without augmenting its clearness, it stands thus: "On Miracles. There can be no such thing as miracles. Why? I won't stop to argue. There can't, and that is enough. And you, dear reader, have probably, or rather certainly, not intellect to understand any arguing that I might resort to. Turn over the page; I have something else to say." Now—we write in all soberness—this is, reduced to plain English and stripped of surplusage, Mr. Arnold's first chapter—a sad lack of reasoning powers, plenty of charming and yet self-deprecating self-confidence, and a tremendous dogma which we confess ourselves unable to swallow. If we must have dogmata, we prefer the older ones. Then there is a long rambling dissertation as to what *is*, and *was*, and *will be* may mean, and which Mr. Arnold pleasantly decides must mean, in some language or another, to "breathe," and thus "an oyster *is*," means philologically or etymologically, an "oyster *breathes*," and with this addition to our knowledge we get half through the volume. But all this is preliminary. The author, having whistled his courage up, now proposes to substitute for the old-fashioned and perhaps worn-out name "God" this equivalent—"The Eternal, not ourselves, that makes for righteousness." It is a pity for any chance which this phrase may have of survival in the battle of life that Mr. Arnold has not thrown these words into one, plusquam sesquipedalian; and, unless he can do so, we fear for its longevity. It strikes us painfully as having what old nurses used to call the rickets. Could not Mr. Arnold put the sentence into Sanskrit, and then transmute it into Germano-Celtic, and give us an euphonious, though necessarily a rather long, word instead? Unless he can do this,—but we will not forecast evil; we are sure that the author of "Literature and Dogma" has the requisite genius, and we beseech him to exert it. He owes it to his readers and admirers to do so. As it is, "God is a Spirit" will, we fear, be preferred by many persons to the new Arnoldian synonyme, "The Eternal, not ourselves, that makes for righteousness breathes a Spirit."

And at this point we have our misgivings as to the soundness of Mr. Arnold's dogmata. Let us test their soundness in one instance. We are not eternal, that we grant; and we are glad to be able to travel thus far with him. There was a time when "The Eternal, not ourselves," &c., was the sole existence; that we allow; a time when the face of the globe was untrodden by the foot of man, for man did not exist. So far as this, by a simple exercise of faith, we agree with Mr. Arnold. But then, we fear, he has led us into a snare. When the first man, tail-endowed or not, came into being, surely there was a mighty miracle performed. Experience knew him not. He violated all laws. He was abnormal; broke all the order of nature; in short, he was a miracle. And yet no—there are no miracles,

Mr. Arnold tells us. We fear, then, there was no first man after all. And if not—reader, gentle or ungentle—you cannot be, and your children are not; for if there be no first, there can be no second. We are not writing, and you are not reading. We are not, we assure our readers, quoting a paragraph from *Punch*; we are condensing a chapter of Mr. Matthew Arnold's book. And thus not satisfactorily we grant, yet under the guidance of Mr. Arnold, we reach chapter four, and, we confess, enjoy the way in which our author puts his foot down upon Baur and the German critical school in general, which he dissects with pleasant severity. The irreverence of the school he exposes trenchantly. For irreverence Mr. Arnold has no patience. Our author, indeed, has a perfect reverence for the Bible, but then it is the Bible minus its author, and minus the miracles, and minus the spirit, and minus the words, and minus the element supernatural. With this abatement he proclaims energetically, from the first page to the last, his simple creed, "There is but one Bible, and Mathew Arnold is its interpreter;" but then the Bible is not the grand, majestic, life-breathing book which we know by that name, but one which Mr. Arnold undertakes to reconstruct for us—to pound up the old volume into fragments and compose anew, after the last phase of the school of modern culture. S. John is, he is sure, the author of the fourth Gospel; but then his amanuensis has made a sad hash of what the Apostle said, and what he ought to have said, and what he would have said, if he had had more "Culture" and knew more of "Literature and Dogma," and had studied "God and the Bible," and had employed Mr. Arnold as his interpreter. And so the curtain drops over the epilogue of this dreary comedy in "six acts."

And this is criticism! This is the food prescribed for hungering souls! This is the last outcome of the critical school, the last efflorescence of the science of free thought! Oh, for a Swift to collect its annals! Oh, for a Rabelais to chronicle its glories! A Gospel of S. John according to Mr. Matthew Arnold, abridged, improved, with the removal of all objectionable passages, the whole recast, and suited to the meanest capacity—let us add, and to none other! Away with such childishness! If we must have unbelief, give us strong and sinewy unbelief; give us something to grapple with, and we will endeavour to do so earnestly; but spare, oh, spare us these dreams of the rose coloured cambric pocket-handkerchief school with the colour washed out! We assure our readers that we have read every word which Mr. Arnold has here lisped on paper. We have earnestly endeavoured to find something to approve, and have not been chary of commending what we could conscientiously commend. We admit that we cannot boast of having penetrated to the recondite meaning of our author, we confess that we have failed to discover his sense—and that for the most obvious of all reasons—and we rise from the distasteful task of criticising his volume with the conviction that modern culture is as self-complacent as unedifying.

THIN-SKINNEDNESS.

Tastes and Habits, by S. B. James (Hodder and Stoughton) is a collection of essays, personal and social, full of original thought, good humour, and shrewd common sense. We do not know that we go with him on the "Not-at-home" papers; but some of the questions, as, *e.g.*, "One's Peck of Dirt," "The Clergy Socially and Secularly," and "Pretentiousness," are inimitable. Here is an extract from the essay on "Thin-skinnedness," which is a good specimen of our author's nervous style, which should induce the discriminating reader to order the book forthwith for himself:—

It must be very miserable work to be thin skinned. And yet "touchy" people are far more common among the lower, middle and otherwise happier classes, than among the aristocracy, or the ambitious upper middle classes, or the working and artisan classes. And there is an odd "never no more" way of showing offence-taking, which is difficult to deal with, among rural populations.

The Rev. Robert Roughshod, rector of the rural parish of Wrington-on-the-Wild-Wave, in a certain maritime county, tells me that his parishioners, all uneducated, or half-educated, always say, after taking offence about anything, "Never no more." That is to say, not that they will never take offence again, but that they will never again take part in the occupation, or pursuit, or business, or pleasure, in the doing of which offence has been given them.

Mr. Roughshod instituted "Penny Readings" for their benefit, and unhappily forgot to express thanks for the services of one or two farmers at the close. "Never no more" was the muttered resolution, as they went forth into the north air; and but for a better feeling among some of the neighboring clergy and gentry, poor Wrington would have been deprived of its winter entertainment.

On another occasion his two principal parishioners came, very kindly and properly, on a muddy night, to the rectory, and were civilly requested by the housemaid—as some new floorcloth had just been put down, and Roughshod could not often afford new oilcloth—to wipe their boots if they pleased. "Never no more," was the word—meaning that they would never again enter the rector's doors as long as they lived. And yet the men, he says, are upright and good men, but have been spoiled by always holding the "never no more" threat to good or rather bad effect over the heads of previous rectors.

Roughshod often comes home tired of a night, and of a day too, with "I'm afraid there's another case of 'never no more,' to-day, Kitty;" and though he laughs good humouredly, and would think it good fun, if he were not in spiritual charge of the people's souls, he writes me word that it vexes him more than it amuses him. However, "Never no more" has had his deathblow; utter pachydermatousness of treatment has given that blow; and, though he will linger, he will "never no more" hold up his head again in Wrington, and Roughshod has done that deed, for which all succeeding rectors will be his debtor.

Everybody has heard the common riddle, as applied to huntsmen and horsemen who avoid hurdles and and hedges, and seek open gates and high-roads;—"Why is Mr. Slowpace the most delightful man in the parish?" "Because he never takes a fence (offence)"; and the riddle, besides being neither too difficult to guess nor too ill-natured to repeat, shows the immense relief and delight experienced in contact with untouchy, well-bred, non-thin skinned folk; and implies the misery and discomfort of contact with inflammable, tinder-box folk, that catch fire the moment an accidental spark falls upon their overwrought sensitiveness.

Perhaps a recollection of the golden rule of "present company always excepted," would act as a preventive upon needless offence-taking. Thin-skinned people are not the only ones that are to blame in the matter of offences and disagreements. Every disagreeable insinuation about "*some* people who like" this, or the other, and "*some* folks that hold their heads too high," or "that would be grand people if they could," or that are to be aimed at in some other needlessly and pointedly emphasised "*some*," is an apology made ready to hand for the vulgar and touchy simpletons that fire up, and sulk, and mutter, with no cause at work to make them do so but their own unfamiliarity with the usages of good neighbourhood, and good fellowship, and ordinary civility.

One of the best tests of whether a neighbourhood is thin-skinned, is its power of bearing faithful pulpit rebuke, or the reverse. There may be dangers, doubtless there are, in preaching and ministering to fashionable and educated congregations; but there is one great thing to be said in their favour. They never take offence. The more pointed and unmistakeable the rebuke, the more they will respect him who has the courage to utter it. It is trite and commonplace to say they do not like to be preached *at*; but they will bear any amount of hortatory and culpatory preachment to. Said a lady, in all sincerity and without a shadow of sarcasm, to her clergyman, on the point of departure to another parish, "We shall miss your *blowings up* so much." And with that fact I conclude the parable I have taken up against the evil and silly habitude of thin-skinned readiness to take offence, even where offence is not meant.

RITUALISTIC PRACTICES.—1. WHAT THEY ARE. 2. WHAT THEY MEAN.

Dr. Littledale has just published a leaflet with this title (Palmer). We give some extracts from it:

III. *Ritualistic practices* are each and every usage, gesture, or ceremony employed in public acts of religion, whether good or bad, right or wrong, reverent or slovenly. To put on a black gown for a sermon is a "Ritualistic practice" as much as to put on a surplice for the prayers.

V. Let us take the objections in their order. The *reason* for being very particular about the way Divine service is performed is that it is an offering from man to God. The offering God loves best is that where man gives Him up his whole heart and mind; but where this is really done, no man will be contented with a poor, bare, and careless service in church. Just so, a town tries to make everything look handsome if the Queen comes to visit it, and to receive her in a stately and even splendid way. No one would be satisfied at being told that everybody *felt* loyal and glad, if there was no outward sign of preparation and rejoicing. So, too, if a public banquet were to be given to some great man, it would not be thought enough to offer him a hearty welcome, nor even to have plenty to eat and drink on the table, unless everything were handsome and in good style, unless there were lights, flowers, and music, and the dinner were attended with a good deal of state and ceremony.

VIII. There are two ways of making more than enough of ceremonies, and overdoing them. One is when other more important matters are *neglected* for them. Suppose, for instance, that the expenses of Divine service in a parish swallowed up all the funds, and left nothing for the poor, or for schools, that would be wrong. Or again, a service might be so overloaded with ceremonies as to puzzle and confuse people, instead of helping them to say their prayers; or might drag out the time so as to exhaust sickly people and children.

IX. As to the first, it is notorious that it is in parishes where Divine service is carelessly and irreverently performed, that all other pastoral work is most neglected. As a rule, though of course there are exceptions, those who are very reverent and particular about the service of God's House will be diligent in His other work also (S. Luke xi. 42, xvi. 10). As to the second, we must judge by the conduct of those only who are accustomed to a service, whether it is a good or a bad kind of service, for every novelty puzzles strangers. A person accustomed only to Dissenting forms is much perplexed by the very barest and plainest Church of England service, but it does not confuse Churchmen at all. So the way to judge of Ritualistic services is to see how the regular congregations behave at them, not what a stranger thinks who sees them for the first time, and has gone only out of curiosity (1 Cor. xiv. 23).

a. The duty of the minister in church during prayer-time is to lead the congregation in prayer, and thus to act as being a member of the congregation himself. So he does exactly like the mayor of a town who goes up with the corporation and the citizens to present an address to the Queen, with his companions ranged behind, and reads the address in that position. He never thinks of turning round and reading the address to *them*. . . . When the minister "turns his back" on the people, he is behaving as their *equal*; when he turns his *face* to them, as he does in preaching, it is as their *superior*, to whom they are bound to listen. The former is, therefore, the humbler and less self-confident position.

b. The principle of a special dress for the minister is found in the Old Testament (Exod. xxviii. 2) and is granted everywhere in the Church of England by the use of the surplice. And if nobody but the chief minister wore a surplice, and there were only one service in church at which to wear it, *then* it might be enough. But as choir-boys constantly wear surplices now, and as the Holy Communion is a great deal more important than Morning and Evening Prayer, it is well to have some way of marking the difference of rank and dignity. . . . The reason why the particular dress called the "Vestments" is worn, rather than another, is, first, because it is the dress commanded by the Prayer-Book, which is the law, to be worn. The surplice is allowed and tolerated where the more expensive vestments cannot be had, but it is not the dress the Church *wishes* to have worn at the Holy Communion. Next, this dress is worn, with very slight local differences, in all the ancient Churches of Christendom, and has come down to us from our Lord and the Apostles, for it is, in fact, their old Eastern dress, enriched and ornamented, which we use still, in memory of our religion having come from the Holy Land nearly two thousand years ago, and not having been invented in England in modern times.

c. Lights on the Altar are used on account of their brightness and beauty, in the same spirit that makes people illuminate their houses in token of joy. They are intended to remind us that Christ is the True Light of the world; and by burning them in the daytime, contrary to the order of nature, we draw attention to the wonderful things, beyond nature, which He does for us in His Sacrament. And we imitate hereby the Ritual of Heaven, where, in the midst of its glorious noon-day, there are seven lamps of fire burning before the throne of God, where the Golden Altar stands (Rev. iv. 5; viii. 3).

d. Water is mixed with the wine because it is certain our Lord did so at the Last Supper. . . .

e. Unleavened bread is used for two reasons. First, it is almost perfectly certain that our Lord used it at the Last Supper, for it was the strict Jewish Law at the Passover-time (Exod. xii. 15-20; Levit. xxiii. 6; Deut. xvi. 3, 8), and the "days of unleavened bread" had begun when our Lord ate the Passover with his disciples (S. Matt. xxvi. 17; S. Mark xiv. 12; S. Luke xxii. 7). Next, unleavened bread is the *only* bread which fulfils strictly the Prayer-Book rule that we must use "the best and purest wheat bread that conveniently may be gotten." . . .

f. Incense was enjoined by God for use under the Law (Exod. xxx. 7-9; Levit. xvi. 12, 13; S. Luke i. 9). The Prophet Malachi foretold that it should form part of Christian worship along with the Holy Communion (Mal. i. 11); it appears as part of the Heavenly Ritual in the Revelation (Rev. vii. 3, 4); and it is used by every ancient Christian Church. It is thus most Scriptural, and as its inner meaning is to be as a token of the sweet savour of Christ's mediation for us as our Great High Priest in Heaven (Ps. cxli. 2; Rev. viii. 4), its fitness to form part of our worship will hardly be denied by any devout Christian.

XII. There are many other usages called Ritualistic, but most of them, such as choral services, weekly offertory, open churches, and the like, are accepted now, and are not party badges, though they were once loudly reviled; and when people will attend to their Bible, their Prayer-Book, and common sense, the six named above will be received everywhere, and cause no trouble whatever. The only reason, even now, why some really devout persons object to them, is because they have never been used to them, and find it very hard to believe that things they never saw before are clearly ordered by the Bible and Prayer-Book.

From the Nation.

THE TAXATION OF CHURCH PROPERTY.

The most conclusive reply, considered from a merely controversial point of view, that has been made to General Grant's proposal to tax church property, is contained in the letters on the subject written by Tax-Commissioner Andrews, and now appearing in the *Times*. The President in his message announces the "accumulation of vast amounts of untaxed church property" as an evil, "if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century." He estimates the amount of this untaxed property to have been, in 1850, \$83,000,000; declares that in 1860 it had doubled; estimates the present amount at \$1,000,000,000, and predicts that by 1900 this property, "without check," will reach a sum "exceeding \$3,000,000,000"; and solemnly assuring us that such accumulations will not be looked upon "acquiescently" by the taxpayers, but may lead to "sequestration through blood," advises the taxation of all property equally, "exempting only the last resting place of the dead, and possibly, with proper restrictions, church edifices."

In reply to this gloomy warning Mr. Andrews shows, first, that New York (and there is no material difference of law on this subject throughout the country), defines "church property," which the President says is growing at such a fearful rate, as simply "every building for public worship"—in other words, the churches and meeting houses—and "the several lots upon which such buildings are situated," and the "furniture" belonging to them. Secondly, as to his suggestion that the "last resting-place of the dead" be exempted, Mr. Andrews shows that cemeteries, at any rate many of the most important of them, lying near cities which prohibit burials within the municipal limits, are mere stock companies "earning and declaring dividends," and "just as fairly subject to taxation as a bank of discount." In the third place, Mr. Andrews shows very conclusively that the figures given by the President—except those taken from the census of past years—are mere guess work. Any one who looks at them will see that the President assumes that because the value of church property doubled in ten years between 1850 and 1860, therefore it has done the same and much more ever since. On the same principle it can be shown that the population of any thriving village in the United States will, in a given number of years, equal that of New York. Finally, even admitting the President's wild figures, there would still be no danger of "sequestration through blood," for the simple reason that the whole vast \$3,000,000,000 would in 1900 not belong to one privileged church, but would be divided among forty or fifty, none of which could be united against the others in a communistic raid, except on grounds which would prove fatal to its own possessions, while no possible division of forces into the churches on one side and the taxpayers on the other is possible, since it is the taxpayers who compose the churches, and therefore any movement to "sequester through blood" would be a movement of property-owners to destroy their own property for their own benefit.

But though Mr. Andrews thus conclusively disposes of the President's feeble attempt to put forward a church policy, the facts and arguments which he has thus far adduced do not touch the general question of church exemption at all. The main, and indeed only, ground on which the exemption of church property from taxation in modern times can be made to rest is a moral one. Church possessions stand, it is said on a different footing from all other kinds of property from the fact that they are devoted to higher uses—to uses which it is peculiarly the interest of the state to

foster. Differing as they all do from one another in points of creed and dogma, the churches are at one in their general aim of keeping alive and elevating the moral tone of the community, of setting before it lofty standards of purity, of right and noble examples of self-devotion and sacrifice, and of applying to human action ethical sanctions of a higher order than those of the courts of justice or even of worldly opinion. Churches are, in fact, corporations which perform a very essential, difficult, and praiseworthy office, without pay or reward in this world. So meritorious and necessary has this service seemed to be in other countries that the state has taken the church under its protection in various ways. In this country, however, it has been left to take care of itself; it gets no state support, or countenance, or honor, and is left to struggle for existence as best it may. In a peculiarly commercial society like our own this places it at a positive disadvantage. Other "institutions" have for their support the universal desire of mankind to earn a livelihood and to save a competence. Law or medicine will never suffer for want of state support, simply because all people will pay lawyers to save their property from damage, or doctors to save their bodies from disease. The church, however, has no such motives to appeal to. It does not teach men to be economical, prudent, or thrifty; it teaches generosity, forgiveness, self-sacrifice, and a number of other virtues not at all calculated to help a man in "getting on" in the world. Is it fair to suppose that such an institution as this will pay its way, and are we not bound to do what we can for it by exempting it from the usual burdens of property? In other words, the church is an institution of the highest possible utility to the state, for its object and practice is to spread abroad voluntarily a love of truth, justice, and right, on which the well-being of the state depends. To foster such a public object as this by a small grant (for this is that an exemption amounts to) seems little enough.

If the modern church were what this argument represents it to be, there might be nothing to say in reply; but as it is, the advocate of the taxation of church property might fairly object, Your picture of the modern church is a fancy sketch. You have brought forward as a description of the existing church a collection of ideal views, which bear no resemblance to the reality. The modern church is no doubt, so far as the men who unselfishly devote their lives to it in the pulpit and in missions are concerned, an institution aiming at the noble object you mention; but so far as it consists of a number of associations with the right to take and own property, to sell pews, to buy organs, to hire ministers and organists, to erect costly buildings on expensive corner lots, it resolves itself into corporations of a purely business character, conducted on purely business principles. When we examine the reasons why in any thriving modern community a man owns a pew, or becomes a shareholder in a religious corporation, in nine cases out of ten it turns out to be that he expects to get back, in social consideration and other solid advantages, every cent that he puts into it. On Sundays, indeed, he and his family get returns for the investment a good deal like those which a club-man derives from his club on week-days. His church is to him a sort of Sunday club, out of which the family gets society, social consideration, some good music, and the "privileges of the house." The money which he and his friends put in, if spent in accordance with the principles which are preached from every pulpit every Sunday morning, would go first to the erection of a modest, unostentatious house of worship, which would be put up on a side street and not a "corner lot"; and, second, to bringing within the reach of the poor (*i.e.*, the class especially in need of help and enlightenment) the benefits of religious and moral teaching. Instead of anything of the kind, the money goes first to the purchase of the

most expensive lot that can be got for the money at command; second to the erection of a gorgeous church a little bigger and higher than any put up before; third, to what we may call a band of music, a little more skilful than any other in the neighborhood; and fourth, if possible, to the salary of a minister who will, by striking preaching, attract more money. Everything, from the corner-stone up, is based on money, and the result is, as we say, a Sunday club, from which those most in need of religious help are rigidly excluded; in other words, the main object of the state subsidy is wholly frustrated. It would only be a little step further if churches were carried on like a railroad or bank, with "puts" and "calls" on the stock sold in Wall Street, and an occasional "gobble" of one church by its wealthy neighbor further "up the avenue." Indeed, as a curious illustration of the effect of this business system on church morality and decency, take the story which has been recently published without contradiction in this city with regard to a well known church that is practically bankrupt, that the stockholders, feeling that the church was "good" for the first mortgage, but for no more, were going to let the second mortgagees foreclose, so that the church might be "bought in" at the price of the first mortgage. The pastor himself is reported to have said coolly in an "interview" that the second mortgagees will have to be "left out in the cold," or, in other words, that the church will be reorganized as a brokendown railroad or an insolvent bank might be.

That there is a great deal of truth in this cannot be denied, and it all points necessarily to taxation of those branches of the church to which it applies. So long as the church was an organization which did a noble and necessary work, which nobody else would or could do, and among those who could not do it for themselves, there was the same (or a greater) reason for exempting it from taxation that there is still for exempting schools and colleges; but if in certain quarters, as is the fact, the grant of the subsidy has simply resulted in the abandonment of this work, and the conversion of the church into a collection of Sunday clubs for wealthy people who manage them with an eye to the main chance, the reason for the grant, or the exemption, is so far gone. It is hardly necessary to say that the church organizations to which this applies are the wealthy churches of the cities. The country churches—or, in other words, the church at large—stand on a different footing. But the accumulations of property in the shape of churches in the cities are pretty sure to use the name of "church" as a cover to a good many social objects which are not elevated and have a distinct money value. There is still one church, it is true, which does keep up its proper work among the poor and unenlightened, and which is, if any church is, entitled to exemption on that ground. But, on the other hand, the Catholic Church in this country is, perhaps, in as little need of assistance from the state as any, for it has a firmer hold than any other on the affections, veneration, and superstition of its members. There is no church which is able to obtain more money than it, from both rich and poor. It is, indeed, now building in this city a cathedral far surpassing in expense any edifice for church purposes previously put up in this country. The effect of a tax on city church property hereafter acquired would, in the case of the Catholic Church, amount to little more than putting it on a level with the Protestants, while in the case of the latter it would simply be the withdrawal of a bonus to real estate and social speculations of a most demoralizing kind.

LORD DERBY.

These who possess few ideas are apt to be possessed by them. Many a man has died for a phrase which he did not understand; and many a man, having got hold of what may possibly be a truth, has regarded it ever after as *the* truth. Now, ideas are like fire—good servants, but bad masters; and no one can feel sure of retaining his mental balance, if he thinks at all, who has not in some measure realized to himself the vast variety of points of view from which every great question can be apprehended. History has many lessons; and not the least important of these lessons, in an age of large theories and hasty generalities, is that we learn not to reason on matters which concern mankind from an experience limited both in time and space. To the ignorant man, England is the world; the 19th century represents all time. To the student who has lived in the life of many centuries and many ages, human existence is too complex to be embodied in any formula. He thinks of the disappointed expectations and the unfulfilled predictions which are the staple of history. He remembers how many burning questions have grown cold; how many immortal principles have not survived their authors; how small a space the great social or political problems of a few centuries ago take up in the records of our race; and he learns a lesson of wise and not unkindly scepticism. Napoleon predicting that within fifty years Europe would be either Republican or Cossack; Canning calling the South American Republics into existence to redress the balance of the Old World; the French thinkers of the last century believing in the immediate downfall of what they called superstition; philanthropists, even in our own time, announcing that the great European wars had become out of date and impossible—these, and a hundred other instances, recur to his mind when sanguine men predict a future of unlimited progress, because progress has been the rule in Europe during the last 500 years; or when philosophers attempt to calculate the movements of the human mind as astronomers calculate the movements of a comet.

Correspondence.

“THE ASSYRIAN DISCOVERIES, AND “ORIGIN OF THE BOOK OF GENESIS.”

MR. EDITOR—I have just had an opportunity to examine “SMITH’S *Assyrian Discoveries*” and “*The Chaldean Account of Genesis*.” And as I presume that but few of your readers have seen the books, and all are interested in them, I offer you a brief article.

I suppose it is known that early in human history some of the descendants of Ham settled on the lower banks of the Euphrates. Some 2200 B. C. these several cities, or petty kingdoms, were united into an Empire, the Empire of Babylonia. About 2000 B. C., or some 200 years later, the Shemites conquered Babylonia, and founded the Assyrian Empire. In 536 B. C. the Aryans, or descendants of Japhet—or Persians, conquered Assyria and founded the Persian Empire, including old Babylonia.

Before the Shemite Conquest, however, the Babylonians had invented the art of writing; they made tablets of clay and impressed upon them

letters, so as to make them much like the page of a modern book. These they burned to the consistency of brick or pottery. After the conquest of Babylon and the foundation of the Assyrian Empire, many of these tablets were destroyed; many of them were carried to Nineveh, the capital of the new Empire, and at a later period, especially during the reign of Sardanapalus—Assurbonipal, as they call him, 885 B. C., many of them were copied and deposited in the royal library at the Assyrian Capitol, and it is said that the library which was collected there, consisted of not less than ten thousand such tablets.

Within the last sixty years a means has been found to read these tablets; the discovery is usually ascribed to Grotefend, a German scholar; the work has been prosecuted until now a large share of these plates has been recovered and transcribed. In some cases we have fragments of the old Babylonian tablets, and also of the Assyrian copy; the Assyrian tablets, however, profess to be copies, and are certified as accurate.

These tablets, as now recovered, are in fragments, and very few of them are complete. The case is much the same as if some one should tear a copy of the ECLECTIC into pieces and scatter the fragments over the room, and then should undertake to collect them, restore each to its place, and make all the pages again as they were at first, and should find, to increase the difficulty, that many of the fragments were lost, and in many cases the words had been erased, or so blurred that they could not be read.

Now among the tablets thus recovered, we find some remarkable statements covering the matters treated of in Genesis, especially the first part, relating to the Creation, the Fall, the Flood, &c. These passages are such as to suggest the opinion that there must have been a common source for the two. The same names of cities and of persons, to some extent, are found in both narratives. "Adam" occurs, as we know, in Genesis, and it is given, as Smith says, in the Assyrian inscriptions, not to the individual, as it appears to have been given by Moses, but to the race, and is used as a generic term, denoting not all mankind, *but only the coloured races.*

Speaking of the Creation Smith says (Ass. Disc. p. 72):

Gen. I. 1 and 2 agrees with tablet 1.

" 3 to 5	"	"	"	2, or the work of the first day.
" 6 to 8	"	"	"	3, " " " second day.
" 9 to 13	"	"	"	4, " " " third day.
" 14 to 19	"	"	"	5, " " " fourth day.
" 20 to 23	"	"	"	6, " " " fifth day.
" 24 & 25	"	"	"	7, " " " sixth day.

" 26 and following with eighth tablet, including the work of the sixth and rest of the seventh day.

I give Smith's translation of the fragment of the first tablet, inserting dots to denote gaps occasioned by the absence of parts of the tablet, not yet recovered.

"When above were not raised the heavens, and below on the earth a plant had not grown up, the abyss also had not broken open its boundaries, the chaos [of water] the sea [Timot] was the producing-mother of the whole of them; those waters at the beginning were ordained, but a tree had not grown, a flower had not unfolded. When the gods had not sprung up any one of them, a plant had not grown and order did not exist, there were also the great gods; they caused to come . . . and they grew . . . the gods Sar and Kisar were made . . . a course of days and long time passed," &c., &c. Then on another

tablet there follows, "the foundation of the ground Thou didst call
 thou didst beautify the heavens to the face of the heaven : . . , . .
 thou didst give"

On the fifth tablet (fourth day) we have

"It was delightful all that was fixed by the great gods. Stars, their appearance [in figures] of animals"—(the constellations) he arranged to fix the year through the observation of their constellations, twelve months of stars in three roads he arranged from the day when the year commences unto the close." Then, after some lines, we have again "the moon he caused to rise out, the night overshadowed, to fix it also for the light of the night until the shining of the day, that the month might not be broken, and in its amount be regular," &c., &c.

The account of the Flood, it is claimed, is obtained by their hero, who Smith thinks was Nimrod—from Hasisadra—who was the Noah of their legends—in an interview held between them in the world of departed spirits. I give but a single specimen passage, passing over all the description of the Ark, the gathering of the beasts, &c., into it.

"I perceived the sea working and tossing and the whole of mankind turned to corruption, like reeds the corpses floated. I opened the window and the light broke over my face. it passed. I sat down and wept, over my face flowed my tears." Then after some passages we have "I sent forth a dove and it left; the dove went and returned and a resting place it did not find and it returned. I sent forth a swallow and it left; the swallow went and turned and a resting place it did not find and it returned. I sent forth a raven and it left; the raven went and the decrease of the water it saw and it did eat; it swam and wandered away and did not return. I sent the animals forth to the four winds; I poured out a libation; I built an altar on the peak of the mountain," &c.

Now this is a fair sample of both the style of the Babylonian inscriptions and of the agreement between them and Genesis. I think there can be no reasonable doubt about their having a common origin.

But what was that origin? Taking the two documents together, I should say that the Bible accounts are the oldest, and the Babylonian narrations are poetic embellishments of them; that the writer of the Babylonian tablets had the Bible account before him, as Virgil and Homer had the legends and traditions of Rome and Greece before them, when they wrote the *Æneid* and the *Iliad*.

But chronology forbids this view. The Babylonian tables, Smith thinks, were written some two hundred and fifty years before the birth of Abraham, and therefore some seven hundred years before Moses wrote Genesis. Mr. Smith, who certainly is not inclined to exaggerate the antiquity of those instruments, thinks there can be doubt of the dates he has given.

But manifestly the Babylonian poems, or poetical accounts, were not written for a long time after some such account of the creation and early history of the world had been in existence among mankind.

I think, therefore, that the only theory we can adopt is, that these views of creation, &c. were, and had been for a long time, current in the family of Abraham, and that Moses recorded them and stamped with the impress and sanction of his authority, the main facts in these narratives, stripping them of poetic embellishment, of their mythological elements and of all recognition of any gods but the one true God and Creator of all things. He tells the story of the Flood in a plain historic, matter-of-fact way, instead of putting it into the mouth of a departed spirit.

In this view, one must admit, it seems to me, either that Moses was inspired, or that he possessed a genius, a wisdom and a common sense which surpasses immeasurably the highest manifestation of mental gifts in his age—perhaps we may say in any age.

I think these discoveries will do the cause of Scripture truth an immense amount of good.

W. D. WILSON.

CANDLEMAS CAROL.

BY R. F. L.

Let us come with lights to the Temple fair,
To gaze on the wonder that waits us there,
For the King of Kings, of a Maiden born,
Hath suddenly come to His house this morn.
Light of light, from the Father's right,
Christ cometh to lighten the Gentile night.

Let us come with lights to the holy shrine
Where the Virgin hath carried her Son Divine,
With the tender young of the turtle dove,
As a token true of the Spirit's love.

Light of light, from His glory bright,
Christ cometh to lighten the Gentile night.

Let us wait with lights on the Royal Maid,
Till her mystical gift to the Lord is paid,
Till she hath presented that wondrous Birth
Which shall serve as ransom for all the earth.

Light of light, in the body dight,
Christ cometh to lighten the Gentile night.

Let us wait with lights while the aged Saint,
With trembling arms and in accents faint,
Clasp Him Whom his eyes have watched for long,
And utters in blessing his parting song.

Light of light, in such lowly plight,
Christ cometh to lighten the Gentile night.

Let us pass with lights from the House of God,
When the rite is over, in peace and laud,
And with holy Anna, both far and near,
Proclaim to the faithful that God is here.

Light of light, in Israel's sight,
Christ cometh to lighten the Gentile night.

Literary Notes.

—The *Church Quarterly Review*, No. I, October, 1875. London: Spottiswoode & Co.; New York: Pott, Young & Co. Pp. 256. Price \$1.50 per number.

Each number of this new Review is a good sized book, and its appearance is very attractive and appetizing. It comes into existence just as the *Union Review* has expired, and will fill some such place as that of the old *Christian Remembrancer*, or as the *Times* describes it, "an organ of the Old Tractarian party as distinguished from the modern Ritualists, as well as from the merely titular High and Dry section." At any rate, the High Church School will not be driven to ask a hearing in such a magazine as the *Contemporary*.

The 1st article, on "Italy and her Church," is said to be by Mr. Gladstone, and shows that no country in Europe is less impressed with the prestige of Papacy on account of long familiarity, and that a powerful reactionary tendency may yet

reinstate the laity in the right of choosing their pastors, and that the ultramontane party is the only ally to which France can look for aid in a war of revenge.

The second paper, on "Science and Religion," shows that science cannot interfere with religion because the former is obliged to limit itself to the *order* or the *how* of phenomena, without being able to touch the *why*, or the power of first causation. This article, with the very fine one on "The Arts, as Tidemarks of History," are reprinted in the *Living Age* for January 15 and February 5.

The third article, on "Nescience—the doctrine of Kant," shows that they who insist upon the "unknowableness" of God or the mysteries of Revelation, will have to apply the same method of agnosticism to the whole physical and visible world as well, and thus abandon science altogether.

The fourth paper is by the Bishop of Derry, on the "Present Position of the Irish Church," and the nature and effects of the "revision" of the Prayer-Book.

The fifth is a remarkable paper on "Theodore of Mopsuestia and Modern Thought," showing him as the real father of Nestorianism & Pelagianism, the same questions in effect that exercise modern religious thought. The Pantheism and the Materialism of the present Age, are both provided against in the Catholic Faith of the Trinity, and the Incarnation. We shall reprint the bulk of it.

The sixth article, "Sacerdotalism," we reprint in this number.

The eighth is a communication noticing a book called "The Restoration of Paths to Dwell in," by the Rev. B. Street, who maintains that the Old Testament should be rearranged in a different order.

The last article is by Beresford Hope on the "Public Regulation Act and the Church of England." It is gentle with the Bishops but points out unsparingly the absurdities of the Purchas Judgment which the Act was meant to enforce.

The Review also gives a goodly number of Book Notices. The chief fault so far found with the Review is that it is too scholarly, and too hard reading.

—The *British Quarterly Review* for January, republished by the Leonard Scott Publishing Co., 41 Barclay street, New York, contains as follows:

1. Herbert Spencer's Sociology. 2. Among the Prophets. 3. The Hindu Woman, real and ideal. 4. Servia. 5. Stock Exchange and Foreign Loans. 6. Disestablishment in New England. 7. Political Questions in Italy. 8. Contemporary Literature

The object of "Among the Prophets" is to prove, that "the system through which the Jewish Prophets worked was, in the main, the same as that which the modern dervishes employ." A description of the public worship of the dervishes, which consists of sacred songs, music and dances, is given, and several pages are devoted to the poems which explain their mystic doctrines.

"The Hindu Woman, real and ideal," shows the high estimation in which women were held among the Hindus during the Vedic period, and how, as the worship of Brahma gained ground, they were gradually deprived of their privileges and placed lower in the social scale.

"Disestablishment in New England" is a history of the laws relating to Church government in the Colonies of Plymouth and Massachusetts. It is to be concluded in the next number.

More than fifty pages of notices of contemporary literature bring to a conclusion the new year number of this review.

—The *Church Times* notices a fourth volume of Vaux's "Sermon Notes" (Palmer), with a set on the Seven Words, twenty-two on the Immoveable Feasts and six on our Talents. They are the only "skeletons" we have ever seen fit to be used.

Also, an "*English History* for the use of *Public Schools*," by Rev. J. Franck Bright, of University College, (Rivingtons,) embracing the Mediæval Monarchy from 449 to the death of Richard III. in 1485. It is somewhat on the plan of J. R. Green's brilliant work, which brings out the social annals of the people of England. He prefixes a number of *genealogies* of the great historcial families, such as the Bohuns, Beauchamps, Mowbrays, Mortimers, Nevilles, &c. We certainly ought to have such histories in our schools.

Also, a second edition of Scudamore's *Notitia* (Rivingtons), with over 150 pages of additional matter, the largest storehouse of liturgical erudition in the Eng-

lish language. The additional matter is scattered through the book and cannot be had separately.

—Mr. Gresley, who in 1873 issued a little volume entitled "Priests and Philosophers," to meet the question of Religion and Science, has just put forth another, "Thoughts on Religion and Philosophy (Masters) on the same subject, said to be excellent for young men who imagine there is no answer to scientific materialism.

—Rev. C. Bodington issues a valuable Lecture on "The Wines of the Bible," (Hayes.)

—Many papers are repeating the stupid blunder that the Hymn which is said to have soothed Bishop Gray, in his last moments, and was turned into Latin by Mr. Gladstone, "Art thou weary," &c., was composed by the Presbyterian, Dr. Bonar; whereas it was translated by Dr. Neale from a Hymn of S. Stephen the Sabaite. (See "Hymns of the Eastern Church.")

—The second number of the *Church Quarterly* is out, and has articles on "Dr. Farrar's Life of Christ," showing up its deficient appreciation of the Divine element; on "Greville Memoirs;" the "Method of Butler's Analogy" as affected by modern science; Tennyson's "Queen Mary" with an apology for Cranmer; the "Reunion Conference at Bonn;" "The Education Controversy," and an answer to Dean Howson's "Before the Table," by Beresford Hope.

Of course, we shall draw on the *Church Quarterly*, as we have largely in this number.

—Miss C. A. Jones has written an excellent story for girls—"Not quite a heroine" (Masters).

—Mr. Andrew Jukes, author of the "Restitution of all Things," is also the author of a work "Types of Genesis," which has reached a third edition and is highly commended as a help for sermonizing.

—Masters publishes a "Catechism" on the Prayer-Book for Sunday School Teachers,—a sort of abridged Blunt for young persons.

—The topics dealt with in Mr. John Stuart Mill's Essay on Theism are ably handled by Dr. J. T. Seccombe in a pamphlet of eighty pages, entitled "Science, Theism, and Revelation (Simpkins, Marshall & Co). The writer's line of argument in favour of Christianity, founded upon positions taken from the essay, is a well conceived idea, showing that the Christian Revelation is the only solution of the difficulties propounded by Mr. Mill, and frequent reference is made to the assertions of Tyndall, Darwin, Bastian and others, where these writers touch upon the points in question, while the Analogy of Bishop Butler and the Theology of Paley are laid under contribution, as bearing closely upon the main points of the discussion.

—The Rev. James Skinner publishes a pamphlet on *The Church Crisis of 1875*, showing in reply to Mr. Gladstone's doctrine of "no significance" in ritual, that a ritual meaning nothing has no place at all in the Church of Christ.

—Simpkin, Marshall & Co. issue a little tract for people who plead unfitness for Holy Communion, by a young lady, entitled "A Letter on the subject of the Holy Communion."

—Masters & Co., 78 Bond street, London, give a long catalogue of cheap tracts for Confirmation, by such authors as Rev. E. Monro, W. Gresley, Dr. Irons, J. R. West, Rev. Mr. Pryne, and the late Bishops of Brechin and Exeter.

—The *Edinburgh Review* for January: The Leonard Scott Publishing Co., 41 Barclay street, New York.

Contents: 1. Scottish Statesmen of the Revolution: The Dalrymples; 2. Army Recruitment; 3. The Two Ampères; 4. Gardiner's Reign of James I.; 5. Wagner and the Modern Theory of Music; 6. Post Office Telegraphs; 7. Pattison's Life of Casaubon; 8. Iceland and its Explorers; 9. The Suez Canal.

Lord Stair and his son, Sir John Dalrymple, were prominent in establishing Presbyterianism in Scotland. The two Ampères, father and son, bring up pictures of *salon* life in Paris, in the times of Madame Recamier. Gardiner's reign of James I. has some matter in regard to the High Church party in those days. Wagner, the Walt Whitman of music, is subjected to a searching criticism, for his abandonment of the received principles

of tune and rhythm. The life of Casaubon gives some interesting personal details.

—*Hymns for Children*, approved by Bishop Odenheimer (S. Paul's Sunday School, Newark), is a neat little collection of 72 in number. But the *canticles* are called "*chants*" in it. Price \$6 per 100.

—Under the title of "The Church of England and Ritualism" (Strahan & Co.), Mr. Gladstone has reprinted from the *Contemporary Review* two articles on this subject, to which he prefixes "an observation on a single point, that of attaching doctrinal significance to external usages." "I have nowhere (he says) questioned that there are outward usages which may and must be of doctrinal significance. My proposition is simply this, that where external usages have become subjects of contention, and that contention is carried to issue in courts of law, the field should not be unnecessarily widened; and the usages should not be interpreted for judicial purposes with reference to this or that particular dogma, so long, and of course only so long, as it unconstrainedly bears some sense not entailing such a consequence. Within the last few weeks has been taken from amongst us the venerated Dean Hook, the greatest parish priest of his age. I believe he had taken his part, in a decided and public manner against the prohibition of the eastward position of the consecrator in the celebration of the Lord's Supper. I am glad to have the opportunity of showing, as I think conclusively, how little it was in his mind hereby to conclude the laity from their full participation in the solemn act, by citing a passage from a private letter which he addressed to a young clergyman in 1842, when questions of outward usage were debated among us with what all now see to have been a needless heat and violence: 'I am afraid that many in their zeal for the Church forget Christ, and in maintaining the rights of the clergy forget the rights of the laity: who are, as well as the clergy, priests unto the Most High God, and who indeed have as large a portion of the Sacrifice of Prayer and Praise assigned to them in the Prayer-Book as the clergy.' I seek to show, by this extract, how innocent must have been, in the mind of this admirable man, the usage of the eastward position, and how unwise and unjust it would have been, in his case among others, to attach to it the 'doctrinal significance' of an intention to exclude the laity from their share in the Eucharistic offering. I believe it may be stated with confidence that there have been times when

the northward position has been recommended, with authority and learning, as being more adapted than the eastward one to give full effect to the teaching of the sacrifice in the Lord's Supper."

—Among the best "Manuals for Communicants," advertised by the English papers, are Canon King's, cloth extra, red edges, 1s.: "Why are you not a Communicant?" by Rev. Robert Guinness, of South Banbury, pp. 16, highly commended by the *Guardian*; "Short Rules" for, by Rev. W. Baird, and Bishop Wilson on the Lord's Supper, 1s. Also, Rev. W. H. Ridley's book on "The Holy Communion:" all published by Mozley & Smith, 6 Paternoster Row, London, who also issue a large number of excellent tracts on Confirmation.

—G. J. Palmer publishes an able tract by Dr. Evans, of S. Mary le Strand, one of the first-class preachers of the Church, on "The Institutes of an Apostolic Church."

—The *Contemporary* for February has an article by Sir George Bowyer on "Concordii Sacerdotii atque Imperii"—an attempt to reconcile Church and State. Mr. Martineau writes on "Materialism" from the standpoint of Theism only. Mr. Oxenham, another Romanist, writes on "Eternal Perdition and Universalism." and Mr. Gairdner replies to Dr. Carpenter on "Science, Testimony and Miracles," maintaining that the question of Miracles is purely a historical one.

—*Te Deum* composed for the choirs of All Saints, Worcester, Mass., by I. N. Metcalf, choir master (O. Ditson & Co., Boston).

A very fair anthem dedicated to Rev. W. R. Huntington, D. D.

—No. 34 of the Parish Choir (Rev. C. L. Hutchins, Medford), has a fine Introit by Rev. T. Rogers, and a couple of anthems for Lent, one by Rev. R. N. Parke, D. D., in F. Mr. Hutchins is publishing some beautiful Easter anthems.

DR. H. MACMILLAN'S FIRST FORMS OF VEGETATION.

FIRST FORMS OF VEGETATION. By the Rev. Hugh Macmillan, LL. D., F. R. S. E. With numerous Illustrations. Second Edition and enlarged. London: Macmillan & Co. 1874. Pp. 438.

Like all Dr. Macmillan's books, this is so delightful to a reader that our review

will, perforce, take the form of a string of extracts. It deals with those simpler genera of the vegetable kingdom whose small size, wide distribution over the world, prodigious fertility and vast numbers, are the occasion of wonder and admiration to all who have inquired (unfortunately, how few do inquire!) into the facts relating to them. Mosses, lichens, fresh-water algæ, and, last but not most curious of all, *fungi*, are the subjects of this fascinating volume. It is not a new one, having been published (in substance in 1861. But it will be new to many among us: and we can promise them rare enjoyment in its perusal. Should we attempt to transfer to our own pages all of rare and curious information that we find in it, we should transcribe half the book. But we will endeavour to give our readers some idea of the nature of its contents. Here, for instance, is the introductory view of these "first forms of vegetation:"

They open a vast field of physiological research. They constitute a microcosm, an *imperium in imperio*, a strange minute world of sense and sight, which, though unseen and unheeded by man, is yet ever in full and active operation,

"Countless millions of the subtle seeds of fungi, invisible to the naked eye, and light almost as the particles of vapor around them, are continually floating in the air we breathe, or floating in the water we drink, or lying amid the impalpable dust and sand of the soil, waiting but the combination of a few simple circumstances, the presence of warmth or moisture, or a suitable matrix, to display their vital energies, and to burst into full, free, independent life. Myriads of the minute germs of the various moulds which approach us in our houses, and fasten upon different articles of domestic use, may be, and often are, dancing about in the air currents of our apartments, though totally invisible to us; but could we sufficiently magnify them, as a sunbeam darted in at our windows and illuminated their bodies, they would appear like so many cannon balls, moving up and down, and in every direction. The microscopist and the chemist have demonstrated the existence of these germs in greater or less quantity in the air of the country as well as in the air of the town, out of doors, as well as indoors; and Professor Tyndall, by calling in the aid of optical analysis, has made assurance on the point doubly sure. If we venture for a moment to imagine the overwhelming number of seeds which the different species of fungi must disseminate in the course of a single year,—if we consider that each individual of the common puff ball contains upwards of ten millions of seeds, and these so small

as to form a mere cloud when puffed into the air, and that a single filament of the mould which infests our bread and preserves will produce as many germs as an oak will acorns, so that a piece of decaying matter, not two inches each way, will scatter upon the air, at the slightest breath of the summer breeze, or the gentlest touch of the smallest insect's wings, as many seeds quick with life as this country will produce acorns in a twelve-month:—if we take these things into consideration, it is not too much to suppose that the seeds of the fungi must be ubiquitous, and from their excessively minute size penetrate into every place, even into the stomachs and other parts of animals. . . . If they were poisonous, as many of the fungi are, or were capable in the manner of a ferment, of exciting morbid actions in the system, it admits of being suggested at least that those living in places where dense clouds of them were present, being devitalized by other noxious influences, such as vitiated air, defective sewerage, bad water, or an inadequate supply of food, and consequently in a state of body unable to resist the deleterious action of these cryptogamic germs, died from a form of poisoning. These countless myriads, then, of invisible seeds which continually float in our atmosphere, ever ready to alight and spring into life, as the advanced heralds of the plague and the pestilence, may well strike us with astonishment, if not with awe. Above us, about us, and in us, they rove like vigilant spirits, seeing that all is right with our physical constitution; but availing themselves of the slightest flaw to work our destruction.”—(Pp. 327-329.)

Summaries.

FOREIGN.

—Dr. Burgon has been installed as Dean of Chichester, the Bishop being celebrant, and altar being vested in white with cross, flowers, and candles lighted.

—Dr. Von Schulte is out with a pamphlet in favor of abolishing clerical celibacy, a question likely to be much contested among the Old Catholics.

—In the Owston Ferry case the Privy Council has decided against the Bishop of Lincoln, and reversed the decision of Sir R. Phillimore, in the Court of Arches, that a Rector has exclusive control as to the inscriptions to be admitted into the churchyard. It considered the case of “Rev. H. Keet, Wesleyan minister,”

on its merits, and decided that the term “Reverend” was not a legal style of the clergy alone, but only a “laudatory epithet” formerly applied to several other kinds of station or vocation, and even to women. Thus, in order to let in sectarians, the term is robbed of any significance whatever. The rector is therefore ordered to admit the inscription. The case was *ex-parte* and not defended. The Wesleyans have spent large sums of money for a barren honor. They ought now to ask a repeal of the law which prohibits *clergymen* from seats in Parliament, though it does not keep out sectarian *ministers*, who have no difficulty in dropping the “Rev.” for any secular or political distinction, either in England or this country.

—The London School Board have adopted a memorial for an increase of the Government grant to voluntary schools, in view of their saving of taxation, and the professed intent of the Education Act, to “supplement, not supplant” the Church schools. It meets with bitter opposition, the demagogues avowing their purpose to destroy all voluntary schools.

—The Bishop of Nassau has brought home with him from England two lady workers.

—Since the decision in the Owston Ferry case, many clergy have published requests that the prefix “Rev.” be dropped, and that they be addressed as “rectors” or “vicars,” as the case may be.

—The *Record* notices “with much pleasure” several *evening* communions by Mr. Glynn, the new vicar of Doncaster.

—The returns made to Lord Hampton’s motion for returns of the sums spent in church building since 1840, show that the outlay on what may be called the “plant” of the Church, not counting schools, has been about a million sterling per annum since 1845.

—The Synod of Melbourne delegated by a solemn act the authority of electing a successor to Bishop Perry, to six clergymen and six laymen.

—The oldest prelate is the Bishop of Llandaff (Dr. Ollivant), aged 78; the

youngest, Dr. Parry, Bishop of Dover, aged 46. The oldest prelate of the Irish Church is Dr. Gregg, the Bishop of Cork, aged 78; the youngest, his son, the Bishop of Ossory, aged 42. The oldest colonial Bishop is Dr. Gobat, Bishop of Jerusalem, aged 77; the youngest, Dr. Copleston, the newly consecrated Bishop of Colombo, aged 30. The oldest Scotch Bishop is Dr. Eden, Bishop of Moray and Ross, aged 71; the youngest, Dr. Jermyn, Bishop of Brechin, aged 55. The oldest of the retired Bishops is Dr. Chapman, late Bishop of Colombo, aged 77; the youngest, Dr. Twells, late Bishop of Orange River, aged 48.

—The Rev. Joseph B. Dykes, Mus. Doc., vicar of S. Oswald's, Durham, and formerly Precentor of the Cathedral, has died at the age of 52. He is the author of some of our best chants and tunes. Also, Dr. Corfe, for the past 50 years organist of Bristol Cathedral, is dead.

—Dean Hook left an estate of £5,000 and Bishop Thirlwall one of £16,000. The same week a Mr. Moses, Hebrew merchant, left £600,000 and Mr. Wynn Ellis, another merchant, the same amount. And yet demagogues like to tell of the "riches" of the English clergy. The laity seem anxious to have all clergy take the position of Lazarus, while they expect to fulfil the other part.

—Some of the Methodists are getting uneasy because their preachers have taken to the "sign of the cross" in baptizing children. But Methodism is itself a "mock" of the Church.

—The King of Prussia, as "*Summus Episcopus*" of the Prussian Evangelical Church, has promulgated the Regulations of the General Synod, as himself "holding the princely *regiment* of the Church," without any reference to Parliament. Dr. Falk admits there is "no law" for it, but only the practice since the Reformation, by which the King takes the place of the Pope.

—British Columbia has formed a Diocesan Synod, with lay delegates as well as clerical.

—Prof. Tyndall is to marry the eldest daughter of Lord Claud Hamilton, M. P., brother of the Duke of Abercorn.

—It is said Government will introduce no Euries Bill, and will strenuously resist that of Osborne Morgan.

—A special committee, owing its appointment to the Anglo-Continental Society, and consisting of the Bishop of Winchester, Sir Walter Farquhar, the Dean of Lichfield (Prolocutor), Canon Cook, Prebendary Meyrick, and Mr. Beresford Hope, has prepared an address of congratulation on the results of the last Bonn Conference, and of thanks to Dr. Von Döllinger. It is signed by 27 Bishops, a large number of Deans, Archdeacons, Canons and Prebendaries, besides laymen.

—Mr. John Forster, editor of the *Foreign Quarterly*, and author of the Life of Dickens, is dead, aged 63.

—Some time last Autumn there was a tremendous *canard* in Canada about 2,000 English clergy "going over to Rome." A similar scare has been produced by an Anonymous Letter to Cardinal Manning, the publication of which was noticed in our last, and which suggested in case of necessity something like an English *uniat* Church in connection with the papacy. The story was set afloat that there was a *petition* in circulation, but the Letter itself is the only petition so far discovered. How the Letter is regarded by the Ritualist party may be seen from the article, "Frying Pan and Fire," which we copy from the *Church Times*. It does not appear to be known who wrote the Letter, but a *Declaration* has been very generally signed by the leading men of the school supposed to be implicated, repudiating all "share in and sympathy with" the sentiments or purpose of that letter. Among the signers we notice S. Baring-Gould, the Bakers, Mr. Bennett, Father Benson, Messrs. Bradley, Chope, Edwards, Grueber, Le Geyt, Liddell, Dr. Littledale, Mr. Mackonochie, Mr. Stanton, R. T. West and many others. Dr. F. G. Lee also denies having anything to do with it. Erastianism is not a very pleasant thing, but Roman curialism is worse.

—In the Ridsdale case, Lord Penzance has followed the Purchas Judgment as to all the points but the *vestments*, in which he thinks the Privy Council was wrong. He also condemns Mr. Ridsdale in the costs for the crucifix, the stations of the cross, and communion with less than three communicants.

—The Privy Council have decided against Rev. Flavel Cook as to his right to debar Mr. Jenkins from Communion for "depraving the Word of God." It is hard on the Evangelicals, for the court will not let them interpret a "notorious evil liver" in the rubric, by the words "slanderer, hinderer, or blasphemer" in the exhortation. Mr. Cook declares he must resign his position in the Church, as he

will not be compelled to give communion to men like Mr. Jenkins. We think, however, this will make no difference with the Church Association.

—The next Church Congress is to be held at Plymouth. Bishop Temple is consulting as to the preparations.

—Rev. Mr. Meyrick is raising a fund for a "Bishop's throne" for S. Paul's Church at Rome (Dr. Nevin's), the first American (or Anglican) church built within its walls.

—Dr. Littledale points out in the *Guardian* that, under existing law, it is impossible to know whether there will be "at least three communicants." Lord Penzance has been writing to the *Times* in regard to comments on his own judgment! Mr. Ridsdale's name is among the signers to the "declaration" against *Presbyter Anglicanus*. Evidently the Ritualists will bear considerably more flagellation, and there promises to be enough of the amusement for the secularists and anti-religionists of the *Pall Mall* stripe. They do not despair of crushing the Christian faith itself through the lucky war with Rome and "Romanism," as it is the fashion to call all dogmatic religion.

—Cardinal Ledochowski has got to Rome, and is to "rule Poland" from thence. Poles have always rather liked the Papacy for never having recognized the *partition* of that country among the northern bears.

—The decision of the Privy Council for a Wesleyan minister that the title "Reverend" is only a "laudatory epithet" meaning nothing, and that nonconformist ministers may therefore use it, because it means nothing, simply has the effect to deprive the clergy of *any* official title, though their orders are recognized by law. If the Judicial committee had ruled it as a "courtesy title" only, the clergy would have cared little, but a "laudatory epithet" is not what they want. Of course the general assumption of these titles, such as "Esq.," "D. D.," "Hon.," etc., deprives them of all significance. The country daily papers, we believe, have now established the custom of styling all professed ministers of the Gospel, as "Doctor."

—Hungary has buried Francis Deak, the patriot statesman, to whom she owes her autonomy.

—Mr. Herbert Spencer, in *Morals*; M. Laboulaye, in *History*, and Herr Ferdinand Gregorovius, in *Philology*, have been elected Corresponding Fellows of the Royal Academy of Rome.

—The German papers announce that arrangements have been made for decorating the interior of the Cathedral at

Strassburg with frescoes, and that the works have been intrusted to Steinle, of Frankfort, and the Alsatian artist, H. Steinkeil. The cost is estimated at 400,000 marks.

—Mr. Beresford Hope has undertaken to introduce at the earliest period of the present session the bill of last year for the Increase of the Episcopate, which, when it had passed the House of Lords, under the able conduct of Lord Lyttelton, without a division and with the support of the whole Bench of Bishops and of her Majesty's Ministers in that House, was read a second time without a division in the House of Commons, but was withdrawn in the last days of the session.

—Mr. Cobden, Stuart Mill and Mr. Bright have rung the changes on the land of England belonging to but a handful of the inhabitants. Lord Derby, at Edinburgh, said he thought the landholders would amount to 600,000. Mr. Bright, at Birmingham, ridiculed the statement, and put the number at a few hundreds. A return has lately been made which shows the number of owners below one acre to be 703,289: of one acre and upwards 269,547. Total acreage 33,033,510: waste lands 1,524,648 acres. In the West Riding of Yorkshire alone are 1,500,000 acres held by nearly 80,000 persons, three fourths with 50 acres or less.

—In London, during 1874, 50 women were sent to prison, in the absence of their husbands, for seven days or less, for nonpayment of the "school-board fees," under the compulsory law. The thing is becoming such a nuisance that the attention of the Home Secretary is drawn to the matter.

—At last advices Mr. Ridsdale had not given notice of appeal from Lord Penzance's judgment to the Privy Council. The *Guardian* points out the weakness and shallowness of the reasoning of this Divorce Judge on the subject of the Crucifix. An devout man cannot reason about religious devotion. What does he *know* about it, or what can he know? He says the "assistance" which an outward object gives to fix wandering thoughts, is a "spurious" one! although he admits there are those to whom all "abstract thought is a difficult exercise." We confess this is abstruse and "abstract" law to us.

—Archbishop Thomson denies that he ever returned a letter of Bishop Gray's unopened.

—The new vicar of Halifax, the Rev. Francis Pigou, has been well received by the clergy of the district.

—Rev. Cecil Deedes has resigned S. Mary Magdalen, Oxford, on account of opposition to "innovations."

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